

# 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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## IN A CONVENT GARDEN

High overhead a shell drones through the air, And, like the booming of a giant bee, Upon the summer wind comes ceaselessly. The thunder of the guns. The Sisters wear A vague, bewildered wonder, as they fare Amid the roses, stripping bush and tree, That fevered men who toss with agony In shot-torn wards the crimson blooms may share.

The Virgin bends from her vine-shaded bower To bless their labor; and the Holy Child Smiles tenderly upon each dewy flower That carries to those lives from a death beguiled, A rose born in the midst of ruin, for A rose's fragrance shall outlast all war.

—CHARLOTTE BECKER

## PAPACY ABUSED IN NAME OF FOE

MGR. FAY GIVES HOLY FATHER'S TRUE SENTIMENTS TOWARD GERMANY

By Monsignor Fay in the Chronicle

Ever since the German empire beheld peaceful Europe into a hell of battle, the Vatican, with its spiritual power over millions of souls in the warring countries, has seemingly maintained an impartial rather than a neutral attitude. Therefore, the following vital proclamation of the Holy Father's true sentiments toward Germany and to the cause opposed to Germany must come as a document of unprecedented interest to the civilized world. The author, Monsignor Fay, of Washington, D. C., has recently returned from Rome, and only when he realized the tenacity of German propaganda reaching toward the mind of America did he consent to break a strict silence and to ally, fully and authoritatively, his church with the democratic peoples of the world.

There can be no doubt of the furious propaganda which Germany has carried on in all the Allied countries, nor of the efficiency of her spies and agents—conscious and otherwise. Therefore, it is not surprising that, if amongst us in the United States, the general hatred of Germany rises sometimes almost to the point of fanaticism. It is no evident that the Germans counted upon this as one of the results which they started to accomplish—that is to say—the enemy counted not only on a very successful propaganda and a very clever but transparent espionage, but on the consequent excitement and fear which would be generated by the discovery of this treachery.

The Germans actually hoped that during this time of terror everyone who would not express unalterable detestation of all things German would be treated so badly among the Allies that, even after the active propaganda had ceased and the spy system had been destroyed, Germany could still count upon a certain amount of pro-German sentiment in the Allied countries. It is no evident that all it had not been indirectly created by the frantic fanaticism of those who, to beat Prussia, were apt to imitate Prussia.

This is a deplorable state of affairs which is now being eliminated by sane Americans, and to ameliorate these circumstances so insidiously planned, every true citizen must to his best endeavor. It is a stern duty laid upon everyone in this crisis to search out, to denounce and to despise anything which in the least resembles German propaganda, German espionage, German peace agitation and German influence. It is equally our duty to save from persecution and to give our sympathy to anyone, no matter whence he comes or what his name may be, who is willing to give proof of his abiding loyalty to the United States, and our Allies.

Especially now as the earth is full of false accusations and counter-accusations, people who may have spent their whole time and risked their lives in the cause of the Allies, have been denounced as pro-German—even people who have been sent to us by our Allies to make known the aims of these countries, and thoroughly in the confidence of their own governments, have been impeded by the sly accusation of pro-Germanism.

Against no one have these insane denunciations been made with greater frequency than against the Pope, although he was the only non-belligerent power which protested against the rape of Belgium and the subsequent atrocities (and that in open consistency) and although he was the only non-belligerent power to protest against the bombing of unarmed towns, the unrestricted use of the submarine and the deportation of the Belgian population.

That the Germans wish that they could count on the Catholic Church may well be true, and that they have done their best to capture its influence is also true, but that the church which counts in her Sacred College Cardinal Mercier and Cardinal Gibbons (both of whom are in the confidence of the Holy Father) could be supposed to be an agent of Germanism is too ridiculous for refutation, were it not so often and so categorically stated. It is strange that it never occurs to a great many people who pass along these false claims that to gain by these accusations except Germany. To represent the Pope as hostile to the Allied cause and therefore that the Allied cause has become hostile to him, is a crime. The writer of this article is sure that these anti-papal intrigues can in all cases be traced to German sources.

It is always a good plan to inquire, when anyone is suspected of disloyalty to the Allies, what reason he has for being pro-German. As soon as the Pope's alleged pro-Germanism is subjected to this test, its very essence dissolves into thin air. It is said that the Kaiser, being an autocrat, the Pope naturally would sympathize with him, but when one considers that the Pope is the spiritual head of a great number of Germans, it is manifest that the more autocratic the Kaiser becomes, the more dangerous he is to the Pope's authority, especially as the Kaiser is not a Catholic. Then it is argued, there is Austria, Austria is Catholic. But autocracy and the Catholic Church never agree, no matter whether the despotic sovereign is a Catholic or not, for there never has been an autocratic sovereign—no matter how good a Catholic he has been in other respects—who has not tried to diminish the Pope's spiritual hegemony in his own dominions.

England once had a tremendous autocrat in the person of Henry VIII, and he destroyed the Pope's authority in England. France had a great autocrat in Louis XIV., and he reduced the Pope's authority in France to an almost negligible thing. Austria had once a potent autocrat in the person of Joseph II.; and but for the French revolution he would have done in Austria what Henry VIII did in England.

The German emperor has acted toward the Holy See in a truly autocratic manner. Several years ago, the Pope made a new law in regard to clandestine marriages. This law was published and enforced throughout the Catholic world, except in Germany, where it was forbidden by the emperor. A few years after that during the Modernist troubles, the Pope required an oath against Modernism from all clergy who were public preachers or professors in the Catholic universities; the oath was taken everywhere except in Germany where the emperor forbade the clergy to take it, and the year after, when the Pope published an encyclical on the subject of St. Carlo Borromeo, the emperor, on the grounds of its not being sufficiently respectful in regard to Martin Luther, forbade its publication in the German empire.

These instances make strong claims on the Holy Father's attention and it is small wonder that, when he sees his authority lessened day by day in Germany, he should throw his entire influence against the Kaiser, and not help him in any way to Germanize the world. Otherwise the Pope would be instrumental in seeing whatever papal authority that remains in Germany utterly taken away. There is only one hypothesis which I would emphasize, and that is this—we must suppose that the Pope is the spiritual head of many million human beings, is possessed of at least ordinary intelligence.

The Pope has had the one salient chance to show on which side his sympathy lay, and that was when Jerusalem was captured by the British. At the very moment, when by his special order, the church bells were ringing with joy that Jerusalem had passed into Christian hands, the Pope was being maligned and scorned for wishing to prevent the Holy City's remaining in Christian hands. The Papacy is very old. It saw the Roman empire go to pieces; it saw the modern states of Europe arise—in fact it was their nursing mother. It warred with an empire of the pagans; it warred with the Holy Roman empire.

It was the one power in the middle ages which supported democracy, and its whole history has shown that the religion over which it presides is most successful when it is free from any State control. It has been proven that the Catholic religion exists better, with more health and more vigor, in a free atmosphere, than in an atmosphere of despotism. In despotic Byzantium it disappeared; in despotic Russia it was driven out; in England of the Tudors it was beaten to the earth; in France of Louis XIV. it was bound hand and foot. These are all incontrovertible reasons why the Pope should not desire to give over the world to an autocrat who does not even profess the Catholic religion—but on the other hand professes to be the religious follower of the deadliest enemy the Catholic Church has ever had, and who presides over the religious society which Martin Luther

left behind him in opposition to the Church of Rome.

We have forgotten our religious disputes in the crisis of this war, and for this many thanks. We are all trying to act together for the safety of this country, and for a glorious victory for our cause. Are they, then, the friends of this country, or of its cause, who represent, or rather misrepresent the Catholic religion, and try to throw the apple of discord among those who should stand shoulder to shoulder against the common enemy?

## "CHRISTIANITY"

Hilaire Belloc in the September Catholic World

I have read somewhere that Confucius and Aristotle agreed upon one point. They were both very wise and I should imagine independent of each other. So if they agreed upon one point that point must be worth consideration.

It seems that what both those eminent people said, was that a mark of decline was the use of words in a wrong sense. They pointed out the wrong use of words as the mark of a decline in a State, and I suppose the doctrine would apply to a nation of the power to reason and of a good many other things which go with a healthy civilization.

Now there is one modern word which I confess seems to me to betray such an evil. It is the word "Christianity." But it is not so much an example of the use of a word in a wrong sense as the use of a neologism implying a historical falsehood.

Now what is one's objection to this word which has got to march into currency during the last two hundred and fifty years that even Catholics now use it quite habitually, and even among Catholics, men of the most precise and definitive temper.

The objection is briefly this: That the word "Christianity," as the historical existence of an unaltered thing; of something which never did exist, never will exist, and in the nature of things never can have existed. It connotes a common religion which never was or could be. The word "Christianity" connotes a general idea of which the Catholic Church is but a particular example, and that is but history. There is no general idea of which the Catholic Church is a particular example. The plain historical fact is that the Catholic Church is a certain thing or institution from which other things have broken away (forming sects or heresies as the Catholic Church calls them) but there is no one thing common both to this institution and to the writer of those who have been derived from but have quarrelled with it.

The moment you get into the habit of using this word "Christianity," you find yourself saying a host of things which imply false history, and as the rectification of modern false history is the chief temporal business of a modern Catholic, I maintain that it is a word one should avoid.

## SIR MARK SYKES ON THE IRISH QUESTION

Catholic Press Association

London, August 1, 1918.—In the debate on the Irish question which took place on Monday in the House of Commons, Sir Mark Sykes, the Catholic M.P., who is known as "the coming Israel," made a remarkable speech which received the applause of both sides at different times, thereby showing its impartiality. Sir Mark said the present situation in Ireland was the result of a series of turnings at every one of which the wrong turning had been taken. All the political parties had done their bit to bring it about and English Liberals and Conservatives had so plastered the Irish with promises and pledges that now all faith in the government's word was gone. Sein Fein itself could say it had a precedent for its action and that had been given by the Ulster Covenant. Was it right for a Privy Councilor, Sir Edward Carson, to go and pour oil on a conflagration, or for a political party in one country to incite men to revolt in another? Was it right for Carson to go and rouse religious hatreds by saying that the Irish Bishops wished to have Ulster under their heels, when he knew their only object was to prevent bloodshed? Was it right for him to say the Bishops of the Boyne commemorated an advance in the extension of Christianity and civilization, when that event had been followed by 80 years of the vilest persecution and rascality imaginable? The government had to choose a course of action; was it to be that Pitt, who held that religious equality led to loyalty, or Cromwell's, who would treat the Irish as a race of unrepentant savages to be exterminated to make room for the chosen of the Lord? The speaker then advocated the entire disarming of Ireland, a sweeping away of Castle government and the institution of a provisional government to show how things were to be realized after the war, and a conference of all parties

in the country to develop the mineral and other resources of wealth of the island.

## REDEDICATION

The Universe, August 9

The Day of Prayer which, last Sunday, marked our entry upon the fifth year of War, brought us, we may well hope, within sight of the end. For even if the end be farther off than we hope, it seems assured; and indeed it is assured if prayer, and the strength and vision that come of prayer, remain our foremost and our only reliance. But if in this great matter we are frankly idealists, and desire to see the highest standard set and practically worked for, we are also reasonably "realist." We are no believers in the perfectibility of our race on this side of the grave, and we think a good many high-flown expectations are doomed to disappointment. Most great wars have been heralded as the last the world will tolerate, and most great Peace treaties as the dawn of a new era—with what results we see before us. All the same, there is no reason why the progress of our race should now take a great leap forward—rather, there is every reason why it should. Only let men of goodwill be content to do what good can be done here and now, and abandon the heresy of Perfectionism, which has produced in the sphere of religion so many schemes and so much loss of faith, and so much confusion, and so many failures in the sphere of political, social, and economic progress, and much may be done. Many misapprehensions may be cleared away, particularly those which centre around that highly ambiguous word "sovereignty." Many further ambiguities exist in the question of "sanctions," and a League of Nations may take on many degrees and forms, not all of which need alarm even the most fervent of patriots. We shall press, and advise our readers to press, for the highest and best that can be done here and now, whether or not it be the best theoretically. And if any of the powers that be, want to find a scheme which modestly adapts the highest idealism to the most practical realism, we know not where they can more probably turn than to that outlined last year by Cardinal Gasparri in his address to the Holy Father's Peace Note. But these are lengthy questions with which we must deal as they arise. One thing is clear here and now, that in "Sir Mark Sykes' words last week," "this War is a war against war, and whatever its material results are, it will have been lost, if it is not the war to end war." That is the ultimate war aim for which our men are giving their lives today. It is for us to see to it that those lives shall not be given in vain.

and as practical as they are urgently important. It is for us to endeavor "to see with comprehending eyes the world that lies about us, and conceive anew the purposes that must set men free."

To that work Catholics are specially called to contribute, by reason of their special interest in the moral purposes of the War, their supernatural vantage-ground, and their double loyalty at once to the greatest international figure in world politics and to their own respective nations. It is a work which we in this paper shall do our utmost to forward, and we print today the first of many articles which we hope to devote to the subject. But if in this great matter we are frankly idealists, and desire to see the highest standard set and practically worked for, we are also reasonably "realist." We are no believers in the perfectibility of our race on this side of the grave, and we think a good many high-flown expectations are doomed to disappointment. Most great wars have been heralded as the last the world will tolerate, and most great Peace treaties as the dawn of a new era—with what results we see before us. All the same, there is no reason why the progress of our race should now take a great leap forward—rather, there is every reason why it should. Only let men of goodwill be content to do what good can be done here and now, and abandon the heresy of Perfectionism, which has produced in the sphere of religion so many schemes and so much loss of faith, and so much confusion, and so many failures in the sphere of political, social, and economic progress, and much may be done. Many misapprehensions may be cleared away, particularly those which centre around that highly ambiguous word "sovereignty." Many further ambiguities exist in the question of "sanctions," and a League of Nations may take on many degrees and forms, not all of which need alarm even the most fervent of patriots. We shall press, and advise our readers to press, for the highest and best that can be done here and now, whether or not it be the best theoretically. And if any of the powers that be, want to find a scheme which modestly adapts the highest idealism to the most practical realism, we know not where they can more probably turn than to that outlined last year by Cardinal Gasparri in his address to the Holy Father's Peace Note. But these are lengthy questions with which we must deal as they arise. One thing is clear here and now, that in "Sir Mark Sykes' words last week," "this War is a war against war, and whatever its material results are, it will have been lost, if it is not the war to end war." That is the ultimate war aim for which our men are giving their lives today. It is for us to see to it that those lives shall not be given in vain.

