

The Catholic Record.

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

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LONDON, CANADA, SATURDAY, JULY 20, 1918

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THINKING CLEARLY

Two extremes show prominently in current opinion about the terrible visitation which has fallen upon our modern world. The first of these is dictated by the spectacle of a catastrophe so complete that the great expectations born during the long prosperous peace seem crushed for ever. Ruin has overtaken our exultant civilization, and Europe can only revert to more elementary and semi-barbaric conditions—the rule of the strongest, misnamed "the survival of the fittest," offers itself as the only possible alternative to universal chaos.

The second of the extreme views that clamor for a hearing just now springs from a more believing habit of mind and deserves generous treatment from all sound thinkers. It assumes that the War will operate as a purifying fire, burning up much artificial virtue, exposing the hollowness of conventional morality, and transforming religious professions into their real spiritual equivalents. That some such effects will follow the world-disturbance we should be the last to deny, but to anticipate vast beneficial changes from events that are rudely destructive is fatuous. Cause and effect are not so strangely allied. Earthquakes unsettle, but do not plant or build.

Unqualified optimism and pessimism are therefore ruled out by wise observers. The "All's well" of the one, "It will come out all right when the hurly-burly's over," just balances the "All's wrong and hopeless; why try to alter fixed conditions?" of the other. We prefer the meliorist attitude—"Much is damnable. What can be done to rehabilitate the broken links of good and make them capable of withstanding evil assault?" Remember how often the wrong has triumphed for a time.

OUR TRUST

"Trust is strong and must prevail. Take the maxim—how and when? Truth has failed, will fail again. When not backed by faithful men."

We have to fall back upon the fundamental of all clear thinking. From Aristotle to Bacon and Bacon to our ripest thinkers the constructive basis of all progressive philosophy has been the same. Not mere change but growth is the ruling principle. Nature illustrates it everywhere. Plants were moulded out of the fire-mist. First the seed, then the green spike in the furrow, afterwards the ear of corn. The chrysalis is formed out of the pupa in which the caterpillar dissolves, and the butterfly rises out of its grave to renew the life of the crawling worm in the ambient air. Wings can dispense with feet.

Europe has been plunged into chaos. Not by mere mechanical pressure will social and moral regeneration come. Only vital force of the higher, kind can restore and extend the order which can bind the clashing races into a real unity.

Nationalism, like youth, is an indispensable phase of the human advance. Only when it begins to outgrow its arrogance, to respect age and experience, does it fall into line with the great world movement that is bearing the race forward to stable happiness. Sectional traditions and narrow interests have to grow plastic. Beliefs and prejudices become fluid when they are thrown into the crucible of revolution. It was so when the old Roman world broke up, when the French monarchy was exchanged for a Republic, when the United States sprang from the pupa shed by colonial expansion.

THE REFASHIONING

The law will again be honored in the disciplined Europe that will emerge from the melting-pot of the War. As no previous war has been on such a vast scale, so no other renaissance can be compared with the one that is being prepared in the unseen realm out of which epoch-making transformations arise and consolidate society afresh. For behind the veil of phenomena—the follies and cruelties of crowned and mailed enemies of the commonwealth—the unrelenting furies hover to

avenge outraged justice and restore the balance which has been disturbed. As sure as gravitation holds the sphere in poise so sure is the moral equilibrium to endure, despite temporary shocks and aberrations. The pole star of right still shines to guide the peoples in their onward path.

Looking back steadily upon the Europe of the half-century which lies immediately behind us we discern vast preparatory changes which ought to have borne more satisfactory fruit—not the Dead Sea rottenness we are deploring. Where did the virus come in? At what point was our glittering civilization thrown off the line of real progress? Replies are many, but they are apt to reflect selfish or self-opinionated views of good and evil. Conceited and top-heavy reformers only succeed in confirming traditional notions in their inherited prejudices. Ambitious reconstructors mishandle the machinery of social and economical rule, swearing by their prophets, whose most striking characteristic is their furious disagreement about essentials. Nietzsche and Schopenhauer were no more mutually exclusive in their prescriptions for the trouble of the age than, say, Bernard Shaw and Wells; the spectacled pedants of Charlottenburg and Berlin are no more myopic in their outlook than certain wild spirits who proclaim a revolution in art and letters, in ethics or aesthetics. The ancient landmarks must go, say some of these critics; while others would hark back to old Greek ideals, deeming the great Gospel of Galilee a false message to a deluded generation. As at former crises in transitional epochs quackeries abound, Lucian's account of the degenerate time that followed the breakdown of the old Roman Imperialism has its parallel in these seething years. The hotbed of Greco-Roman speculation yielded much the same noxious weeds and toadstools that our contemporary forcing-houses do. Magical cures and love philtres take the place of salubrious living. Dissension and discord desolate fair provinces of domestic life. Politicians drift into whirling currents of experimental effort. Religion feels the impact of revolutionary thought and for the time has to play a waiting game. All this and much more deepens the unrest of which the present distress is the turbulent outcome.

LIVING IN AN AGE OF MISREPRESENTATION

In the second of the very remarkable sermons Father Aloysius Roche is preaching during June at St. Charles', Ogle Street, Langham Street (near Oxford Circus), the following reference is made to the subject, as well as to other matters of urgent public interest:

"We are living in an age of misrepresentation. From pulpits and platforms, in the public press, in the pages of the popular literature of the day, authority everywhere is challenged, criticised and condemned. The highest, the greatest, the noblest in the land are being assailed. This is the so-called liberty of the hour. It is said to be a blessing in disguise, but it does not at all appear evident that the people, the masses, bred upon this modern diet, are any the more contented than under the old regime of respect and reverence which has become a portion and a parcel of the distant past.