## A HAPPY WARRIOR

Perhaps the activities of the Anglican Society of St. Peter and Paul are best known in this country through their publication some months ago of a brilliantly militant defence of the Pope's attitude in the war entitled, "No Small Sir," and since given wide circulation by American republication. The society's previous program consisted of a series of devotional works of either Catholic authorship or of "Romanizing" tendencies and of a number of religious satires dabbled in the manner of Dryden and Swift dealing with various aspects of the Anglican position. It soon became manifest that despite the seriousness of its aims, which was to furnish corporate religion with Rome, the Society of St. Peter and Paul had a sense of humor.

By degrees it leaked out that the champion of the Holy Father, who called himself "the Diplomatist," was Mr. Ronald A. Knox, son of the Bishop of Manchester, and himself a clergyman in Anglican orders. It has since become apparent that to all intents and purposes, Mr. Ronald A. Knox was the Society of St. Peter and Paul. And so everything became clear—the chivalrous, swift-drawn blade, the flashing wit, the gracious courtesy.

For this was not Mr. Knox's first leap into the arena. Some five or six years ago he showed the temper of his steel in a work which was at once serious piece of Christian apologetics and outburst of uncontrollable laughter which reduced his adversaries to absurdities. It was occasioned by another work entitled "Foundations," the joint production of a group of Oxford men (Mr. Knox was himself in residence at Oxford), written to show to what extent the Anglican Church could make concessions to liberalizing schools of thought and yet not relinquish the "foundations." Naturally enough Mr. Knox's reply was entitled "Some Loose Stones," and naturally enough also not a few of his readers felt that the eyes of his dauntless foe of modernism were turned towards the Rock of Peter.

There is a tremendous human satisfaction in the ability to say "I

told you so!" A single vindicated foresight compensates for so much remorseful hindsight and no man is without honor who knows himself for a prophet.

The clairvoyant readers of Mr. Knox's earlier work now have ample occasion for self-congratulations in his most recent book entitled "A Spiritual Ancestry" recounting the steps of his journey Romeward, for during the past year this latest pilgrim from Canterbury was received into the Catholic Church at the Abbey of Farnborough by the Abbot, Dom Cabot. As might be expected the work is unique in its class—the author calls it an "autobiology"—and despite himself he shows us all at length a remarkably engaging portrait of a happy warrior—whose previous controversial works have afforded us merely a thumb-nail sketch. The paths of lost causes hangs over this figure of a gallant Englishman who in the belief that he is a priest of the Catholic Church held himself bound to frequent celebration of "mass" and daily recitation of the Office, who said his beads and never preached without a reference to Our Lady, in fulfillment of a vow taken to atone for her neglect by other preschers, upbrought by a passionate desire for corporate reunion and a mistaken sense of loyalty to the national church. "It is not for us," he schooled himself to think, wistfully watching individuals making submission. "It is not for us, the glamour of the seven hills and the consciousness of membership, living and actual, in the Church of the ages; we cannot set our feet upon the rock of Peter, but only watch the shadow of Peter passing by and hope that it will fall on us and heal us."

And so it came to pass that the shadow of Peter fell on this forest-dweller son of his as it has fallen on many another, fell on him and acted as a guide to his feet, until it brought him to the place of security and certainty and peace. It is all over, the worry about being right, what he calls the "Is my hat on straight?" attitude of the anxious Anglican. But we are not to assume that the peace he has found is that of inertia and inactivity. "I have found war," he tells us and knowing how dearly he loves a fight we can fancy him looking forward eagerly to many a battle royal on behalf of a cause that for two thousand years has made war upon the powers of darkness.

There is a certain fitness in the fact during his sojourn at Farnborough prior to his reception he read Bossuet's "Come Ruck! Come Ruck!" for he has close kinship with that other gallant knight and merry wit, Blessed Edmund Campion.—Providence Visitor.

## CONVERSION OF TWELVE ANGLICAN CLERGY

The Rev. James Heaton Darby, late Warden of the College of Clergy, Hartsbury, Kidderminster, has been received into the Church by Dom Bada Camm, O. S. B., in Egypt, where he was Anglican Chaplain to the forces.

The Rev. Reginald Herbert Maddocks, B. A., late Scholar of Selwyn College, Cambridge, and formerly curate of the Ascension, Victoria Dock, E. Canterbury Mission, Borough, S. E., and All Hallows, Poplar, E. London, has been received into the Church at St. Vincent's Clapham Common, by Mgr. Hinde, M. A.

The Rev. Lionel Richard Lewis, M. A., until recently curate of St. Alban's, Birmingham, the leading Ritualistic shrine in the Midlands, and the Rev. Frederic Holding Lane, late vicar of Wharton, North, formerly curate of St. Stephen's Gloucester, Road, South Kensington, have been received into the Church by Mgr. Cocks, M. A., at Eastbourne.

The Rev. Edward Frederic Nugent, M. A., formerly vicar of St. Martin's, Brighton, and previously vicar of Padstow, Cornwall, and chaplain to the Bishop of Truro, has been received into the Church by the Bishop of Aras, in France, where, since 1914, he has been working for the British Red Cross.

Other Anglican clergy whose submission to the Catholic Church has recently become known are the Rev. Aubrey Ronald Graham Burn, B. A., late curate of St. George's, Whyke, Chichester; the Rev. C. F. Truett, M. A., vicar of Padstow; the Rev. Norman H. Pole, A. K. C., of S. S. Philip and James, Plainstow, E.; the Rev. Sidney J. Heald, M. A., of Limehouse Parish, formerly of Patrick's Boro, and the Rev. Austin Bingham Prole, vicar of Aldborough, Hull, formerly of St. German's, Blackheath, S. E.; and the Rev. W. A. Wayte, M. A., vicar of Dunstall.

The Rev. Vincent W. G. C. Baker, lately additional curate of St. Thomas' Regent Street, has also been received into the Church at Farnborough Abbey by Dom Peter Conway, O. S. B.—The Universe.

Life is composed more of hours than of days. Waste small sums, small hours, and you almost necessarily lay up for yourself bitter regrets in the future.

## CATHOLIC NOTES

Washington, Aug. 27.—John D. Ryan has been appointed second assistant secretary of war and director of aeronautics, thus becoming head of the whole aeronautical section of the War Department.

Rev. Charles Whitford, chaplain of England, received into the Church in the Cathedral of Castres, France, while ministering to the wounded and dying on the French battlefield in the thick of a battle, recently, fell mortally wounded. A fellow chaplain had time to administer to him the Last Sacraments.

A war-scarred French crucifix is the center-piece of a war shrine erected in St. Thomas' (Anglican) Church, Seaford, Liverpool. The crucifix was sent home by a member of the congregation, who has since been killed. St. Thomas' Church was erected by the late Mr. Gladstone's father.

The death is announced of Canon Domin, priest of the Diocese of Bayeux, France. During 44 years he was chaplain of the Benedictine Convent and school at Lisieux, where he gave First Holy Communion to Sister Teresa of the Child Jesus, Carmelite of Lisieux, known the world over as the "Little Flower."

Buenos Aires, the capital of the Argentine Republic, is a beautiful city of about 1,200,000 inhabitants. Its Cathedral is a Gothic edifice fronted by two Corinthian columns. The Archbishop's dates from 1820. The city has twenty-two canonical parishes and fifty other churches.

Referring to statements appearing in newspapers to the effect that the Pope had invoked a benediction on "the emperor's work," in answering a recent telegram from the Kaiser, the Vatican organ *Osservatore Romano* says: "This statement is untrue. The Pope thanked the emperor for his greetings and for the benediction which the emperor himself had invoked on the charitable work of His Holiness."

The New York Foundling Hospital, established in 1809 by the Sisters of St. Vincent, of Paris, has cared for more than 22,000 children in home. Among these children there is an artist, a musician, several physicians, several lawyers, a concert singer, several musicians. There is hardly any line of endeavor that is not represented by these 23,000 foundlings; and in three or four cases names made famous by the present War are names borne by foundlings.

His Holiness has generously defrayed the cost of restoration of the church at Castel Gandolfo built by Bernini in the pontificate of Alexander VII. and dedicated to St. Thomas of Villanova. Castel Gandolfo is one of the "Sassetti," the towns in the Alban Hills, popular with the Romans as summer resorts, and is celebrated as containing the Pappi Palace which by the Law of Guaranties in ecclesiastical and the Villa Santa Caterina, the summer home of the students of the American College. Not many years ago it used to accommodate a hundred and fifty; this year it contains about twenty-five.

Lord Justice Thomas Francis Molony, Lord Justice of Appeal in Ireland since 1915, has been appointed Lord Chief Justice of Ireland according to an official announcement. Lord Justice Molony was born in Dublin in 1862. He was Solicitor General for Ireland in 1912-13, and Attorney General in the latter year. In 1914 he was a member of the Intermediate Education Board for Ireland and also was a member of the royal commission on disturbances in Dublin. In 1916 he was a member of the royal commission which investigated the shootings during the Sinn Fein uprising.

The Knights of Columbus Committee on War activities has received \$4,000 from Colonel Theodore Roosevelt as its appropriation of the Nobel Peace Prize which has been given to war charities. The Nobel Peace Prize was awarded to Mr. Roosevelt for his connection with the peace of Portsmouth, which closed the Russo-Japanese war. When the Colonel received the prize he turned it over to the Government, with the idea of establishing a peace commission. Nothing was done with this suggestion and several weeks ago Colonel Roosevelt asked Congress to return the money to him. This was done last week, and the Colonel immediately turned it over to war charities.

There has been a good deal of anxiety on the part of Catholics as to the safety of the Christian relics and treasures in Jerusalem, during the time of the expulsion of the Turks from the Holy City. There was a rumor that the Turks, before they abandoned Jerusalem, had laid hands on the holy places, and had plundered the Catholic shrines and convents of their sacred treasures. The Abbot of San Teodoro, Genoa, the Right Rev. Don Allaris, C. R. L., states that he has heard from the Commissary of the Franciscans in the Holy Land that the Custode in Jerusalem affirms that the holy places and the shrines have not been pillaged in any way.



**WAR PRISONERS' RELEASE**

**EFFORT OF BENEDICT XV. IN BEHALF OF PRISONERS OF WAR SHOWS THE PONTIFF'S GREAT CHARITY**

The writer, Rev. W. Demony, in the Denver Catholic Register, is indebted to The Civiltà Cattolica, Rome, for the data contained in the following article.

Our Holy Father and gloriously reigning Pope, Benedict XV, has merited, from all right-minded and impartial people, the title "Pontiff of Peace," "Pontiff of Charity." As the representative upon earth of Christ, who was the Prince of Peace, and as the universal father of all the faithful, it is natural that the Pope bear such a title; but Benedict XV, has well merited it for other reasons. He has risen above the burning atmosphere of passion which has surrounded the nations, and he has embraced all people with equal love. In times of such stress as we have witnessed for the past four years, a figure such as our Holy Father is necessary in the world. Under the worst influence of his personality, borne up by the confidence he inspires, and yielding to the authority that is his, men have found a ruler and a helper magnanimous, impartial, and imbued with the spirit of the commandment to "love God above all things and other men as thyself."

**PROGRAM OF THE POPE**

Our Holy Father's special program which has won for him the name of "Pope of Charity," is that of influencing the nations at war to exchange the prisoners incapacitated and incapable of further fighting, whether from wounds, disease, or any other cause. The world at large—though slightly informed of this—has never known it sufficiently well, owing to the silence and the one-sided workings of the secular press. Even Catholic papers and periodicals, while they frequently have made reference to this charitable and wonderful work, have not cited the lengthy and delicate negotiations which preceded the successful accomplishment of this task.

**SUMMARY OF NEGOTIATIONS**

A brief enumeration of the negotiations between the Holy See and the different nations, perhaps will be well received in this country, since the kith and kin of all are engaged in the conflict beyond the seas; and fathers and mothers, relatives and friends, will feel a debt of gratitude towards Benedict XV, whose efforts have made it possible for infirm, incapacitated and severely wounded soldier-prisoners not to be compelled to spend their days—even for the duration of the war—amid the horrors of an enemy prison camp. Undoubtedly this country also will readily enter into such agreements, when the good of boys demands it.

It was on the occasion of the Christmas greetings (December 24, 1914) presented by the Sacred College of Cardinals to His Holiness Benedict XV, that we obtain the first inkling of this great enterprise in war relief work. In response to the good wishes of the members of this noble court, the Holy Father referred to the war and to the peace which he had, by all means within his power, both publicly and in private, endeavored to preserve. Now he wished to pour some balm, if possible, over the numerous terrible wounds of the conflict; and to this end he had proposed a Christmas truce to the belligerent nations. This was refused by some—nevertheless, the beautiful spirit which inspired it was neither lost nor overlooked.

**ONE OF THE FIRST DOCUMENTS**

Benedict XV, then made allusion to the initiative he had taken in the work of mutual "exchange of prisoners who were unable for further military service;" and thus the Holy Father publicly and solemnly gave out the contents of the program he had mapped out to ascertain the feelings of the various governments in this regard. Hence, one will see that as early as December of 1914, Pope Benedict began to exchange views with the different powers as to this relief work.

One of the first documents in this matter dates back to December 12, 1914. It contains only general terms, but the tone clearly shows its intent and purpose. A letter was addressed by Prince Schonburg, ambassador to the Holy See from Austria-Hungary, to the Cardinal Secretary of State, in which was communicated to him a despatch from the minister of foreign affairs, expressing the deepest gratitude to His Holiness. Reference was made to the work undertaken by the Holy Father to better the lot of the prisoners of war of Austria-Hungary, and the fatherly kindness contained therein was recognized and highly praised. Besides, it had excited throughout the entire empire the deepest admiration for his work.

**AUSTRIA-HUNGARY REPLIES**

It is true that nothing definite was promised in the above communication; but on December 29 another was received, which read partly as follows:

"This foreign office awaits a reply from the government. It believes there will be no difficulty, and is willing to do everything possible to have the noble undertaking of the Holy See issue successfully. The decision of the government will be immediately communicated to the Secretary of State."

His Eminence, Cardinal Berchold, on January 1, 1915, sent the following communication to the Secretary of State, through the ambassador from Austria-Hungary:

"We hail with joy and gratitude the undertaking, inspired by a deep feeling of love for fellowman, of His Holiness to have exchanged the prisoners of War unable for military service. We fully accede to the humanitarian idea, and as soon as we shall have received the official proposals of the Holy See, we shall place ourselves in relation with the enemy belligerent governments, in order to put in force its practical execution."

Negotiations were carried on with England, through Cardinal Gasquet. It was found that exactly ten days before the British ambassador to the Quirinal, Sir Rennel Rodd, received the communication of His Eminence, Cardinal Gasquet—namely, December 12, 1914—the British government had proposed to Germany an exchange of disabled and incapacitated prisoners of war, but no reply had yet come. In the meantime England was fully in accord with the benevolent proposal of the Holy See.

The Serbian government was sounded through L. Michalovitch, minister of Serbia to Cetigne, and by letter dated December 24, 1914, the Cardinal Secretary of State was assured that the royal Serbian government had received most favorably the proposal of the Holy See, and awaited only the reply of its allies. On the very same day Christmas eve—favorable news came from Turkey, through Mgr. Dolci, Apostolic Delegate to Constantinople, who conferred with the heads of the government immediately upon receipt of the despatch from the Cardinal Secretary of State. Admiration was expressed for the Holy Father in his efforts to bring about an armistice at Christmas, and mention was made of the kindly feelings towards His Holiness, aroused by his endeavors, throughout the Ottoman Empire. Final decision was left to the military authority.

**GERMANY**

All intercourse with Germany in this connection had a happy issue; and, on December 29, 1914, a despatch was sent by the Secretary of State to the Prussian government, in which the Holy Father thanked the emperor for the kind acceptance of his proposal regarding the prisoners of war.

France at first appeared to frown upon the plans of the Pope. Through a high French ecclesiastical prelate, communication was established with President Poincaré on December 27, 1914. An unfavorable reply reached the Vatican—two reasons for which were thus assigned, one, political; the other, military. The first was that Switzerland had made similar proposals to France a short time previously, and had been refused. The second reason, because it was believed that Germany was willing to consent to the exchange as she was more deficient of officials than France, and by this means she could fill in the gaps. The matter rested thus for a while, though some of the higher officials were favorably disposed.

By the end of December, 1914, the preliminary negotiations had been completed, England, Germany, Serbia and Turkey had welcomed the proposals; Austria and Belgium, it was felt, would also receive them favorably; France and Russia alone held off. On December 29, 1914, the Holy Father thanked the British government for the willingness to accede to his request, and besought it to seek for, and even insist upon, a favorable and prompt reply also from France and Russia.

Now assured of the will of the nations, Pope Benedict commenced official negotiations with them; and, on December 31, 1914, His Holiness sent to their majesties, the sovereigns of Austria-Hungary, Belgium, Germany, England, Russia and Serbia, each the following telegram:

"Trusting in the sentiments of Christian charity with which your majesty is animated, we beseech you to have the good will to close this present year well, and to inaugurate the new one by an act of supreme generosity, accepting our proposal that the belligerent nations exchange the prisoners rendered for the future unfit for military service. "BENEDICT XV. POPE."

A telegram also was sent to Mohammed V, Emperor of Turkey, in which an appeal was made to his humanitarian sentiments.

**SOVEREIGNS REPLY**

In reply the King of England offered his thanks to the Holy Father for his telegram, and assured him that the British government had welcomed his proposal, and hoped that early in the new year the plan would become effective.

The Emperor of Germany likewise thanked His Holiness for his telegram, and gave him the assurance that he was totally in sympathy with his proposals.

Francis Joseph, the Emperor of Austria, expressed himself as profoundly moved by the sentiments of Christian charity displayed by His Holiness, and stated that his government was ready to open negotiations with the inimical nations, in order to come to a practical carrying out of the proposals.

Baron Hertling of Bavaria telegraphed to the minister of that country to the Holy See that the royal government had received in the most sympathetic manner the

proposal of the sovereign Pontiff, Peter the First of Serbia sent New Year greetings to the Holy Father, and assured him that the Serbian government would not fail to associate itself with any plan the other belligerents would agree to, in the question of exchange of prisoners.

Undoubtedly, the first days of the New Year 1915 brought much satisfaction to Benedict XV, for from the above one can readily perceive how willingly many of the warring powers received his proposals, and what assurance was given him, as a consequence, that thousands of families and prisoners would be relieved of much anxiety and sufferings, by the exchange the nations were disposed to effect.

On January 6 the Czar of Russia telegraphed His Holiness, congratulating him on his voluntary initiative which would mean so much to humanity, and promising his adhesion to the plan. Several days previously the Secretary of State had been informed by H. E. Nelidow that the emperor had decided to consent to an exchange of prisoners judged unfit for further military service.

On January 5 the final answer came from Turkey, Mgr. Dolci, the delegate to Constantinople, telegraphed the following words to the Cardinal Secretary of State:

"I confirm that the government accepts the proposals of the Holy Father relative to an exchange of prisoners."

Mohamet V, the Sultan of Turkey, sent his reply on January 9, fully accepting the proposals of His Holiness.

The answer from Nicholas I, King of Montenegro, reached the Vatican on January 13. He stated that the proposals of His Holiness, animated by sentiments of Christian charity, met with his approval and were satisfactory to Montenegro.

Now that satisfactory replies had been received from all the other nations, on January 4 the Pope telegraphed His Excellency, Raymond Poincaré, President of the French republic, asking him to follow the example of the other belligerents all of whom had accepted the proposals of the Holy See. On the following day a reply came to the effect that France had always treated her prisoners of war kindly, and now is studying means for a complete exchange of those incapacitated for military service.

Even Japan was consulted by telegram on January 9, relative to the exchange, and the Emperor Yoshihito replied from Tokio on the 12th of January. He stated he was in full accord with the Holy Father's efforts to relieve as much as possible the horrors of war and that no Japanese soldiers were in the hands of the enemy, and the prisoners in Japan were treated with the greatest kindness.

The above brief account of the negotiations between the Holy See and the belligerent nations is sufficient to show the world the generous Christian efforts of Benedict XV, to alleviate the sufferings and horrors of war. The result was happy, and thousands who enjoy liberty today— even though they are inmates and enfeebled by ill health—never will cease to thank the Holy Father for his work. The whole world as well should admire the charity and good will and fatherly kindness of Benedict XV.

**TRUE CIVILIZATION**

What is true civilization? By its fruits you shall know it. It is not dominion, wealth, material luxury; may, not even a great literature and education wide-spread, good though these may be. Civilization is not a veneer; it must penetrate to the very heart and core of the societies of men. Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood, irrespect of race or color or nation or religion; the crowning of the domain of mere force as a governing factor in the world, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice.—Truth.

**LETTERED IN GLORY**

Rev. Joseph Husslein, in Our Sunday Visitor

In the midst of the world war comes the news of the death in battle of the best beloved of our American Catholic poets, Joyce Kilmer. His stainless life was all devoted to Country, Church and God. In his heart there burned the keen flame of a consuming love for his fellow-men, a great and Christly love that would not let him rest, that drew him forth from home and peace and fame to offer up his life.

Through the red gap of death he has now leaped to answer, with pure soul, to the summons of his King. In his eyes shone the vision of a new world, a holier Europe, a consecrated America, for which he had been willing to sacrifice a thousand lives, if Christ had so wished to accept them.

In his great, loyal, Catholic heart there was malice for none and love for all. His view of the soldier's life was one of high obligation, of bearing anew the Cross of Christ, and of suffering in union with Him, in love and gratitude. So might he too help in bringing about the world's salvation through the precious Blood of Christ.

That is the thought of his "Prayer of a Soldier" which will remain classical in American Catholic literature. He is the cross-bearer who,

like Simon of Cyrene, would ease the Saviour's burden. He is the victim who unites himself at every step and in every pain and smart with that Greater Victim whose sacrifice was consummated upon Calvary. It is the most significant and perhaps racial spiritual of all Kilmer's poems. First appearing in the magazine "Good Housekeeping," it was reprinted countless times in the short space that intervened between its publication and the announcement of the poet's death. Yet who would not gladly read it once again:

"My shoulders ache beneath my pack,  
(Lie easier, Cross upon His back)  
I march with feet that burn and smart,  
(Tread, Holy Feet, upon my heart)  
(Men shout at me who may not speak,  
(They scourged Thy back and smote Thy cheek.)  
I may not lift a hand to clear  
My eyes of salty drops that sear,  
(Then shall not Babel's soul forget  
Thy agony of Bloody Sweat.)  
My rifle hand is stiff and numb,  
(From Thy pierced palm red rivers come.)  
Lord, Thou didst suffer more for me,  
Than all the hosts of land and sea,  
So let me render back again  
This millionth of Thy gift. Amen."

Fully and entirely has that "millionth" now been rendered back. In his own blood has the poet added the concluding couplet to the beautiful series of comparisons that humbly contrast his own slight sufferings with the great passion of Christ, his Saviour. He too has now met that death which his reverend pen might best have compared with the sublime sacrifice on Calvary. But his mortal hand had stayed at the description of the Crucifixion: "From Thy pierced palm red rivers come."

Not "writ in water," as the poet Keats believed his name would be, but writ in the blood of the world's

great tragedy and lettered in glory is the far fairer name of Sergeant Joyce Kilmer.

**A FRIEND IN NEED**

The Abbe Klein, widely known in America, relates a touching instance of the devotion of a dog to his wounded master. The young soldier was wounded by the bursting of a shell near Arras. His comrades were killed, and he was so imbedded in debris and so weak from loss of blood that he was yielding to despondency when his dog arrived on the scene. Instantly the animal set to work to release his master, who was heartened by the dog's efforts and made attempts to disengage his arms. After a time he crawled out. Then his friend gave him first aid, licking his wounds and attending to him until a relief party arrived. At the station, the soldier's foot was amputated and the surgeon ordered removal to the hospital in Paris.

The order did not include the dog,

but the woman in charge of the canteen promised to care for him. For days he refused food and showed such distress that it was thought he would die of grief. At last a kind-hearted official offered to take him to Paris, permission was granted; the dog, washed and combed, was brought into the ward, and speedily discovered his friend. His joy moved the wounded soldiers to tears.

Every morning, at a stated hour, he scratches for admission to the ward and there takes up his post at the foot of his master's bed. Just to look at his comrade satisfies him, and, no doubt, the wounded man is pleased to have so faithful a friend to help beguile the weariness of slow recovery.

When we read instances like this of the affection and fidelity of the dog, we wonder why men can propose laws to practically kill off those devoted animals.—Sacred Heart Review.

Striving to better, oft we mar what's well—Shakespeare.

**SEEKERS OF TRUTH**

Always there are a few seekers who want Truth's self and not her gifts, says Philip G. Hamerton. Once scholars they are scholars always. They really put their lives into the structure of the world's advancing knowledge. Then those lives always remain, like solid stones, for the scholarship of the years to come and build upon.

Where there is a calm inward shining of the love of God there is contentment and a submissive will and a glad content in our present lot, says Cardinal Manning.

There is no happiness like peace with God, no joy like the joy of feeling that Jesus loves you, says Father Faber.

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LONDON, SATURDAY, SEPT. 14, 1918

CATHOLIC SOLDIERS' HUTS

"Whatever else the Church might give or deny me, she could not refuse me a man's job."

These words of the Rev. Ronald A. Knox, which he wrote concerning his conversion to the Faith, are quoted by us elsewhere on this page, where we deal at some length with this brilliant convert's story. But the words are worth using in more than one place for they are very applicable to the effort which Catholic men in Canada will make next week in behalf of the Catholic men doing their country's work overseas. We use the word "man" in a general sense which includes woman as the better half. A work exclusively masculine would be a sorry job. The Knights of Columbus are simply the initiators and by no means the monopolizers of the Dominion-wide drive to raise half-a-million dollars for Catholic Soldiers' Huts. It is a work which appeals to all the Catholics of Canada, but especially to the laity. Sometimes there are grumblings heard that the laity are not given a sufficient share in the management and direction of Catholic work. However that may be, here is undoubtedly a chance for laymen to show their mettle. This is a job for them. The CATHOLIC RECORD has weak in and weak out preached the value and necessity of Catholic Soldiers' Huts. We need not repeat the considerations we have so often put before our readers. It is work of this kind that gives testimony that the Catholics in Canada are heart and soul with their fellow-Catholics who are now fighting so magnificently and victoriously in France. Let our victory next week be decisive and glorious; defeat would be disastrous and disgraceful! We will not grudge our dollars when asked for a work that is Catholic and patriotic, which is for our own gallant kith and kin. The praise of Canadians now resounds through Britain and France and all Allied countries. The Canadian Corps inspires wholesome respect in Germany. Canadian Catholics at home will show a generosity worthy of the courage that has been shown by their men in France. The poorest of us will give not our dimes or quarters, but our dollars to carry the campaign far beyond its objective of half-a-million.