"It pains us to see the thing. Breathes there a man with any tincture of any Catholic loyalty in his heart who can resist a thrill and a pang of indignation at beholding the most venerable of earth's institutions and the most august personage in Europe maligned and slandered. "All that is intolerable enough, but it is to be expected. After all, Christ Himself told us that it would be so, that they would say all manner of evil about us, and calumniate His Church, invoking the while the fair names of Justice and Truth. But what will you say, and what shall I say, when we find God Himself, Jesus Christ, in whose faith and love millions daily sink to rest, is not spared?—that He whom we adore as our Redeemer, whom we love as our best friend, has been drawn within the vortex of this storm of abuse and slander? Yes! the lips and tongues which God could so easily silence for ever are busy to-day with the holiest of names. The Most High is being criticised and condemned and called to account for His manner of acting. There are some who have risen to the crazy height of asserting that He is responsible for the War. They have dragged Him out on to

the field of battle, taunted Him with the carnage and misery which drenches the earth at this awful hour. He is being misrepresented, set forth as though compassed by human infirmity, pitiless, revengeful, callous, tyrannical. Men have arrayed Him in their own passions. Instead of mounting up to Him, they have dragged Him down to their own level. Oh, the pity, and the shame, and the blasphemy of the thing!

But for us my brethren who have the old faith, the message of the Hill of Calvary rings out to-day as clear and unmistakable as ever: 'I also have a Heart that can feel, a Heart that can love, a Heart that can pity.'"

PUBLIC INFORMATION COMMITTEE

AMERICAN OFFICIAL STATEMENT ROUNDLY CONDEMNS ANTI-CATHOLIC AGITATORS

EQUALLY APPLICABLE TO THIS COUNTRY

The following letter to the Toronto Star is peculiarly timely. It differs radically from the ordinary letter to the newspapers expressing private views and opinions in that it quotes from the official pronouncement of the Public Information Committee appointed by the United States Government to deal with just such matters:

To the Editor of The Star: Sir: The associate chairman of the Committee on Public Information, appointed by the United States Government, has issued the following warning which, with very little change, is equally applicable to this country:

"In a previous article we have noted how the German agents in this country are using their 'whispering propaganda' to set us against the French, the British and the Japanese by circulating among us all sorts of slanders and ill reports against these allies. In the campaign to promote domestic disunity the pro-German rumor-monger has been busier. He is working here, exactly as he worked in Italy, upon religious prejudices. He has spread the report that the Masonic orders have protested to the Government against the Knights of Columbus being permitted to build recreation huts in the camps. No such protest was ever made. He has circulated stories that Catholic nuns were refused permission to do Red Cross work unless they wore Red Cross uniforms, and that Catholic soldiers—and Jewish soldiers—were being discriminated against by Red Cross officials. All such stories are outright inventions. At the same time he passes around every kind of rumor of Catholic disloyalty, such as the famous one that President Wilson's secretary, a Catholic, had been executed for treason. He has filled the mails with printed copies of an alleged 'bloody oath' of the Knights of Columbus, giving it on the pretended authority of the Congressional Record. It was printed in the Record because it was read into a debate before the House of Representatives on an election protest, in order that it might be denounced as a forgery and a libel upon a Catholic candidate in Germany. A German agent has been caught distributing copies of this 'bloody oath' in New Jersey, and sent to prison for it.

"In Spain and the Catholic countries of South America the Kaiser poses as 'the champion of Catholic Bavaria and Catholic Austria against Protestant England, Infidel France, and Socialistic Italy, the enemy of the Vatican.' He does not preserve that pose in Catholic Belgium or Catholic Poland. And in America the Kaiser uses this very claim of the Kaiser to arouse enmity against Catholics, just as in Italy the German agent used it in an unsuccessful attempt to seduce the Italians, and now in America accuses the Italian Catholics of having succumbed to the seduction. As a matter of fact, the Catholic chaplains in the Italian army were among the first to discover this propaganda among the soldiers, reported it to the officers, and combated it diligently.

"Various persons and publications that made a living out of sectarian animosities before the War are unconsciously doing the work of the enemy by assisting the spread of anti-Catholic and anti-Protestant slanders. They can only be stopped by an appeal to public reprobation. They are representing the trouble in Ireland as purely a religious trouble, and the opposition to conscription in Quebec as the same sort of thing. Even Rudyard Kipling recently fell into the trap and denounced the Pope and the Kaiser and the neutrals in one breath. Such denunciations overlook the fact that Cardinal Mercier, the Catholic prelate of Belgium, has been the most effective popular opponent of the Kaiser that Europe has produced. This is a war of nations, not of creeds. Prussia is a Protestant nation as England is, and Belgium and Poland as Catholic as Austria. Any one who raises the

religious question in America today is acting as a German agent, whether he knows it or not, as truly as if he were blowing up munition plants. All loyal citizens should discourage him."

The United States Government is not stopping at mere warning, or passing laws against traitors, it is vigorously suppressing the traitorous work of the I. W. W., the Bolsheviks, anarchistic Socialism, Russellites, self-styled patriots, etc.

It is surely high time that something effective were done, along these lines, in this country. A notorious "race and creed-war" weekly, of this city, is getting so bold, in fanning the flames of sectarian hate, that, in a recent issue, it denounced the papers which do not join in with it in its nefarious and traitorous work as being "bull-dozzed."

ANTITRAITOR.

CIRCULATING A FRAUD

TEXT OF BOGUS K. OF C. OATH DISTRIBUTED AMONG THE SOLDIERS BY CANADA'S ENEMIES

We print below the text of the foul document which is now being surreptitiously distributed among the troops in London Military District and in the neighborhood of Guelph. A printed copy was brought into the office of The Catholic Record by a soldier, and it is from that copy we reproduce the text, which is headed "Obligation of the Knights of Columbus." After reading the document our readers will know that no words can characterize the infamy of the libel. The attempt to poison the minds of Canadian soldiers against their Catholic comrades, their Catholic officers and Catholic fellow-countrymen can only be the work of Canada's enemies. The money being spent to spread these libels is money spent to do the work of Germany. Catholic newspapers have hitherto refused to put such offensive rubbish before the eyes of their readers. We have reluctantly decided that publication of the imposture is now necessary in order to expose the means employed by secret agents to spread religious antagonisms in Canada's Army. The text of the document being circulated follows:

OBLIGATION OF THE KNIGHTS OF COLUMBUS

I—, now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the Saints, Sacred of the Society of Jesus founded by St. Ignatius Loyola, in the Pontification of Paul the III., and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that his Holiness the Pope is Christ's vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and by virtue of the keys of binding and loosing given his Holiness by my Saviour, Jesus Christ, he hath power to dispose heretical kings, princes, states, commonwealths and governments and they may be safely destroyed. Therefore to the utmost of my power, I will defend this doctrine and his Holiness' right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran Church or Germany, Holland, Denmark, Sweden and Norway and the now pretended authority and churches of England and Scotland, and the branches of the same, now established in Ireland, and on the continent of America and elsewhere, and all adherents in regard that they may be usurped, and heretical, opposing the sacred Mother Church of Rome.

"I do now denounce and disown any allegiance as due to any heretical king, prince or state, named Protestants or Liberals, or obedience to any of their laws, magistracies or officers.

"I DO FURTHER DECLARE that the doctrine of the Churches of England and Scotland of the Calvinists, Huguenots and others of the name of Protestant and Masons, to be damnable, and they themselves to be damned who will not forsake the same.

"I DO FURTHER DECLARE that I will help, assist and advise all, any of his Holiness' agents, in any place where I should be in, Switzerland, Germany, Holland, Ireland or America or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic doctrines, and to destroy all their pretended powers legal or otherwise.

"I DO FURTHER PROMISE and declare that, notwithstanding I am disarmed with to assume any religion heretical for the propagation of the Mother Church's interest; and to keep secret and private all her agents' counsils from time to time,

as they entrust me, and not divulge directly or indirectly, by word, writing or circumstances whatever, but to execute all that should be proposed, given in charge or discovered unto me, by my Ghostly Father, or any of this sacred order.

"I DO FURTHER PROMISE and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (perinde ac cadaver) but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.

"That I will go to any part of the world whithersoever I may be sent to the frozen regions or the jungles of India, to the centres of civilization of Europe, or in the wild haunts of the barbarous savages of America without murmuring or repining, and will be submissive in all things whatsoever as communicated to me.

"I DO FURTHER DECLARE and promise that I will when opportunity presents itself, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither sex, age or condition, and that I will hang, flay or burn, waste, boil, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel of the poniard or the leaden bullet, regardless of the honor, rank, dignity or authority of the persons whatever may be their conditions in life, either public or private as I at any time may be directed to do, by any agent of the Pope, or Superior of the Brotherhood of the Holy Society of Jesus.

"In the confirmation of which I hereby dedicate my life, soul and all corporal powers and with the dagger which I now receive I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth and my soul shall be tortured by demons in eternal hell forever.

"That in voting I will vote for a K. of C. in preference to a Protestant, especially a Mason, and that I will leave my party so to do that if two Catholics are on the ticket, I will satisfy myself which is the better supporter of the Mother Church and vote accordingly.

"That I will not deal with or employ a Protestant if it be in my power to deal with or employ a Catholic. That I will place Catholic girls in Protestant families that a weekly report may be made of the inner movements of the heretics.

"That I will provide myself with arms and ammunition that I may be in readiness when the word is passed, or I am commanded to defend the Church, either as an individual or with the militia of the Pope.

All of which I do swear by the blessed Trinity and blessed sacrament, which I am now to receive, to perform and on my part keep this, my oath.

In Testimony Hereof I will take this most Holy and Blessed Sacrament of the Eucharist, and witness the same further, and with my name written with the point of this dagger, dipped in my own blood, and seal in the face of this Holy Sacrament."

CATHOLICS THIRD IN ENLISTMENTS

FATHER BURKE DENIES DISPARAGING CLAIMS

Kitchener, July 8.—A campaign under the auspices of the Knights of Columbus was opened here to-night to raise funds for the Catholic army huts on the western front. Judge Hearn presided over a big meeting in St. Mary's Hall, and announced the objective as \$3,000.