THE POPE'S WORK FOR PRISONERS

When Dr. Beland returned to Canada it was very correctly pointed out that it was due to the efforts and mediation of the Pope that his release from captivity had been effected. One of the Toronto newspapers, which finds it commercially advantageous to bait the Pope at regular intervals for the satisfaction of its Orange readers, went to great pains to try and prove that no credit at all was due to the Holy Father for Dr. Beland's repatriation because, so ran the argument, the British Government had returned to the Germans a captured German nobleman in exchange for Dr. Beland. No one would think of denying there was some arrangement of this kind. The Pope does not possess the power of obtaining gratuitous favours from the German Government, and it may be doubted whether the British or the Canadian Government would be disposed to welcome such favours. But it is a fact beyond dispute that the arrangements made between belligerent Governments which have made possible the transfer of prisoners of war are due to the Pope, who has worked long and perseveringly for this humane object. An

interesting and valuable summary of what the Pope has done for prisoners appears in the August number of The Month, from the pen of Father Sydney F. Smith, S. J. The work has not been easy or pleasant. The opposing governments have been suspicious of each other, not without reason, for in the course of the negotiations there were manifest efforts to get the best of the bargaining. Some of the Governments concerned, though not the British Government, also showed no disposition to cooperate in anything that originated from the Vatican and which might give satisfaction to the Vatican.

Benedict XV.'s first step was in the first months of the War. He proposed that wounded prisoners incapable of further military service should be interned, with proper safeguards, in a neutral country like Switzerland instead of in the enemy country. This proposal was quickly carried into effect and the thousands of prisoners and their relatives who gained by this plan were people of every religion. The Pope has never done less for non-Catholics than he has done for Catholics.

The Pope's next attempt was for the exchange of civilian prisoners, all women and children and all men outside of military age, as well as men within military age if they were of certain professions, like clergy and doctors. The Pope made this proposal in January, 1915. Half a dozen governments had to be arranged with separately and mutually. They all gave a platonian assent to the plan, but they all made difficulties about details. England wanted one age limit and Germany wanted another. Belgium claimed that certain prisoners in German hands were civilians and Germany replied that they were soldiers. France said she could have no negotiations in any case with the Central Powers until they ceased to violate Hague conventions. Serbia, Russia, Turkey and Austria were more accommodating. Up to this day it is only partially that the Pope's plan affecting male civilian prisoners has been put into effect, though the Pope has tried over and over again to bring about an agreement. In so far as he has failed it is not the fault of the Pope, and his success has been great enough to merit from the British Government "cordial thanks to the Holy See for its benevolent and humanitarian action."

Distinct from the work of releasing prisoners has been that of finding the missing which was undertaken by the Holy Father. Many relatives have been relieved from cruel suspense by this compassionate action. The work is one of tremendous extent. The head office is at Rome and there are two other main offices at Vienna in Austria and Freiburg in Switzerland. Besides these three chief centres there is a whole series of branch offices, as Father Smith says, from London to Constantinople and from Palermo to Stockholm. Co-operating with these offices in the work of enquiry are large numbers of volunteers, priests and nuns, laymen and laywomen.

What the Pope has done for prisoners is only one department of his work for lessening the cruelties and sufferings of war. The Pope does not get due credit for his work, but after all, that is a matter of minor importance. God will repay.

A MAN FOR A MAN'S JOB

The most notable of recent conversions to the Church in England is that of the Rev. Ronald Knox. Mr. Knox is a son of the Anglican Bishop of Manchester and though he is still only twenty-nine years of age he has had an astonishingly brilliant career. An Eton scholarship took him to Balliol where he was marked out as a "coming man" in that school of England's leaders. It was at the age of twenty-two that he got his "First in Greats," the summit of examination success in Oxford, and two years later he was Chaplain of Trinity, a very high honor for so young a man. He had become known as a leader of the extreme "High" party of the younger Anglicans and he possessed a pungent pen that he used with smashing effect against the Modernist theologians of his church. He achieved celebrity by some verses, meant for nothing more than a squib, in satire of a book called "Foundations," written by a number of Oxford Anglicans of a "moderate" kind. The skit was published in The Oxford Magazine and the issue sold out, as did the next number when the poem was reprinted. All over England the poem travelled and a year later a

contributor to The Church Times complained that if he ever asked a clerical colleague whether he had read "Foundations" the answer was "no, but I've read a poem about it by a man called Knox."

Both the late George Wyndham and Sir F. E. Smith had urged young Knox as an undergraduate to abandon his clerical aspirations and to enter politics as a career, but the young man was too much in earnest to be tempted into secular paths. At the age of seventeen he had taken a vow of celibacy. Yet he was an enfant terrible in the Church of England owing to his extremism and his combativeness. At the time of the Kilkenny controversy he came out with a pamphlet, "Renunciation All Round," which made exquisite fun of Anglican "comprehensiveness" in admitting Dissenters to Anglican sacraments. He had friends as audacious, if not as talented as himself. "Six young, unmarried clergymen, born before their time, are looking out for a loyal, tractable vicar," was an advertisement designed by some of his friends for The Church Times; and, as Mr. Knox remarks, perhaps it is not surprising that The Church Times never put it in. The best literary work Mr. Knox did was a serious reply to "Foundations" in a volume he called "Some Loose Stones." For a man who could write such a book at the age of twenty-five a future of real greatness may be predicted. Now Mr. Knox is in our ranks. In God's providence he will be a mighty defender of the Faith. In his Anglican days he always was intensely militant and he comes to the Catholic Church knowing that he joins a fighting organization. In his absorbing book, "A Spiritual Aeneid" which is of the same kind as Newman's "Apologia" and Benson's "Confessions of a Convert." Mr. Knox says:

"I found the Church, as in the days of the Apostles, a sect that is everywhere spoken against. I found that Catholicism in Italy was condemned as denationalized, Catholicism in Germany for its nationalism, Catholicism in Switzerland because it was pacifist, Catholicism in France because it was chauvinist, Catholicism in Spain as a pillar of reaction, Catholicism in Ireland as a hotbed of revolution. . . . Disagreements there might be between various sections of the Church—and its critics, Heaven knows, have made the most of them—but at least it had one thing in common everywhere, common enemies. They might respect it for the moment, but in the years to come they would not be slow to join in assailing it, the indifferent, the baffled seekers after a sign, the fanatical opponents—as once before Herod and Pilate and Chaphas—sinking their differences in a joint attack upon this defenceless but never insignificant foe. Surely such a cause was worthy of being championed. Whatever else the Church might give or deny me, she could not refuse me a man for a man's job."

Mr. Knox comes as a man to a man's job. As a defender of the faith he will have plenty of chances for fighting. But it is not the attraction and adventure of a Crusade that brings Mr. Knox. As he says:

"It is wrong to join the Church because the Church seems to you to lack support which you can give. You must come, not as a partizan or a champion, but as a suppliant for the needs in your own life which only the Church can supply—the ordinary daily needs. You must join the Church as a religion, not as a party or as a clan. But if I am asked if I find peace in being a Catholic—does it look like it? Rather it seems to me that in the disintegration of the world, and of Europe in particular (far greater perhaps than we yet realize) which must follow the War, men will look for guidance to the two institutions which override the boundaries of country—International Socialism and the Catholic Church. And the forces of disintegration which will be at work will be in conflict most of all with the latter institution, because, being more centralized, it will be at once more formidable and more vulnerable. To feel every stab the Church feels, to rejoice in the triumphs she celebrates, that should be enough to keep a man's interests active and his heart awake."

Surely every Catholic reading Mr. Knox's words will realize that to-day the Church gives everyone of us a man's job.

When women sit, reflecting, they usually reflect on other women.

STATE INTERFERENCE WITH CATHOLIC WORSHIP

During the past six months we have been regularly in receipt, from some civic department either in Ottawa or Toronto, of subjects for our Sunday sermons, together with suggestions as to how to treat the matter, the three points of our discourse being outlined for us after the manner of the old French prone and appropriate texts of Scripture noted. The latest of these brochures emanated from the Social Service Council, Toronto, and was entitled "Suggestions for Labor Sunday." The grim unconscious humor of its pages was in marked contrast with the seriousness with which the author approached his subject. "The Church," says he, "is the mightiest institution in the world. It is the continuous and perpetual incarnation of Him, Who for our sakes became flesh. On whatever matters, therefore, Jesus would speak with authority the Church must not be unfaithful to her high mission. True words and well spoken, if they refer to Christ's mystical body the Catholic Church; but what an absurdity to apply them to the jarring sects that are represented in the Social Service Council! After thus extolling what he is pleased to call the Church of Christ, he tells his clerical readers that it is the working men who are most dubious of the Church's Catholic and democratic character, and that it must be made plain that the Church is controlled by no section or class and is not a mere business institution. He tells the rural pastors to "magnify their job" by getting into touch with the agricultural societies in the district, and concludes with a list of reference books, (from which Pope Leo's classic on Capital and Labor is conspicuous for its absence) appropriate hymns and a prayer that breathes a purely materialistic spirit.

What concerns us, however, is not the ridiculousness of offering so much gratuitous advice to "the greatest institution in the world," but the tendency that is herein manifested on the part of the State to encroach upon the domain of the Church. Recently in Mount Vernon, N. Y., a Catholic priest was found guilty of disorderly conduct because his refusal to have the church bells rung in honor of an American victory in France was the occasion of congregating a mob. It was not stated that there was any order on the part of the Mayor to ring the bells; but even though there were the priest was within his rights, as the civil authorities could not demand a favour. The ringing of church bells, which are consecrated by the Bishop for use in Catholic worship, is wholly under the control of the clergy, and while the latter will accede to any reasonable request on the part of the civil officers to have them rung, yet they are quite justified in refusing to join in the popular clamor every time some one interested in the sale of stocks starts a Sunday night canard to the effect that the Allies have won a great victory.

In these abnormal times, the Catholic Bishops of Canada and United States are willing to give whatever aid they can in the way of instructing the people as to their duties in war time and the sacrifices that they are called upon to make in their homes. But it is scarcely fitting that the Catholic pulpit, dedicated to the preaching of the Word of God, should be perpetually called upon to be the medium of promulgating the State's detailed food regulations and other matters of a purely secular nature. Nor is it becoming that the Holy of Holies, within which Christ dwells and the Clean Oblation is daily offered up, should be decorated with flags and Liberty Loan certificates. The Catholic Church has gained the unwilling admiration of thousands without her fold by her uniqueness, by her holding aloof from purely worldly matters by the reverence of her worship and by that necessary conservatism that belongs to an institution that has for its primary object man's eternal interests and that is heir to the wisdom of centuries. It would be a sad thing for religion if anywhere the human element in the Church emulating the example of the flag-waving heretical sects and the loyal-as-thou spirit of the times, should sacrifice the external and distinctive characteristics of the sacredness of God's House to the not too wisely guided enthusiasm of the moment. It would be a sad thing if the Bride of Christ, the One, the perfect One, should mingle with the crowd and thus lose that distinctive

ness that will give her prestige in the great work of the reconstruction of society after the War.

THE GLEANER

NOTES AND COMMENTS

WE DEVOTED several paragraphs a few weeks ago to a new "Short History of England" written by that prince of epigrammatists and consummate master of paradox, Gilbert Keith Chesterton. We return to the subject again, not with the intention of writing a review, or criticizing this, the author's latest production, but simply to lay before our readers a few selections which, better than any mere description, will give an idea of Chesterton's method as an historian.

IN THE ordinary acceptance of the term the book is not a history at all. To readers of Chesterton history would, indeed, seem not to be his forte. The book is rather a commentary upon certain memorable periods of English history tending to the elucidation of the causes of things and to the vindication of popular rights. There is no division of reigns or administrations, no narrative of events as they are unfolded in other works of history, and there is not a date given from cover to cover. It is somewhat unusual, then, in a work of history, to find mention of Mrs. Pankhurst and Mrs. Edjy, of "Boz" and the author of "Vanity Fair," or of Bernard Shaw and H. G. Wells. But in illustration of his theme the author puts the whole world under tribute and does not despise even the trifles of today. That he has struck the popular taste is proved by the fact that although first published in October of last year the book is already in its seventh or eighth edition.

THE SCHEM of the essay is set forth in these words:

"It will be very reasonably asked why I should consent, though upon a sort of challenge, to write even a popular essay in English history, who make no pretence to particular scholarship and am merely a member of the public. The answer is that I know just enough to know one thing: that a history from the standpoint of a member of the public has not been written. What we call the popular histories should rather be called the anti-popular histories. They are all, nearly without exception, written against the people; and in them the populace is either ignored or elaborately proved to have been wrong. It is true that Green called his book 'A Short History of the English People'; but he seems to have thought it too short for the people to be properly mentioned. . . . It is exactly the popular story that is left out of the popular history."

IT HAS been the accepted idea in certain quarters that Chesterton is not far from the Catholic Church. The book before us hardly bears out that idea. But if emancipation from the accumulated traditions of the English people as to the Church's part in the making of England is any mark of predestination then he has travelled a long way in the right direction. Be this as it may, his "Short History" pierces many shams and certainly vindicates the Church as the age-long champion of popular liberties and the mother of civilization. For example, the following suggestive paragraphs:

"THE WHOLE culture of our time has been full of the notion of 'A Good Time Coming': the whole culture of the Dark Ages was full of the notion of 'A Good Time Going.' . . . It is not merely flippant to say that monks and nuns then stood to man kind as a sort of sanctified league of aunts and uncles. It is a commonplace that they did everything that nobody else would do; that the abbey kept the world's diary, faced the plague of all flesh, taught the first technical arts, preserved the pagan literature, and, above all, by a perpetual patchwork of charity, kept the poor from the most distant sight of their modern despair. We still find it necessary to have a reserve of philanthropists, but we trust it to men who have made themselves rich, not to men who have made themselves poor."

"The fruitful and effective history of Anglo Saxon England would be almost entirely a history of its monasteries. Mile by mile, and almost man by man, they taught and enriched the land."

"The modern critic of medievalism commonly looks only at those crooked shadows and not at the common daylight of the Middle Ages. When he has got over his indignant astonishment at the fact that fighters fought and that hangmen hanged, he assumes that any other ideas there may have been were ineffectual and fruitless. He despises the monk for avoiding the very same activities which he despises the warrior for cultivating. And he insists that the arts of war were sterile without even admitting the possibility that the arts of peace were productive. But the truth is that it is precisely the arts of peace, and in the type of production, that the Middle Ages stand singular and unique. This is not eulogy but history. . . . What was really arresting and remarkable about the Middle Ages, was precisely its social scheme of production, of the making, building and growing of all the good things of life."