The speaker of the evening was Rev. Father Burke, of Toronto, who appeared to his audience in as forceful, eloquent and patriotic an address as has ever been delivered in Kitchener. He gave the lie direct to the statements that Catholics in Canada and the United States were not doing their duty in the present struggle for democracy. "In Canada, of all denominations, Catholics stand third in the number of enlistments. The Anglicans lead, the Presbyterians are second, the Catholics third, and Methodists fourth," he said. "In the United States 18 per cent. of the population is Catholic, and from these 35 per cent. of the army has been drawn. Fifty per cent. of the navy and 60 per cent. of the marines are Catholics, a record as glorious as it is good and one which gives the lie to slanderous tongues and makes us proud to be Catholics and Canadians."

The speaker said the duty of all

Canadians, be they Irish, Scotch, English, Germans, Catholic or Protestant, was first, last and all the time to be true Canadians, to stand together as Canadians, and if need be, fall together, even to the last man, for the cause of the Allies. He deplored the narrowminded, little Canadian who, at a time like the present, would introduce religious differences and squabble over ancient history if their ancestors happened to have fought on the banks of the Boyne.

C. H. Mills, M. P., moved, and A. J. Cunnick seconded a vote of thanks to the speaker.

A SISTER AMONG THE BLUE DEVILS

HOW A CATHOLIC HEROINE DEFIED THE GERMAN ARMY AND HELPED WOUNDED

Washington, D. C., July 1.—A striking pen picture of the "Blue Devils" of France, some of whom were in America, is given by Harriet Chalmers Adams, the traveler and war correspondent, in a communication to the National Geographic Society.

"Gerbeville, the bare skeleton of a town in the Toul section, where the Americans are holding their share of the western battle line, is the Pompeii of France. Pompeii, this town by human hate. To reach the most spectral ruins I saw in all France we crossed a bridge which will flame in history, the one held by the seventy-five chasseurs," says the writer.

"We have an special interest in the chasseurs, for they have been training our American boys at the front. No soldiers of France are as picturesque as these sun burnt, fiery-eyed men of the Alpine and Pyrenean heights, who have left the stain of their loyal blood on every frontier they have touched. The Germans call them 'the blue devils,' and say they can run faster than the champagne, but it is the German who runs when they come his way. They are a merry, care-free lot. I heard a story of one who fired in a kneeling position instead of lying flat on the ground. When asked by a fellow-soldier why he was so foolhardy, he explained that he had a bottle of wine in his pocket and it had no cork.

"During the Battle of Lorraine seventy-five chasseurs were posted at the bridge which leads to Gerbeville. As the German columns bore in sight they tore up the pavement, threw breastworks across the bridge and stationed their machine guns. This was in the early morning. At 4 that afternoon a lone chasseur fired the last round of ammunition and slipped away to join his companions, 51 of whom had survived. For eight hours 75 Frenchmen had held off 12,000 Germans!

"Angered into fury by the machine guns, which had held them so long at bay, the Prussians entered the town, firing and burning every house they passed. Like many French towns, Gerbeville was built on one long main street, with lanes leading from it. Only stark walls stand. Oil was poured into the cellars to make more of a blaze. If the people remained in the houses, so much the better.

"The refugees have crept back. On a mangled wall I saw the sign: 'Cafe of the Ruins.' A girl in black robes was placing a bunch of wild flowers before the broken image of the Virgin on the wall of what was once a church. Only one building in the town stands—the humble little hospice which shelters Sister Julie, one of the great heroines of France.

"We rang the doorbell and a Sister of Mercy ushered us into a narrow hallway, and then into a little sitting room with oiled on the table, and a few stiff backed chairs. There was a battered organ and an ancient chest and two pictures of religious subjects on the wall. I can see every detail even now, for this was the setting of the woman who defied the whole German army.

CATHOLIC NOTES

London, July 8.—The first Knights of Columbus Club in this city, near Westminster Abbey, was opened yesterday. Cardinal Bourne blessed the building and its purposes in the presence of a large assemblage, including many military and naval men.

Dr. Sidonia Paes, President of the Portuguese Republic, recently received the Papal Nuncio at Madrid, who is visiting in Lisbon on a special mission. In the course of the interview the President informed the Papal Nuncio that the Government was about to appoint a Portuguese diplomatic representative to the Vatican.

Rome, July 5.—Cardinal Sebastian Martinelli, Prefect of the Sacred Congregation of Rites and former Papal Delegate in the United States, is dead. He was the second Apostolic Delegate to the United States, serving six years, during which he was created and proclaimed a Cardinal on April 15, 1901. He returned to Rome in 1902. From 1907 to 1909 he was the Chamberlain of the Sacred College. The Cardinal was born at Borgo San Anna, Italy, on Aug. 20, 1848. In the order of precedence he was ninth on the list of Cardinal priests.

Father D. P. McManamin, parish priest of Sacred Heart Parish, Sault Ste. Marie, Ont., recently celebrated the 35th anniversary of his ordination to the priesthood. The Sault Ste. Marie Star says: Father McManamin has the affection of each and every one of his parish as all have had occasion to realize his goodness of heart, magnanimity of mind and resolute application to duty, and he is esteemed by those who know him intimately as a man of sterling qualities and wisdom which the hard trials of experience alone can bestow.

The fifteenth annual convention of the Catholic Educational Association of the United States will be held in San Francisco on July 22, 23, 24 and 25. The proceedings will begin with a Mass in Saint Mary's Cathedral, at which Archbishop Hanna will deliver a discourse. At the first general session the president general, Rev. T. J. Shahan, D. D., rector of the Catholic University, Washington, will give the opening address. Many of the leading educators will be among the delegates, who will include priests and members of the men's and women's religious orders.