AS TO THE Church and slavery: "At the beginning of the Dark Ages (as a heritage from the Roman Empire and the subsequent Barbarian avalanche) the great pagan cosmopolitan society now grown Christian was as much a slave state as old South Carolina. By the fourteenth century it was almost as much a state of peasant proprietors as modern France. No laws had been passed against slavery; no dogmas even had condemned it by definition; no war had been waged against it, no new race or ruling caste had repudiated it; but it was gone. This startling and silent transformation is perhaps the best measure of the pressure of popular life in the Middle Ages, of how fast it was making new things in its spiritual factory."

OR THIS: "Like everything else in the medieval revolution, from its cathedrals to its ballads, it was as anonymous as it was enormous. It is admitted that the conscious and active emancipators everywhere were the parish priests and the religious brotherhoods; but no name among them has survived and no man of them has reaped his reward in this world. Countless Clarksons and innumerable Wilberforces, without political machinery or public fame, worked at death-beds and confessionals in all the villages of Europe; and the vast system of slavery vanished. It is possible enough to state roughly the stages through which the thing passed; but such a statement does not explain the loosening of the grip of the great slave-owners; and it cannot be explained except psychologically. The Catholic type of Christianity was not merely an element, it was a climate; and in that climate the slave would not grow."

OF THE ways and means which brought about the great upheaval of the sixteenth century in England which men call the "Reformation" Chesterton has this to say: "The chief tool of the new tyranny (that of Henry VIII), a dirty fellow named Thomas Cromwell, was specially singled out as the tyrant and he was indeed rapidly turning all government into a nightmare. . . . The reign of terror established, Thomas Cromwell became an Inquisition of the blackest and most unbearable sort. Historians, who have no shadow of sympathy with the old religion, are agreed that it was uprooted by means more horrible than have ever, perhaps, been employed in England before or since. It was a government by torturers rendered ubiquitous by spies. The spoliation of the monasteries especially was carried out, not only with a violence which recalled barbarism, but with a minuteness for which there is no other word but meanness. It was as if the Dane had returned in the character of a detective."

"WE TALK of the dissolution of the monasteries, but what occurred was the dissolution of the whole of the old civilization. Lawyers and lackeys and money-lenders, the menest of lucky men, looted the art and economics of the Middle Ages like thieves robbing a church. Their names (when they did not change them) became the names of the great dukes and marquises of our day."

"The new doctrines in England were simply an excuse for a plutocratic pillage, and that is the only truth to be told about the matter."

"Men talk of the Revocation of the Edict of Nantes; but the English persecutors never had so tolerant an edict to revoke."

WE HAD marked for quotation several paragraphs relating to other periods of English history but space forbids. We content ourselves, therefore, with these caustic references to Cromwell and the Puritans as, with the foregoing, of special interest to Catholic readers.

"NOW, THERE was a great deal that was very fine about many of the Puritans, which is almost entirely missed by the modern admirers of the Puritane. They are praised for things which they either regarded with indifference or more often detested with frenzy—such as religious liberty. . . . England was never so little of a democracy as during the short time she was a republic."

"A very decent case could be made out for the paradox that Puritanism was first and last a veneer on paganism."

In conclusion, one of the fine sayings in the book relates to the Scottish War for Independence under the immortal heroes, Wallace and Bruce. Over the remains of Edward I in Westminster Abbey stands this epitaph: "Here lies Edward the Tall, who was hammer of the Scots." "It was a true epitaph," writes Chesterton, "but in a sense exactly opposite to its intention. He was their hammer, but he did not break, but make them; for he smote them on an anvil and he forged them into a sword." To the "heroes" of the Scottish Reformation—Knox and his infamous crew—it remained to break that sword in twain.

ON THE BATTLE LINE

THE HINDENBURG line must now stand its greatest test. The chief defensive system of the Germans on the Western front, including a part of the original lines held by the enemy since 1914 on the Aubers Ridge, to the west of Lille, is under attack by the Allied armies. It has already given way in the Arras-Cambrai sector before the assault of Canadian and English troops. It has been partially penetrated on the Aubers front, west of Lille, and in the vital sector of La Fere-Leon the victorious army of General Mangin has reached Petit Baris, on the eastern border of the lower Forest of Oostey, and faces the wooded ridges of St. Gobain, along which the Hindenburg line runs.

SHATTERED and broken in spirit by repeated defeats during the past seven weeks though the Germans are, they must stand and fight once more. There is no safety in retreat. If the Hindenburg line is penetrated to the Maubeuge becomes inevitable. Such a retreat under existing conditions might well prove disastrous. From all parts of the territory, occupied at the cost of hundreds of thousands of casualties during the five great German offensives beginning on March 21 of this year and ending on July 18, the enemy's troops have been withdrawn, or are still withdrawing, to points within their defensive line. This morning the ground won in that prodigious effort to obtain "a German peace" by a speedy decision, only the Pesechendale, Pilkom and Messines Ridges, in the north, and a small strip of land west of St. Quentin and north of the Aisne remains in the enemy's hands. How much of it will remain to-morrow depends largely upon the fleetness of foot of the Australians, who, advancing yesterday in the region east of Peronne, with English troops co-operating on the north, swept the country clean of the retreating Germans on a front of almost fifteen miles to a width of seven miles east of the Somme. This advance, carried out in conjunction with a similar sweep by Humbert's French army on the Ham-Chauny sector, brings the Allied front to a point between eight and nine miles from St. Quentin and about four miles from La Fere, both of which cities are within the Hindenburg line. The front is everywhere well to the east of the old Somme battlefields, and the advance of the British and French troops is made across a region little pitted with shell holes or seamed with trenches, so that progress is fairly rapid.

THE PROGRESS of General Humbert's army between the Somme and the Oise was phenomenal. The forest-clad hill country of Austrament was cleared of the machine-gun nests left by the enemy to delay the French advance. On the north bank of the Oise French cavalry rode into Chauny, found it unoccupied, and pressed forward to the outskirts of Terguier, an important railway junction a little over three miles west of La Fere. On the south side of the Oise the Germans state that they stand in fighting contact with the French at Amigny, where there are advanced field works located, which on high ground command a wide stretch of the river valley. The Hindenburg line is immediately east of Amigny. Northward, near the point of junction with the Austramentians, has been occupied, and an advance has been made of about two and a half miles northeast of the high road to St. Quentin, which is a

little less than nine miles from the French advanced positions.

SOUTH OF THE OISE, the Paris report says, the Germans in their evacuation of the lower Forest of Coucy were compelled to abandon considerable munition depots. On that part of the front from the Forest of Coucy south by Fresnoes, Lisieres, Vauxailon, the Laffaux Farm, scenes of terrific fighting during the struggle for the Hindenburg line along the Chemin-des-ames, the French have occupied their old trenches again. In the region between the Vesle and the Aisne east of Soissons the Americans are continuing their advance northward to the Aisne, and are now close to the river just east of Pont Arcy, where part of the British army crossed the Aisne during the battle of 1914.

THE THREAT to Lille increases. The British troops who crossed the German front near Givency the other day, and who are menacing La Basse and the southern slope of the Aubers Ridge, held securely by the enemy for almost four years, have been reinforced by others who, striking east from Festubert, are advancing upon Valenciennes, with the evident intention of enveloping the strong enemy defences on the high ground south of La Basse. The Aubers Ridge was probably impregnable in the days of infantry against barbed wire, but it is certain that the defences upon the ridge are of little use against a tank assault. Lille is so near the battlefield and is so important that it seems reasonable an effort should be made to place it within the lines of the Allies before winter. The first stages of an advance toward Lille must include the recapture of Armentieres and the capture of La Basse.—Globe, Sept. 7.

CATHOLIC ARMY HUTS

OVERSEAS DIRECTORS' REPORT

July 15th, 1918. Since the last report of the Overseas Directors was issued on April 6, the work of the Catholic Army Huts overseas has continued to develop. The present report aims not at advertising or puffing our work, but at giving an accurate picture of the present condition of our work overseas, with some indications as to what developments the future will require.

A.—CLUBS, HUTS, TENTS, CHAPELS

The Catholic Army Huts was instituted with one of its main objects the providing of places which would serve the soldier for religious and recreational purposes. The type of "hut" provided depends entirely upon the needs and circumstances of time and place. Thus in London, it pays better to rent a house; in a permanent camp in England, it is usually more advisable to build a hut; while with the Canadian Corps, owing to the all important problem of transport, a tent or marquee must serve the purpose. In one unit it is chiefly a chapel which is required; in another it is a recreation room. The interests of the soldiers, military regulations, and the Defence of the Realm Act with its restrictions concerning the erection of new buildings, have to be harmonized in each case. The following shows the development since April 6th.

I.—LONDON

The first Catholic Army Club at 24 Grosvenor Place was formally opened with great eclat by the highest representatives of Church and of Canada, on May 21st. Cardinal Bourne blessed the building, and Sir George Perley, Sir Edward Kemp, Sir Richard Turner, Brig.-Gen. Bishop Keatinge, Bishop Bidwell, Bishop Fenton and Father Workman were present and spoke. Bishop Fallon was absent visiting the Canadian Corps in France. A second Club, which serves as a recreation room, was first opened a fortnight later at No. 30 Grosvenor Place. These clubs supply over 1,200 meals weekly and provide sleeping accommodation for 120 men. They are patronized largely by Canadians, but also by British Tommies and sailors, Americans, Australians, New Zealanders and Newfoundlanders, irrespective of creed. They have proved a great success. Capt. Rev. I. Daniel, O. M. L., is Chaplain.

Meanwhile, London South of the Thames with the important Waterloo Station has not been neglected. St. George's Hall, which was built some years ago, as a parish hall and club-house, has been rented from the Bishop of Southwark, and is being fitted up as a soldiers' club. St. George's Catholic Army Club will be one of the best south of the Thames. As in the Clubs in Grosvenor Place the Catholic Women's League supplies us with the household staff.

II.—ENGLAND

At Bramshott Camp a large Catholic Army Hut Cinema Tent, fully equipped with Cinema and dynamo has been established in the lines of the 10th French Canadian Reserve Battalion at the cost of \$3,600. At its formal opening on June 15th, Lt.-Col. Des Bois expressed his thanks to the Catholic Army Huts for all they had done for his battalion. The Catholic Army Huts has already fitted up this unit with a French library and with a temporary chapel. Major Rev. J. N. K. Desjarjins is in charge of the work of this unit.

Witley Camp.—An Army hut was placed at our disposal in the Artillery Lines, and Capt. Rev. E. Laws had it fitted up as a chapel. The several hundred dollars spent in this way have been amply repaid by the attendance at Mass, which has almost doubled.

After a tantalising amount of red tape, work has now begun on the large combination Catholic Army Huts Chapel-Recreation Hut in the main part of the camp. This will be in brick (wooden constructions are no longer allowed) and will cost, without furnishings, \$15,000. Capt. Rev. L. P. Lowry is Senior Catholic Chaplain of this Area.

Freshman Pond.—The new Canadian Segregation Camp was no sooner opened in May than the Catholic Army Huts established a small chapel tent and a large recreation marquee. Capt. Rev. C. Doyon, O. P. is in charge of the work here.

Canadian Convalescent Camp, Cooden.

Early in June a large Cinema Tent 100 ft. by 80 ft. with a couple of smaller tents adjoining, was erected by the Catholic Army Huts in the Princess Patricia Canadian Convalescent Hospital at Cooden. These tents, which cost about \$3,500, are staffed by ladies of the Catholic Women's League. The Catholic Army Huts has also taken over a recreation room in Boxhill on Sea that was being conducted by Local workers. This serves the Canadian cadets.

The above is a list of new "huts" established in England in the past three months.

III.—FRANCE

The Sixth Canadian General Hospital (Laval University unit) has accepted the offer of a Recreation Hut from the Catholic Army Huts. Capt. Rev. G. Gauvreau, O. M. L., is in charge of this undertaking.

The Second Canadian Stationary Hospital has accepted the offer of a small chapel tent, and a large Recreation Tent from the Catholic Army Huts. Application has been received for authority to transport these, and they should arrive shortly.

The Eighth Canadian Stationary Hospital has been provided with a small Chapel Tent.

A hut with the 89th Company, (Acadian) Canadian Forestry Corps has been equipped by the Catholic Army Huts.

Canadian Corps.—Two additional small chapel tents have been supplied to the Corps. The Twelfth Brigade (Capt. Rev. A. MacDonnell M. C.) is being supplied with a Recreation Tent, and likewise the Fifth Reinforcement Brigade (Capt. Rev. P. A. McDonald). The size of tent supplied in this latter unit is the standard size employed, 60 ft by 30 ft. It costs \$700.

More ambitious propositions cannot be undertaken in France, owing to the fact that the Catholic Army Huts is not like the Protestant Y. M. C. A., a service or department of the army, with its establishment of officers and men, its motor lorries and cars, and its quasi-ubiquity. Wherever we see an opening, however, we utilize it to the full. Bishop Fallon and the Overseas Secretary of the Catholic Army Huts spent three weeks in France visiting the units and studying the needs and opportunities there. His Lordship has also visited all the Canadian units in England, and has thus a first hand knowledge of the position of the Catholic Army Huts in both countries. In this report no description is given of the Catholic Army Huts Chapel-Recreation Hut at Le Treport, of which Capt. Rev. T. O'Sullivan is in charge, or of the Chapel at Etaples, which was somewhat injured during the bombing raids on the hospitals there, nor of the chapel tents in the Canadian Corps, with the Railway Troops and Casualty Clearing Stations, of which mention was made in previous reports. Nor is it necessary to refer to the Catholic Church and Catholic Women's League Hut at Bramshott, the Catholic Recreation Room and Catholic Army Huts Chapel-Recreation Room at Seaford, nor to the Chapel-Recreation Rooms at the 8th Reserve Battalion, Wisley, at St. Martin's Plain and at Purfleet. Two Catholic Army Huts Chapel Recreation rooms at Sandling were closed when the Canadians left that area.