Paris, Saturday, June 22.—M. Georges Clemenceau, Premier, has a fine appreciation of the war work done by members of the Catholic Church. In distributing decorations won at the front, he found before him the other day Father Laurent, chaplain of the 123rd infantry regiment, who was to receive the Cross of the Legion of Honor. In pinning the recognition of bravery on the priest's breast, M. Clemenceau said: "Father, I have not the honor of being a Capuchin, but I am sure that you will accept from my hand that which I am bringing you, for it is a cross and it is France which offers it to you."

The Knights of Columbus, from their war service headquarters at No. 461 Fourth avenue, New York, are continuing their good work for the soldiers overseas and in training on this side of the Atlantic. One of the newest innovations established by the order is a forty room hotel on the ocean front, seven miles from Camp Upton, which will be known as the Tangle Service Club. It is stated that there are 400,000 men in the Knights of Columbus, 10% of whom are in the army and navy. The order in its war work serves all creeds, denominations, colors and races and the slogan hung over the entrance of every canteen reads: "Everybody welcome and everything free."

Catholics will be pleased to note, says Catholic Columbian, the recognition given them in the appointment of the Catholic navy chaplain, Rev. Matthew C. Gleeson, as Fleet Chaplain by Secretary Daniels. Chaplain Gleeson has been in the service fourteen years and was training at the Newport Naval Training Station, R. I. He will serve under Admiral Mayo, who is commander of the fleet, and will have active oversight and direction of the work of all chaplains in Atlantic waters on the American side. He has been highly recommended by the Federal Council of the Churches of Christ in America, by both Protestant and Catholic chaplains.

On Wednesday, July 10, in the midst of some seventy priests, representative of the clergy from coast to coast, Father J. C. Carberry, of Orillia, Ont., solemnly celebrated the High Mass commemorative of the day twenty-five years ago when he was raised to the sacred estate of the holy priesthood. The sermon of the anniversary was preached by an old and dear friend and classmate, the Right Rev. Monsignor M. Whelan, Vicar General of the Archdiocese of Toronto. The dignitaries of the church officiating with the Mass were the Rev. Fathers Wm. McGann, of Toronto, and Ph. Brunelle, of Penetang, who acted as deacon and sub-deacon respectively.

GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. SADDLER
BOOK II
CHAPTER XX
HAPPINESS

The wedding of Captain Ferrers and Evelyn, which offered such a contrast to that of Polly Van Cortlandt and Henricus Laurens, was, however, a memorable event in the Van Cortlandt household, and marveled at the lowly and solemn. For early in the morning the family coach had been ordered out, with the pompous coachman on the box and Juncie up behind, to accommodate the bridal party, consisting of the bride and groom elect, of Madam Van Cortlandt and Polly, and of Pieter Schuyler, who had nerved himself for the ordeal and had declared that, as he had been with Evelyn and her future husband in sorrow, he desired to be with them in joy. The coach jolted along the stony road down to the ferry of Van Borsum, where it was taken on board the scow and thus conveyed across the North River to the Jersey shore. A short drive led to the house of Mr. Douglas, and in the oratory there the ceremony was performed and was followed by a Nuptial Mass, at which the bride and groom received Holy Communion for the first time together. Then they were entertained at an elaborate breakfast by the master of the house and his wife. Father Harvey renewed his acquaintance with Madam Van Cortlandt, and reminded Polly, who regarded him at first with undisguised coldness and distrust, how she had come as a merry child to show him her first pair of hobnail shoes. He exchanged many pleasant words with the two young men, and especially with his new spiritual son, Captain Ferrers, and made many jesting references to Evelyn's Salem adventures and his own experience with joy.

"She dressed me with herbs in the attic," he said, "but it turned out afterwards to be no laughing matter when she served me up as a familiar spirit to the witch during the trial at the courthouse."

He drew Evelyn apart for a moment, and conversed with deep feeling of her father's death, telling her how well he had loved him and what a grievous blow had been dealt him by Gerald de Lacey's tragic end. "Yet we cannot doubt," he concluded, "that, in the gathering of the elect, he is looking down on the happiness of this day."

The good priest then took his leave, for he was sorely needed in one of the neighboring missions.

"As an outlaw and a hunted man," he said merrily, "I must take time by the forelock, and come and go as best I can."

When Madam Van Cortlandt expressed her indignation at such a state of affairs, the missionary said gravely:

"It is marvellously good for us, dear lady. And after all the servant is not greater than the Master. Who had not whereon to lay his head."

He gave a special blessing to the wedded pair as they knelt before him, the soldier-like figure of Captain Ferrers and Evelyn like some exquisite flower in her white bridal gown and bonnet. With this blessing of the holy missionary upon them, and the prayers of Mother Church, they began their wedded life together.

Shortly after their marriage they took up their abode in the cottage, as it had been Evelyn's dearest wish to do. Though Captain Ferrers, having resigned from the army, had declined the advantageous post which he had been offered by Lord Cornbury, he had determined to settle for the time being at least in the colony, and to engage in business with one of the leading firms.

Hence it was that Myrheer de Vries, smoking on his gallery on an evening or strolling by the cottage on fine mornings, had the undesired satisfaction of seeing his fair neighbor once more at work in the garden, though his manner with her, when they frequently met in drawing-rooms, lost little of its constraint. The knowledge of his wrongdoing kept him at arm's length more effectively than any coldness on her part would have done. As for his wife, her bitterness and chagrin at the failure of all her plans, the downfall of the chief of her fellow-conspirators, and the prosperous marriage and other blessings which had come to the detested Evelyn, were so great that they nearly brought her to death's door with an attack resembling apoplexy. Her mind, after that brief spurt in which she had striven to emulate her husband by the pulling of social and political wires, became duller than ever. She never again attempted to go beyond the range of domestic affairs, and indeed remained more than ever a prisoner in her chair, apathetic to the last degree and ever adding to her weight.

From the Great Spirit many moons of happiness for the young couple. Also, on the part of the tribe, she presented them with rich gifts of beadwork and useful baskets and mats for their house. She offered a wampum belt to wipe away all tears, another to bring joy to the dwelling, and a third to smooth the path of life. The young couple were not outdone in generosity, bringing with them a variety of such gifts as the savages most prized.

Another visit which the newly-wedded pair made was to Lady Bellomont, who having at last settled her affairs, was on the eve of departure from the colony. She expressed herself as much gratified with the attentions and together the three reviewed many of those events which had marked the brief and stormy regime of her late husband.

"Do not judge my poor Richard too harshly," she said. "He had the faults of his upbringing and his environment, and he fell into the hands of evil counselors, notably Captain Prosser Williams. As for you, Egbert," she added, with one of her most winning smiles, "despite his harsh treatment, instigated by your arch-enemy, he entertained for you a real regard."

In parting she held Evelyn's hand in a close pressure, and bending forward kissed her affectionately.

"Think kindly," she said, "of the bird who, out of the cage of idle pomp and state, finds herself after all very lonely."

One more event in the history of the hero and heroine, who have passed across these pages to illustrate the history of their time and the troubles which attended the colony of New York, remains to be told. This event was a reception given at the mansion of Madam Van Cortlandt, which for so many years had been a second home to Evelyn. It was given in honor of the young couple, who already were established as favorites in the colony. It had been postponed till the autumn of the year, and the first period of Evelyn's mourning might be over. All the notables of the town were present, including many of the more moderate Leislerians, who had welcomed the new era of peace—the Van Rensselaers and Van Cortlandt, Van Schicks and Van Dams, the Livingstons and de Peysters, Laurenses and de Riemers, men and women alike arrayed in those rich and costly garments for which the burghers and matrons of New York were noted. The large rooms were thrown wide open and lighted with numberless wax candles. A negro orchestra enlivened the occasion with appropriate strains, and the refreshments served on a more extended and rich and varied scale than ever.

The anti-Leislerians present were now joyous and exultant. Anxiety, if any were felt, had shifted its base. Myrheer de Vries, with that secret still locked in his breast, was moving about as freely as ever amongst the guests, and dropping here and there such fragments of gossip concerning the new administration as had reached his ears. There was an air throughout all those spacious apartments as though an iron grip had been relaxed. True, those present were disposed to ostracize Lord Cornbury, and to condemn the proceedings both of himself and his erratic wife, but they felt themselves to be then and thereforward masters of their own fate. There was an air, too, of expectancy. All were awaiting the arrival—a sign and symbol of that new freedom, since both were known to be Papists—of those for whom that particular reception had been given, Captain Egbert Ferrers, late of the staff of Lord Bellomont, and his young wife, who was popularly reported to be even more beautiful than had been Mistress De Lacey.

And beautiful she was as she entered upon her husband's arm, though under all the radiant happiness of her exterior was the deep sadness that no after-joy could entirely eradicate. In her hair were a thread or two of silver; in her manner the indefinable mark of one that has suffered. For, in all her present happiness, she could not forget the tragic death of a father who had been also her friend and companion.

When Polly, who was overflowing with delight at the recent turn of affairs and could never rejoice enough at having her friend once more at her side, drew Evelyn apart for a few minutes of confidential talk, the two minutes of conversation touched lightly upon Lord Bellomont, whose coming and whose stormy years of government had marked for Evelyn an era of tribulation.

"May the Lord show him mercy," said Evelyn, "and so I pray every day."

"But he was your cruel enemy," said Polly in amazement.

"The more reason that I should pray for him," said Evelyn with a smile, "though he has caused me bitter grief. Oh, could I have foreseen all that was to befall, when we set forth that day to witness his arrival!"

Then she added more lightly:

"But after all he brought me, too—"

sojourn of My Lady in these colonies." "Finis to all the past, my love," said Captain Ferrers, who had drawn near.

"Except my friendship and memorials," said Evelyn.

"And so our best greetings to the future," cried her husband, his eyes upon his wife's radiant face, while Polly with tears in her eyes warmly echoed the sentiments and Evelyn smiled upon them both with a smile that spoke volumes.

THE GAIN OF LOSING

BY MARION AMES TAGGART

"There can be no disparity in marriage like unavailability of mind and purpose." Young David Copperfield repeated this bit of wisdom over and over, returning to his home and to the unsuitability of his child wife's mind and purpose. Like all generalizations it needed qualifying, yet its indefinite scope makes it almost perfectly true as it stands. Time cruelly reveals these unsuitabilities, their very existence unsuspected by young lovers.

The Staffords had come, a bride and groom, to Crescendo, with their success or failure in life before them. To no one had the young wife ever acknowledged what it had cost her to adjust herself to the actual facts of her life after her illusions had worn off.