B.—SUPPLIES

In addition to furnishing its own clubs, huts, chapels and tents, with everything that the needs or comfort of the men require, the Catholic Army Huts sends supplies to the Catholic Chaplains for distribution to the men. The articles supplied in greatest number are: rosaries, scapular medals, writing paper, and reading matter. During the past fortnight, 151,000 sheets of writing paper and a corresponding number of envelopes have been sent out. Up to the present 10,000 rosaries and 8,000 scapular medals have been distributed, and 40 gross of rosaries were bought by the Catholic Army Huts this week; 80,000 Catholic Truth Society pamphlets and over 5,000 other pamphlets have been sent to France and distributed. Several libraries have been established. In addition to the 25,000 pamphlets of the Holy Name Society for Canadian Soldiers mentioned in last report, the Catholic Army Huts has had 80,000 copies printed of a new pamphlet, which bears a magnificent letter by Lt. General Sir Arthur Currie, and forewords by three Divisional Commanders. It is the intention to put one in the hands of every Canadian soldier in France. The entire cost of this work is borne by the Catholic Army Huts. The Association continues to supply chaplains with any religious supplies or articles they need and with means of transportation when necessary and has also supplied a small number of gramophones and a limited amount of athletic supplies.

No request has ever been refused for everything which is obtainable and which comes under our charter. As we are becoming better known, requests will multiply.

C.—FINANCE

The Overseas Directors beg to call attention to the fact that up to the present the Catholic Army Huts has received nothing from the Province of Quebec. Yet a large proportion of the funds of the society are expended on religious and social work in the four French Canadian units overseas. The 10th French Canadian Reserve has been supplied, as mentioned above with Cinema Tent fully equipped, with a French library and chapel accessories; the 22nd Battalion has received a chapel tent, a hut is being constructed for the Laval Hospital; and the Eighth General Hospital and other units which have a number of French Troops, have been supplied with French libraries. A large proportion of the soldiers who frequent the Catholic Army Clubs in London, and its various huts and tents, are French Canadians. Surely here is a case for catholicity of support in Canada, as we have catholicity of action overseas. We confidentially commend our cause to the Bishops and Knights of Columbus of the Province of Quebec.

The big campaigns being launched in the Maritime Provinces, Ontario and the West are matters which will be reported on by the Canadian Directors. Two contributions, however, sent direct overseas, merit a special mention. These are a contribution of £478. 5. 4, collected through Right Rev. Abbott Bruno Desjarjins through St. Peter's Bole from the German Canadian colony in the country about Munster, Sask., and a contribution of £13. 4. 8, from the poor Indians of Tobique, N. B. What a wonderful tribute to the unifying power of the Catholic Church, which thus brings together in loyal Catholic Canadian effort, Canada's oldest and youngest Canadians.

The total receipts overseas to date (July 11th, 1918) amount to £14,828. 14s. The total expenditure to date, that is, for a period of thirteen months, amounts to £7,567. 19s. 4d. Office expenses, as the office is supplied by the Overseas Military Forces of Canada, have not been 1-10th of 1% the total expenses.

In the April report it was estimated that \$100,000 would be required to continue the work overseas into 1919. In a cable sent by the Overseas Directors a month later, it was stated that a minimum of \$150,000 would be required to continue the work overseas till the end of 1919. With the knowledge at present at our disposal of the work yet unpaid, taken, these estimates appear to us to be quite justified.

The Overseas Directors also wish to repeat what they stated in their cable, that it is necessary for the Catholic Army Huts in conjunction with a war committee of the Knights of Columbus, to establish huts in all the permanent camps in Canada. The last report received from our energetic Canadian Secretary Treasurer, Mr. J. L. Murray, Ontario K. C. State Deputy, shows that adequate preparations are now being made for this work.

At a meeting of the overseas directors held in London on July 11th, this report was adopted, and orders were given for an official auditing of all the accounts of the Catholic Army Huts to date, and for the publishing of the auditors' report.

The Directors wish to express their deepest gratitude to all, and they number tens of thousands, who have helped the Catholic Army Huts Association.

W. T. WORKMAN, Lt. Col. Pres. C. A. H. F. FRANCE, Lt.-Col. Vice Pres. C. A. H. JOHN J. O'GORMAN, Major, O-S Secy-Treas., C. A. H. P. H. M. CASGRAIN, Major. 245 Oxford St., London, M. I. Eng.

TERMS OF PEACE

Count Hertling, according to German wireless has indicated, in answer to a formal inquiry in the Reichstag, the German peace terms. She will be willing to give up her Belgian "paw" on these conditions, amongst others. The Allies must definitely recognize that the question of Alsace-Lorraine is a domestic German affair which concerns no other country. They must recognize the Peace of Brest. They must recognize that Courland, Lithuania, Esthonia, and Livonia are in the German sphere of influence. They must recognize the solution of the Polish question "decided upon" by the Central Empires. In addition, they must pay Germany indemnities "for the damages of the war." It will be remembered that Germany has "accepted" the principles of the Holy Father's Peace Note. Small wonder that a German American publicist who has just returned to New York from Switzerland has informed his American friends: "I am hopeless, utterly hopeless, about Germany. Only defeat can give her a new beginning. Help can come from only one place, Bethlehem—Bethlehem, Pennsylvania." The number of people in Germany," says this gentleman, Mr. Frank Bohm, "that respects anything but force is utterly negligible. Do not think that you can talk to them about freedom and have them understand you—yet awhile. You must beat them first.—The Universe.

THE COLLEGE BOYS' PART IN THE WAR

From the outset of America's entrance into the War the heads of government, from the President down, have urged boys at school and college to stay there until the course of study or training upon which they had entered was completed. The War is not going to last forever, but during its continuance as well as when peace comes the need of highly trained men is and will be paramount. To carry on this gigantic War there is a call for skilled engineers, electricians, transportation experts, doctors, surgeons, chemists, accountants and scores of specialists in other lines.

Both the scientific training which fits a man for highly specialized duties and the more liberal training which helps to develop the qualities of initiative and leadership required in the officer or administrator are essential elements of military efficiency. The young man who is diligently following out a course of study at institute or college is doing his bit just as patriotically as the boy in camp. "I have no hesitation," says President Wilson, "in urging colleges and technical schools to endeavor to maintain their courses as far as possible on the usual basis. The big campaigns being launched in these institutions who will serve in the armed forces of the country. Those who fall below the age of selective conscription and those who do not enlist may feel that by pursuing their courses with earnestness and diligence they also are preparing themselves for valuable service to the nation.

The War Department has now made provision for giving military training to college students at the same time the latter are pursuing their regular college course, and our leading Catholic academies and colleges are among those designated by the government to establish a Student's Army Training Corps among their boys. Students who have reached the draft age register with the local board and are in the military service of the United States. The course is designed to give young men adequate training for the army along with so much academic education as there is time for before they are called to the colors. In a national emergency the President may call the student, but the Draft Board will not call so long as he remains a member of the Student's Army Training Corps.

Tremendous opportunities for world service will be open to the college man before and after the War.

It should be needless to add that for the Catholic young man the institution under the guidance of Catholic teachers should be his choice. When the call comes to the post of danger the young soldier, who has been well grounded in the principle of religion and habituated to his holy practices will meet the stern requirements and duties of war with the clearest head and the stoutest heart. After the War the Church as well as the nation will have its worthy members and the will need the service of thoroughly trained workers to form her lay apostolate. Our colleges are well equipped to do their part; let Catholic parents wake up to their responsibility and their opportunity.—N. Y. Catholic News.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE NEED OF MISSION CHAPELS

There is no doubt about it, the best way to help Christ in the propagation of His sacred doctrine is to supply a sufficient number of priests for the work. There are many blessed with God's benefits to whom the education of a young man for the priesthood would be a matter of little financial consideration. The theological education of a priest costs in the neighborhood of about \$250.00 a year for the necessary four year's course. This means the expenditure in all of \$1,000.00. After all nowadays, this is not a large sum as amounts are reckoned. Yet, see what \$1,000.00 will do! A young man is raised to the holy Priesthood and given great powers for the sake of saving souls: he has the power of baptizing, the power of preaching the word of God, the power of absolving from sin and the superlative power of offering up the Holy Sacrifice of the Mass. You and the material gifts allowed to you by God can be the means of giving all these powers and you consequently participate in all the merit procured by them.

The sum of \$5,000.00, invested to bring a return of \$250.00 yearly, will educate a priest every four years, in perpetuum. How easily we may do a wonderful work for God, for the Church, for our less fortunate brethren and for the salvation of our souls!

If we put aside the question of ecclesiastical education and look for some other means to aid in the extension of Christ's kingdom, the building of a mission chapel will naturally suggest itself. What! Is it within the powers of the ordinary Catholic to build a church? Don't misunderstand me when we speak of a mission chapel, we speak of an humble structure akin to the stable at Bethlehem, in which Our Lord dwells in order to give His graces to faithful followers scattered over the sparsely settled districts of Western

Canada. The chapel—to give the wooden shell-like structure a dignified name—costs about \$500.00. With this amount in hand we have a sum sufficient to establish the nucleus of a new parish, some day destined to be a thriving centre of Catholic activity.

How many there are throughout the well organized dioceses of Canada who could give \$500.00 for this grand work of charity! How many blessings would flow to the generous donors in recompense, only God Himself knows! How many would be saved by means of this poor ark in the wilderness, only on judgment day may we expect to learn!

A Holy Archbishop wrote the other day: "You can scarce form to yourself any idea of the amount of good that can be accomplished through these chapels. Let me give you an example of a place that I discovered during my recent pastoral visit. It is a little town in the Western part of the Province, where there are a few Catholic families and these few scattered far and wide among a large Protestant population. I arrived in this town late one afternoon early in August. I was not aware that there were any Catholics in the place, but a Polish gentleman informed me that there were. He introduced me to one of them, a prosperous farmer, whom from conversation I learned to be an Englishman of more than ordinary culture, who had been in this part of the country for a number of years. He married a Protestant and without church or priest had little opportunity of practicing his religion. I thought he told me this rather regretfully." The Archbishop goes on to tell of others he found: "An old man from a flourishing parish in Central Ontario and his son. They went sometimes to a church thirty-five miles distant. Another family he found; "a whole roomful of children from a baby to a girl of fourteen." These showed evidence of Faith but distance from a church and poverty will soon lead them to the cult of materialism which is the only God adored by many scattered over the Western plains.

The writer concludes: "What a pity that these who rear costly monuments to their 'illustrious dead' could not be brought to see, how much more enduring and beneficial than brass and marble, are these little shrines, these humble homes of worship and prayer, which help to keep souls faithful to their God and teach them to discharge the elementary duties of homage and adoration to the great Creator who made them."

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

PREVIOUSLY ACKNOWLEDGED: \$793.50 Miss E. F., Montreal..... 1 00

MASS INTENTIONS A Reader of CATHOLIC RECORD..... 2 00 Subscriber, Newcastle..... 12 00

Leave not the business of today to be done tomorrow; for who knoweth what may be thy condition tomorrow? The rose garden which today is full of flowers, when tomorrow thou wouldst pluck a rose, may not afford thee one.

Catholic Sisters are playing the heroic part in the present War as on all former occasions. They have signaled themselves in France and Belgium for their devotion to the wounded and dying on the battle-fields and in the camp hospitals.

But it is particularly consoling to learn that some at least of our own wounded American soldiers are even now committed to their tender care. We can gather this from the following references made to them in a description given by Charles H. Grasty in the New York Times, of a visit paid by him to the Paris hospitals. Thus he writes:

"Three cots away was a big fellow with a German name from a Western state. He has been in the Cantigny show. 'My wound is only a scratch,' he said, 'but it is just below the back of my neck where the nerves cross, and it gives me a bad quarter of an hour when the Sisters dress it.' Presently the Sisters came and took the dressing off, and the wound looked so terrible that I was obliged to turn away. The 'scratch' was nearly twelve inches long and very deep."

Further on he refers to a remarkable case told him by a Sister, of a naturalized American brought in badly gashed from the field. The Sisters had taken him in charge. When he died they found that his father was an officer in the German army. He was wrapped in the

American flag and buried in Paris.—Catholic News.

FATHER FRASER'S CHINESE MISSION

Taichowin, 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. Peregrinus 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.

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FIVE MINUTE SERMON

REV. F. P. HICKER, O. S. B. SEVENTEENTH SUNDAY AFTER PENTECOST

RESPONSIBILITY "Walk worthy of the vocation in which you are called."—Ephes. iv. 1. To be Catholics, my dear brethren, will not suffice for our salvation. We must be good Catholics. "Walk worthy of the vocation in which you are called." There are no honorary members in the Catholic Church. There is no such thing as living on your means in spiritual life. We all have to be working men. Now, no man will work his best, unless he sees the obligation, and that there is a grave responsibility resting on him. Let us try to rouse ourselves to the sense of this responsibility to-day.

God's grace has called us, chosen us, has done us an honour in singling us out. And can we not all see that there is an obligation, a responsibility of acting up to that grace, and walking worthy of that calling? Dare we throw that grace back again, and tell God that we do not want it? No, our salvation depends on acting up to God's grace. So we are in this world laden with a responsibility, from which we cannot free ourselves.

We are responsible, first, to ourselves. We are made up of body and soul; and most men, foolishly and wickedly, think too much of their body, and neglect their soul. Every comfort and pleasure and luxury must be procured for the body, which will shortly perish and corrupt; and nothing or very little is done to secure eternal happiness for their immortal soul. Men do not give themselves time to think, or they would act differently. And yet it is but a fool's excuse to say "Oh, I did not think!" Alas, the eternal remorse, when it is all too late, to think what we might have done, what we might have done! Half an hour's thought now about our responsibility would be of far more avail, than an eternity of bitter repining hereafter.

And in this life we are responsible, too, for others—those we come in contact with. This may seem hard, but it is true. We cannot help influencing others for good or for evil. Each word or act may make or mar a soul. Of each you will hear again at Judgment. If responsible for others, friends, acquaintances, neighbors, how much more are parents responsible for their children! Innocent, impressionable, they look to their parents naturally for knowledge and guidance. This responsibility is ever with you, you fathers and mothers. Forgetting it will not save you from it. If children grow up disobedient, untruthful, shirkers of prayers and of Mass, using bad language, old in wickedness though children in years, who is responsible for it all? Easy-going, gossiping mothers, lazy, drunken, foul-mouthed fathers, neither of whom have ever troubled about the children's prayers, nor taken them by the hand to Sunday's Mass. Such parents forget their responsibility now, but they will remember it hereafter. For ever will the reproach of their children's cry be ringing in their ears: "Only for you, we should not have been lost!"

But, good parents, be not dismayed at the responsibility; God will help you in your work. Good parents! The very name is the key with which to open heaven! What an honour, what a proud responsibility, to see to and watch over the souls of your children, and thus to stand in the place of the Great Father in heaven! Lastly, dear brethren, we are responsible to God. It is He Who has given us our capabilities and our chances, and He demands, and He has the right to demand, that we shall use them well. Our Blessed Lord makes this very evident in the Gospel. He tells us of the master who entrusted various sums of money to his servants, and he expected them to trade with them and make profit. And then come the words, which will be verified in our own case some day: "But after a long time the master of those servants came and reckoned with them." (Matt. xxv. 19.) Reckoned with them! We shall each have to go through that day of reckoning. Oh, my dear brethren, think of it now, prepare for it now, or what will be the judgment! Every servant who had been faithful even in small things, who had made something, was rewarded. But there was one wicked and slothful servant; to him the Lord said: "And the unprofitable servant cast ye out into exterior darkness." Notice, my brethren, that man was not a thief; there was nothing brought against him, save that he had not used his master's money profitably; he had not made anything.

This is a view, perhaps a new view, which should fill us with holy fear. Many amongst us here present have done very little harm; they are quiet, respectable people—yes, they have done very little harm, and have done very little good! What have they made with the graces given them? They have hidden them, buried them. Very little harm! but what about their sins of omission? What good they might have done, had they only been in earnest! and it is only the earnest, who will push their way to the kingdom of God.

We cannot stand with arms folded, and let life glide by, without unworthily neglecting our duty. God has called us, and with every command of God there is given the power to fulfil it. So the vocation

will not save us, but the walking worthy of it; not the calling, but the obeying. To fulfil our responsibility towards God, we must use His graces well. We must be in earnest, devout, throw our hearts into our work.

And if we look at Him Who has called us, this would not appear so hard and unpleasant. Look at our Blessed Lord. His Sacred Heart was pierced on the cross, but even that did not quench His love. Who can refuse zeal and fidelity and love in the work given us to do, if we think of the Sacred Heart? Walk worthy of our vocation, to fit ourselves to be His friend; walk worthy to influence others to love Him; walk worthy of obedience and loyalty to Him of Whom St. Peter says: "Christ suffered for us, leaving you an example that you should follow His steps." (1 Peter ii. 21.)

MINISTERS PROTEST AGAINST OUTBURST

After the opposition to conscription on the part of Ireland, enemies of the Catholic Church in England raised the no-popery cry. But it was short lived. There is no doubt but that the end of the affair was hastened through the splendid protest of certain Anglican clergymen and members of their congregations. This protest, embodied in a resolution, is well worthy of reproduction. To the Editor of the Tablet:

"Sir—Without wishing to express here any opinion on the attitude of the Irish hierarchy towards conscription, regarded as a purely political act for which they must accept the full responsibility, the undersigned priests and laymen of the Church of England desire to repudiate in the strongest terms certain statements recently made in the press and pulpit of this country in connection with this attitude, and indignantly resent the attempt to excite odium against the Roman Catholic Church and its head on the score of the Irish Bishop's decision.

"While repelling with horror the suggestions that have been made in the press as to the advisability of withdrawing toleration from the Roman Catholic Church in England, we desire particularly to dissociate ourselves from the allegations made in St. Paul's Cathedral on Sunday, April 27, by the Rev. R. J. Campbell. It is not true that the Catholic Church ever appears, as the preacher said, to be working against the Allies all over the world; the English, French, and Belgian Bishops have distinguished themselves by their patriotic devotion. It is not true that the Church had not one word to say in denunciation of the rape of Belgium; this crime was explicitly condemned by the Cardinal Secretary of State. It is not true that the Vatican has never hampered Germany; it protested against the air raids on Italian cities, and there is no evidence against the Church that her operations have always told against the Allies—whatever particular groups of Catholics may have done or left undone.

"We shall, therefore, be grateful if you will give publicity to this protest against an unauthorized campaign which is dishonorable to the country in general and to the Church of England in particular. Signed by Rev. A. H. Baverstock, Rt. Rev. T. C. Calvert Brown, Rev. E. E. Kilburn, Rev. L. Langford James, D. D., Rev. Conard Noel, Rev. R. H. Thornwell, Rev. Sandys Wason, Rev. Vincent Baker, Rev. Wilfrid Knox, Rev. Magnus Laing, Rev. R. P. Wodehouse, Rev. A. P. Young, Mr. H. R. Baylis, Mr. J. E. C. Hordern, Mr. A. E. Manning-Foster, Mr. D. L. Murray, Mr. W. J. Ross."

COMMON SENSE

Many well-known talkers and writers have hysterically told us that this war proves the failure of Christianity. Their idea seems to be that Christ came among men, not to establish His Church for the salvation of souls, but to start a sort of glorified League Conference which would end all war.

Of course, if one starts out with such a theory, the wars of any century will prove the failure of Christianity. The main trouble with these war-mongers is that they are not Christians at all and fail to understand what Christianity is. Their religion is progressive materialism and anything that helps this they extol, everything else they minimize and condemn.

Again many people who get into print are asking in agonized accents why God permits such terrible evils as this war and its accompaniments, the burden of complaint being that God is to blame for the war.

Every generation manages to forget much of what the history of preceding ages teaches. In every calamity that has overwhelmed mankind men have asked in terror why such evils were allowed to go on. In times of peace, however, when the world is sunk in sin and complacent evil-doing few rise up to protest the awful moral calamities that proceed unchecked.

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tion may be worked out by the establishment of two standards, a church standard on the one hand and a civil standard on the other. It would then be possible for the church to deny remarriage of divorced persons, although the state might permit them to enter into a civil contract.

"But as things are, the state law must, of necessity, be the more lax. Under present conditions there would be a tendency toward the spread of immorality if the state undertook to insist on maintaining the standards of the church intact. We must appreciate these facts if we are to progress.

"I believe the greatest hope of attaining the end in view is found in the creation of a sane and lofty public sentiment. We must begin by a process of education rather than by immediate legal compulsion. But it is certain that we shall continue the agitation for better laws and strive our utmost to safeguard the home and sanctity of the marriage vow in Providence."

All that is a begging of the question. The divorce evil has become alarming because there have been two standards. Marriage has been regarded as a mere civil contract about which God has not legislated. The religion of Protestants has preached the privilege of divorce and the easy laws are but the echo of what they held. If there is to be a reform it must come through their admission that divorce is not right. It is too much to expect that they will ever admit that. There is but one way to offset the evil of divorce, and that is by holding steadfastly to the doctrine of its absolute indissolubility.—Boston Pilot.

A FRENCH INCIDENT

"It matters not" cried the old Abbe, crossing himself before the gaping hole in the front of the parish church at Verneuil, France. "God is eternal and by His grace we shall survive."

The six-inch shell that went through the hole had carried the door with it and blown out part of the side wall. A smaller hole in the clock tower marked where a three-inch projectile had cut through, and the dial lay shattered at Abbe Schmidt's feet. Another shot had torn from its hangings the old church bell, which in its fall had crashed through the front and obstructed the entry. Another shot had made a great opening in the roof and the shell exploding inside had demolished the altar, and the reliquary lay buried beneath a heap of stone, mortar and splinters. But the four walls remained erect and the steeple seemed to hold its pointed head up with the same dignified fortitude with which the venerable Abbe braved the iron hand of the destroyer.

Five days before the Germans had made a short forced halt around Verneuil, and when they passed through it was to seek shelter for a great number of victims of the French artillery which had halted in its retreat to check the pursuers. The vicar of the parish was among the 20,000 priests with the French army, whose lines already extended far to the south. Most of the inhabitants of the parish had fled or sought refuge, and the Abbe Schmidt was nearly alone to aid the German surgeons and nurses, to take care of these grievously torn soldiers, most of whom lay upon bundles of straw in the church itself. For three days, night and day, he cared for the enemy's wounded with the same devotion as if they were of his own country. Then, in the frantic hurry of the retreat before the allies, he endeavored, as far as possible, to ease the pain caused by their transport into all sorts of improvised ambulances.

DIVORCE FOR THE ASKING

Thinking people are beginning to see the menace of divorce. Even Protestants who believe in divorce as one of their great privileges, admit that there ought to be some way of lessening the great number of divorces.

It is hard to see how they are going to draw the line. Once you admit that marriage can be dissolved it is difficult to convince one man that he has not as much right to the privilege as his neighbor. The only Protestant argument given against divorce is this: Divorce is a good thing, and the Catholic Church has no right to refuse it, but the only trouble is that too many are asking for the privilege. But if it is right in one case it is right in a hundred. As long as it is granted that one man has the right to divorce his wife it will be useless work to exhort the others to forego what they deem their Reformation privilege.

Still some of the Protestant ministers admit that they are scandalized by the multitude of divorces. One of them, a representative minister of Providence, declares that there is a feeling that all is not well with the family life, and that action on the matter will soon be forthcoming. "The standard upheld by the Episcopal Church," he says, "is the one which we must aim to approach." It is news to us that the Episcopal Church has a standard much different from that of the other Protestant churches. When the Episcopalian wants a divorce his religion does not stand in the way.

But the Baptist minister, quoted, has a way of his own to settle the matter. He says: "We must face the problem, however, with a breadth of view and with charity. We must understand its limitations. We must distinguish wisely between the law of church and state. It is a question, and a grave question, too, how far the state ought to go in forcing people to live up to the standard set by the church. Possibly the answer to this ques-

The last of the wounded had scarcely quit the town, when the booming of cannon was heard from two directions almost simultaneously and from the German lines the shells began to fall into the little village. When the French came through, the church was wrecked and no longer a possible shelter for the French wounded.

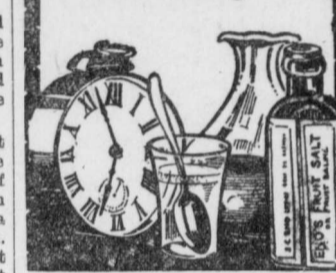
The following day was Sunday, and in the morning Abbe Schmidt, with the aid of a few parishioners, succeeded in hanging the bell from a beam saved from the church; dug out the reliquary from under the debris, erected an altar in the street and said Mass before the largest congregation that had gathered in his parish in many years.

This is only one of many incidents showing that, after drifting for a century toward unbelief, France is revived at a considerable degree its religious devotion under the soul-harrowing influences of war.—Intermountain Catholic.

A disposition to resign one's self to Divine Providence is one of the consoling marks of predilection and of being on the road to heaven.

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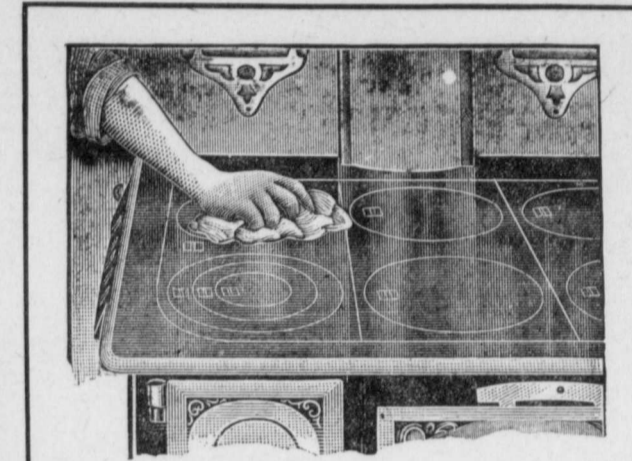
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CHATS WITH YOUNG MEN

THE OLD MAN

Backward, turn backward, O Time, in thy flight; Make me a boy again, So I can fight. Make me a boy again, Just twenty one, So I can shoulder A knapsack and gun. Give me the muscles I had years ago, Give me a step that's Not wobbly and slow. Give me the strength that I may play my part, All that I have now for War is the heart. Give me the vim and The vigor of youth, I'll fight till I'm dead, And that is the truth. Turn back the decades and Give me a chance To sail with the legions for Far-away France. What a chastisement it Is to be told: "Back to the fire-side; You're no good—too old." Time, you're a criminal, That's plain to see, You've made a confounded Old slacker of me.

—New York Evening Mail

LAUDER'S THRIFT RULES

- 1. Behave towards your purse as you would towards your best friend. 2. View the reckless spending of money as criminal, and shun the company of the reckless spender. 3. Dress neatly but not lavishly. A bank pays a higher rate of interest than your bank. 4. Take your amusements judiciously; you will enjoy them better. 5. Don't throw away the crusts—eat them. They are as nourishing as beef. 6. It is more exhilarating to feel money in your pocket than beer in your stomach. 7. Remember, it takes only twenty shillings to make a pound, and twelve pennies to make a shilling. 8. You can sleep better after a hard day's work than after a hard day's idleness. 9. Get good value from your tradesman. He gets good money from you. 10. A bank book makes good reading, better than some novels.—St. Paul Bulletin.