Lucy Singleton had met Luke Stafford when she was eighteen years old and he was a big fellow of twenty-two, glowing with vigor and manly beauty.

Lucy was a pale, dainty girl, swaying as she walked, living still on the borderland of childhood, her brain filled with the best of literature and the dreams which the poets infused with a sense of heroic knight-hood. She endowed him with the qualities of Ivanhoe, Richard Coeur de Lion, Bayard and Dante. He had splendid qualities of his own, but these she did not discern as they were. She attributed to him her own love of the poets because when she read poetry to him he listened with kindling eyes and happy smiles.

She did not know that it lolled over him like an agreeable bath of sound, and that all that Luke got out of the reading was, "What a nice little thing she is!" They timidly made much of the important fact that Luke and Lucy were names that sounded marvelously alike.

Lucy loved Lucy for precisely what she was, but Lucy loved Lucy for what she imagined him to be and what no mortal man ever was—luckily for the world!

When the young people announced that they loved each other there was no one who understood Lucy's mental attitude toward the upright young man, whom she might, with perfect reason, have loved for his stalwart, prosaic honest self.

The girl's widowed mother consented to her marriage, grateful to feel sure that her flower-like Lucy would be safe in Luke's hands, in which faith she was more than justified.

The first year in Crescendo Luke had employment in the one large business concern of the place. It did not allow Lucy opportunity for awakening. She still saw Luke by her imagination's light; she had wifehood, housekeeping, new surroundings to learn, and deeper joy to expert. The miracle held the youthful mother expectant, breathless, unable to dwell on much else, and, as she struck, Luke was kind as few young men of his years would have been.

The baby proved to be two babies—two little sons. If it were a boy Luke and Lucy had decided to name him Sebastian, so Sebastian's brother, for whose advent no provision had been made, was christened Fabian.

"He's St. Sebastian's twin in the lilyan," Lucy said, "so I guess it goes in the Stafford family."

knowledge, into what might easily become a tragic longing for the companionship for which her mind was formed, into longing for the beauty without which, to such as she, life is desolate, indeed.

Only her confessor read her secret, and he could only pray for her, guiding her gently into peace to come.

Little Lucy was conscientious, profoundly good, faithful to the training which she had received. It never would have occurred to her to make her dissatisfaction a plea for the omission of duty. Silently she assumed her burden and tried to conquer the smouldering pain, praying that it might never break into a conflagration that should consume her own and Luke's life.

What Luke guessed no one ever knew. He did his duty, also, and kept his counsel. The tragedy of this mismatching was that both Luke and Lucy did their best, that neither was to blame, that the missed joy was lost through the fairy-tale that a young girl had told herself, which, though less beautiful than the fact of Luke's life, spoiled for her the true man, because she was denied the character of fiction. Other children were born to Lucy, all named out of the Litany of the Saints, since the twins had set the fashion. There was Agatha, then Cecily, lame little Stephen and Magdalen, who lived but long enough to teach Lucy that, after all, Luke's great heart was a refuge in sorrow, especially when the sorrow was one shared.

As her years flowed on, filled with the sorrows, joys, anxieties and regrets which must come to a woman who has five living children and one buried deep in her heart, Lucy adjusted her life and grew content.

Her twin sons were all that any mother could ask her boys to be, her daughters were comely, sweet and good; the lame boy was an angel. Lucy knew that God had crowned her with His best gifts.

It was impossible not to be fond of the children's father, not to appreciate the fact that in every way he was to them a good father, as he was to her a good husband. As years brought experience, Lucy did justice to Luke's merits. But the sad truth did not cease to be true that though she respected her husband, it was with the sort of respect that does not preclude lack of pride. And there are sharply defined limitations to the love that does not glory in the object beloved.

One day when the twins were making visible preparations in weight and height for their solemn entry into their teens, Luke came home electric with suppressed excitement.

"Has anything happened? Bad?" cried Lucy with a woman's natural apprehensive second thought.

"Not bad for us; there's no telling what harm it may do to Philips and Garrett. I've been taken into the firm," said Luke.

"You! Oh, Luke, really?" cried Lucy clasping her hands in a girlish way that clung to her when she was excited.

"I certainly have been," Luke affirmed. "It gave me considerable of a jolt, too, when they broke it to me. They were most complimentary in the way they put it—said I could brace 'em—was a live wire, a straight chap—all that kind of talk." Luke broke off with a blush; self-praise was not in his line.

"Luke, it is splendid, perfectly splendid!" said Lucy solemnly. "I am so glad dear! And it's a comfort to know that you are straighter than they can know you to be, and, I've no doubt, just as good a business man as they say, though that I cannot gauge. I do know that you deserve their trust."

"Say, Lucy, has the doctor prescribed sugar-plums for my diet today?" asked embarrassed Luke. "Of course any white man is straight; it's nothing to a man's credit to deal square. If he didn't he—wouldn't be a man. However, I'm glad my employers think I am a man, and I'm still more glad if my wife isn't ashamed of me. It will boost our income good bit. You can move up on the hill, if you want to, Mrs. Luke Stafford! Mr. Garrett said he expected to put most of the big contracts into my hands, with a commission over and above my share as a partner, if I make them go well. There's a large-sized pavement deal under negotiation now. If we land it, it will be a spread eagle for us. Note the partnership 'us,' little girl! Philips, Garrett & Stafford are to figure and hand in a bid in competition for the paving of Main, River and Market Streets, and the drive road. I'm not to fret, because I'm not up on the cost of things. But I'm supposed to go around the city fathers and look pleasant a lot, and try to get the Catholic influence—you know, the Board is two-thirds Catholic. They hinted I might interest Father in it. In case there was any question between choice of one or another contractor, why, they think I might tip the scale, on account of being a Catholic."

that to you," Lucy said sincerely, for in business matters her ignorance equaled her faith in Luke's integrity.