MAKING FOR SUCCESS

The man who would succeed must be full of grit. The faint-hearted and easily downed has no place in modern business competition. He must give better service than his competitor gives, and failing in this must spare no effort until the cause of such failure be uprooted. He must not be self-satisfied. The minute a man rests content with what he has done is his rival's opportunity. He must not be a tyrant; he must not be "soft." It may be kind-hearted to keep the inefficient, but it is not conducive to big business. He must build well from the foundation. A big organization of rotten timber will crash when the need to stand firm is strongest. He must be honest. The day when trickery paid—if ever, it paid—has passed. If you run your business to "do" your patrons be sure those patrons will soon go elsewhere. Give good service, the best that can be had for the money, and trade will flock your way. He must be physically strong. Invalids there are in plenty who have made good, but the modern struggle for existence, to say nothing of big men's success, calls for robust health. Having good health, do not squander it. He must be alert, progressive, quick to grasp opportunities, determined, ambitious, and persevering. The quality of stick to itiveness counts more than brilliancy when "making good" is in order. He must be able to make friends and keep them—ever, when his interests clash with theirs. It takes a big man to be popular and successful at the same time. It is a despicable nature that "works" his friends; a weak one that allows his friends to "work" him.—Catholic Columbian.

BE HONEST AND FAIR

Strict honesty lies at the bottom of all financial success. Men of high moral character rule the world of today. They are the conscience of society and its best motive power in every civilized state. Napoleon said that even war, the moral is to the physical, at ten to one. So then, to use the language of Carlyle, "Make yourself an honest man, and you may be sure there is one rascal less in the world." He who slanders mankind by saying that there are no honest men, proves one thing conclusively, and that is that he is himself dishonest. The most successful men of the world have been conspicuous by their honesty. Washington said: "I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles; the character of an honest man." Mirabeau had a just sense of the importance of this quality to a man of business, for he shrewdly

observes: "If honesty did not exist we ought to invent it as a means of getting rich."

Of course a man should be honest from principle, and not from policy; a man who is dishonest is the most foolish of human beings; for honesty is not only the deepest policy, but the highest wisdom; and if a man be reputed dishonest he can by his practice give the lie to his accusers. Every man should prefer loss to riches got dishonestly; for loss brings grief but once, while dishonesty forever.

"Manners maketh the man," said that grand old medieval Bishop, William of Wykeham. Politeness therefore, is necessary to any permanent success in life. In the course of a lifetime, there are many opportunities for a business man to enlarge the circle of his friends by leaving a favorable impression on the minds of strangers. One morning, many years ago, a poor old soldier called at the shop of a hair-dresser in London who was busy with his customers, and begged an alms stating that he had outstayed his furlough, and unless he could get a lift in the coach, fatigue and severe punishment awaited him. The hair-dresser listened to his story respectfully, and gave him five dollars. "God bless you sir!" said the veteran, astonished at the moment. "How can I repay you? I have nothing in the world but this," (pulling out a dirty piece of paper from his pocket) "it is a receipt for making blacking; it is the best that ever was seen; may a dollar I have had for it from officers, and many bottles have been sold. May you be able to get something for it to repay you for your kindness to a poor old soldier."

That soiled piece of paper was the recipe for the renowned Day and Martin's Blacking, and that hair-dresser was the late wealthy Mr. Day whose manufactory is one of the largest in England, and whose palace in London rivals in magnificence the mansions of the nobility close by. We should like to add that the poor soldier also became rich; but alas! history is silent about him after he gave Day the recipe.—The Casket.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

SEPTEMBER 9.—ST. OMER, BISHOP. St. Omer was born toward the close of the sixth century, in the territory of Constance. His parents, who were noble and wealthy, gave great attention to his education, but, above all, strove to inspire him with a love for virtue. Upon the death of his mother he entered the monastery of Luxeu, whither he persuaded his father to follow him, after having sold his worldly goods and distributed the proceeds among the poor. The father and son made their religious profession together. The humility, obedience, mildness, and devotion, together with the admirable purity of manners, which shone forth in every action of St. Omer, distinguished him among his saintly brethren, and he was soon called from his solitude to take charge of the government of the Church in Terouenne. The greater part of those living in his diocese were still pagans, and while the few Christians were, through a scarcity of priests, fallen into a sad corruption of manners. The great and difficult work of their conversion was reserved for St. Omer. The holy bishop applied himself to his task with such zeal that in a short time his diocese became one of the most flourishing in France. In his old age St. Omer became blind, but that affliction did not lessen his pastoral concern for his flock. He died in the odor of sanctity, while on a pastoral visit to Wavre, in 670.

SEPTEMBER 10.—ST. NICHOLAS OF TOLENTINO

Born in answer to the prayer of a holy mother, and vowed before his birth to the service of God, Nicholas never lost his baptismal innocence. His austerities were conspicuous even in the austere Order—the Hermits of St. Augustine—to which he belonged, and to the remonstrances which were made by his superiors he only replied, "How can I be said to fast, while every morning at the altar I receive my God?" He conceived an ardent charity for the Holy Souls, so near and yet so far from their Saviour; and often after his Mass it was revealed to him that the souls for whom he had offered the Holy Sacrifice had been admitted to the presence of God. Amidst his loving labors for God and man, he was haunted by fear of his own sinfulness. "The heavens," said he, "are not pure in the sight of Him whom I serve; how then shall I, a sinful man, stand before Him?" As he pondered on these things, Mary the Queen of all Saints, appeared before him. "Fear not, Nicholas," she said, "all is well with you; my Son bears you in His Heart, and I am your protection." Then his soul was at rest; and he heard, we are told, the songs which the angels sing in the presence of their Lord. He died September 10, 1310.

SEPTEMBER 13.—ST. EULOGIUS, PATRIARCH OF ALEXANDRIA

St. Eulogius was a Syrian by birth, and while young embraced the monastic state in that country. The Eutychian heresy had thrown the Church of Syria and Egypt into much confusion, and a great part of the monks of Syria were at that time become remarkable for their loose morals and errors against faith.

Eulogius learned from the fall of others to stand more watchful and firmly upon his guard, and was not less distinguished by the innocence and sanctity of his manners than by the purity of his doctrine. Having, by an enlarged pursuit of learning, attained to a great variety of useful knowledge in the different branches of literature, he set himself to study of divinity in sacred sources of the science, which are the Holy Scriptures, the tradition of the Church as explained in its councils, and the approved writing of its eminent pastors. In the great dangers and necessities of the Church he was drawn out of his solitude, and made priest of Antioch by the patriarch St. Anastasius. Upon the death of John, the Patriarch of Alexandria, St. Eulogius was raised to that patriarchal dignity towards the close of the year 583. About two years after his promotion our Saint was obliged to make a journey to Constantinople, in order to concert measures concerning certain affairs of his Church. He met at court St. Gregory the Great, and contracted with him a holy friendship, so that from that time they seemed to be one heart and soul. Among the letters of St. Gregory we have several extant which he wrote to our Saint. St. Eulogius composed many excellent works against different heresies, and died in the year 606.

SEPTEMBER 14.—THE EXALTATION OF THE HOLY CROSS OF OUR LORD JESUS CHRIST

Constantine was still wavering between Christianity and idolatry when a luminous cross appeared to him in the heavens, bearing the inscription, "In this sign shalt thou conquer." He became a Christian, and triumphed over his enemies, who were at the same time the enemies of the Faith. A few years later, his saintly mother having found the cross on which Our Saviour suffered, the feast of the "Exaltation" was established in the Church; but it was only at a later period still, namely, after the Emperor Heraclius had achieved three great and wonderful victories over Chosroes, King of Persia, who had possessed himself of the holy and precious relic, that this festival took a more general extension, and was invested with a higher character of solemnity. The feast of the "Finding" was thereupon instituted, in memory of the discovery made by St. Helena; and that of the "Exaltation" was reserved to celebrate the triumphs of Heraclius. The greatest power of the Catholic world was at that time centred in the Empire of the East, and was verging toward its ruin, when God put forth His hand to save it: the re-establishment of the cross at Jerusalem was the sure pledge thereof. This great event occurred in 629.

EXPLOITERS ARE CONDEMNED

CARDINAL O'CONNELL FLAYS THE OPPRESSORS OF THE WORKINGMAN

Cardinal O'Connell, of Boston, speaking before the Catholic League of Lowell, recently delivered a notable address, in which he took special pains to denounce the exploiters of the working people of Lowell. The speech was made the subject of a commendatory editorial in the N. Y. American. The Cardinal said in part: "The obligation of doing good has meant little to many who have figured prominently in the life and activity of this city and who have received much from its people. They came to this place, so beautifully located amid its hills and along the banks of its vast-flowing river, and converted it into an industrial city, obliterating in the process the attractiveness and healthfulness that were God's gift to Lowell. They took the millions that were the product of industry, that were wrung, too, from the muscles and bones and nerves of the workers, and spent these millions elsewhere. They built palaces for themselves where fancy dictated and scattered their wealth for their own pleasure, but they did little or nothing for the people of Lowell, who made them rich. "Look about you and you will realize how little has been done here for the welfare of this community by those who have drawn so much from it. "As I kneel at my mother's grave this morning I thought of our fathers and mothers who put their lives into the foundation stones of this great city, who sanctified its soil by their toil, who gave their blood and sweat for the upbuilding of whatever is best and noblest here. "I recalled how as a boy I heard the tramp of workers going to their duties in the early morn, the mystery, the pity and the needless hard conditions of all this incessant labor and its scanty remuneration. I could do nothing then but feel indignant at the injustice of it all. I did not realize then what a triumph of faith and human nobility it was, and the great purpose of God these workers were fulfilling so humbly yet so magnificently. "In speaking of the evil and pitiful conditions of past years that Catholic faith made to blossom into blessings, and of the welcome and needed change that time and patience have wrought, I wish to register our thanks and gratitude to a man who, though he had his faults and frailties, deserves eternal credit and

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gratitude from the people of Lowell. "The hours of labor in the mills were twelve hours a day then, and fourteen in the fall, if I remember aright. We need not enter into the details of what that twelve-hour day meant amid the noise and confusion and in the unsanitary conditions that were then the rule. "We need not dilate on the brutality of the men who were imported to act as overseers. We take the proposition in its economic form, the need for a ten-hour day. Benjamin Butler stood for the people and by the people in that great humanitarian movement, and among prominent people he stood practically alone and was made to suffer for his championship of the working poor. "The entire weight of influence and money was arrayed in an effort to crush him, to ostracize and vilify him and his descendants, and it did not balk at calumny. To this day it has not been possible to erect a statue of Benjamin Butler in Lowell. What is the reason for this? Not the faults that have been imputed to the man; not the defects that are alleged against his military career; not the failings that he may have had as a man; the things never denied a man a statesman if the dominant class wanted to accord it. "No. The great crime that Butler committed, a crime that the rich and powerful never forgave him, was that he stood for the working people of Lowell. He may not have a memorial in a public square or in front of a municipal edifice, but he is enshrined as a friend of the poor and a champion of the working man and working women in the hearts of thousands who will never forget what he did for friendless toilers. "To which the American adds: "It is most encouraging to read these words from the distinguished head in New England of one of the great religious organizations of the world. We need a little militancy in our religious faith in America, and we need it in the direction in which Cardinal O'Connell was looking when he uttered these words.—The Casket.

POWER OF KINDNESS

The power of kindness cannot be measured in mere words. Father Faber used to say: "It is probable that no man ever had a kind action done to him, who did not in consequence commit a sin less than he would otherwise have done." Here is a thought to bear in mind, and to act upon when the opportunity offers—which is likely to be any hour of the day. The same holy mind gave expression to a beautiful picture of angels moving about among men, preventing sin, and of the action of God's grace on the soul, displacing sin and filling its place. In addition to these saving influences, Father Faber conceived a third. He says: "But together with grace and the angels there is a host of diminutive figures which are flitting everywhere, making gloomy men cease to groan, lighting up hope in the eyes of the dying, sweetening the heart of the bitter, and adroitly turning men away from sin just when they are on the point of committing it. They seem to have a strange power. Men listen to them who have been deaf to the pleading of angels; they gain admittance into hearts before the doors of which grace has lost its patience and gone away. They are the acts of kindness which are daily enrolled in God's service from the rising to the setting of the sun. And this is one of the works they do in souls—to lessen the number of sins. There are few gifts more precious to a soul than to make its sins fewer. It is in our power to do this almost daily, and sometimes often in a day, by acts of kindness.—Sacred Heart Review.

THIS EDITOR KNOWS MORE THAN A LITTLE ABOUT HISTORY

The "Critic" Camp Bowls, Texahoma Bulger, July 27, 1918. "I was attracted a few days ago by a circular being put out by a candidate for County Clerk. 'It is being circulated that I am a Catholic,' read the circular. The statement went on to say that the story was a canard of the worst sort and that the candidate is a Sunday School Superintendent and a member of one of Fort Worth's Methodist churches. "This man has branded himself in the Methodist corral—a perfectly good church, I assure you, but why should any man be ashamed of a membership in the Catholic Church? Why should any man think it necessary to issue a circular casting an inference to the effect that to be classed

as a Catholic is like being placed in the smallpox ward of a county hospital? There is no reason, except that a man like the author of the circular is contumacious with a bigotry and a smallness of character, which make it impossible for him to look upon anything without first adjusting his smoked glasses. "I understand that the Catholic religion is the religion of Jesus Christ and certainly no religion extant pays a greater tribute to the Son of God than does this religion which the candidate scorns. "I hold no brief for the Roman Catholic Church nor for Methodism, nor any other form of a sectarian brand, but I would like to call the attention of Fort Worth's long-eared burro to a few leaves of history. He should know that it was the pledged jewels of a Roman Catholic queen, Isabella of Spain, which mapped America on this planet. Nine Roman Catholics signed the Declaration of Independence. Roman Catholics helped to write that constitution which was so drafted to furnish the sane and safe people protection from these braying burros. It was the Catholics of New York who gave of their blood so freely in freedom's cause that George Washington wrote them a special letter of thanks. On every American battle ground, from Bunker Hill to the blood-run fields in

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France of the present day Catholics have hallowed the soil. America's history is rich with deeds of valor of Catholics and the United States navy today is forty per cent. Catholic and our army stands thirty per cent. Catholic. "These facts should cause this bird to get down on his knees and thank his God that Roman Catholicism, more than any other sect, has given

him and is giving him today that freedom which is so dear and near to every American heart." It is well to stamp on every day the impress of a great thought, says Brownson. Nothing is so strong as gentleness, nothing so gentle as real strength, says Saint Francis.