"Luke, we shall be rich—or almost rich! Then we shall send the children to college, even Stephen, if he will go? It would be a crime not to send Fabian. And—Luke, I'll confess! It would be pleasant to be rich, and to have you one of the influential men of the city!"

An inscrutable look passed over Luke's face, his happy eyes clouded, he turned away from his wife, then said slowly:

"You will be able to do what you want to, Lucy, I guess. Your children ought to go to college, especially clever Fabian. All right. And I'll do what lies in me to be influential, but I'm afraid it can't be much more than comes out of living a decent sort of life, in my dull way."

It was the first time in all their married years that Luke had ever betrayed the least perception of Lucy's dissatisfied ambitions.

The first half-year of the expanded firm's existence passed triumphantly. The paving contract was secured by it, largely, the elder members of it said, because when the expected happened, and competition in estimate was virtually tied between Philips, Garrett & Stafford and another firm, Luke Stafford's personal connection with his co-religionists on the Board brought the contract over to him.

This contract was to yield a handsome profit to the contractors, closely figured though Luke understood that it had been. He was amazed to learn that his share, plus a commission for overseeing its execution, was to be so large. He was not a suspicious man, being himself utterly incapable of dishonesty. He accepted the result gratefully, uncritically, and went about in a glow of satisfaction that, at last, he could gratify many of Lucy's desires, and that his sons would be educated. They would supply to her mind the intellectual companionship which he, patient, good soul, had long known that her husband failed to give her.

One day, early in the seventh month of his membership in the firm, Luke Stafford came into the yards into which the firm's switch track ran from the railway, upon which stood two open freight cars laden with paving blocks, pending unloading. It was his duty to superintend the execution of the contract; the work would not begin until many such freight cars had deposited their contents in these yards; it would require an enormous number of blocks to carry out the work, and it was not to be begun till the material was all assembled.

Idly Luke paused beside one of the cars to speak to a workman. His eye fell on the blocks in the car beside him, without noting them. Suddenly he consciously saw them, frowned, looked again, scowled heavily and took one in his hand.

"What's this?" he demanded. "The paving-blocks—what else?" said Tim Regan, wondering. "The numskulls! They've sent the wrong kind. Or are they trying to do us? These are inferior ones. They've got to go back," said Luke angrily.

"Some wrong kind about it, Mr. Stafford," insisted Regan. "I saw the order myself. They sent it on ahead, before the first lot come; this is the second lot. And it's this kind you ordered, Mr. Stafford."

"You saw an order for this sort of paving block sent from our office?" demanded Luke slowly. "Tim, man, they're crazy! I know what our contract calls for—an altogether better grade of block."

"As to the contract, Mr. Stafford, that wasn't what I was sayin'. What I said was the order—the order, Mr. Stafford—and 'tis this kind it calls for. When once they're laid nobody'll know the difference; I mis-doubt anybody'll know it before they're laid, for the matter of that." Tim Regan eyed Luke sharply as he spoke.

"See here, my young partner—my younger partner, for I assure you I do not feel old—" smiled Mr. Garrett, "don't make a fool of yourself. Learn to adjust—to adjust. Take the world as you find it—"

"And hail for my next world? No, thanks," interrupted Luke. Mr. Garrett flushed indignantly. "I demand courtesy," he said stiffly. "That's truth, all right," retorted Luke.

Mr. Garrett waved his hand as if dismissing an unpleasant mosquito. "You will, of course, keep to yourself what you have, apparently, just suspected. No one will know that we have shaded the quality of the blocks a little mite. Is it possible that you thought the handsome profit that was your share could get out of the higher grade pavement?"

"I never thought about it at all," said Luke. "Our contract specified the better quality. Assuming that we were all men of at least common honesty, it did not occur to me to suspect that the contract was drawn up with an intent to steal."

"How dare you call me a thief?" cried his partner, starting up. "How dare you be one?" retorted Luke. "How dare you assume I'd stand for it?"

"If you betray us in this matter, you are a cowardly fool. You are bound to us, and to hold your tongue. Settle down, like a man of sense, and go on supervising the work. You are free to do it as well as you know how. You are playing Don Quixote, also an idiot. These things are done daily in all business. Hold your tongue and know when your well off."

Mr. Garrett ended with an air of triumph.

"I do know when I'm well off—when I'm not afraid to meet any man's eye, nor my own conscience. It's not true that these things are done in all business; men aren't all thieves and liars. As to what I'll do about it—I'll let you know!"

Luke went out of the office as fast as he had entered it, leaving his senior partner to digest his rage as best he could. He was powerless to defend himself. He could not demand Luke's withdrawal from the firm, for Luke had this knowledge and proof to use against him. He turned pale as he considered the ugly position into which this stupidity of Luke's forced him.

Ah, well, he consoled himself later on, Luke would undoubtedly quiet down, for what would be the use in his wrecking himself when, after all, the paving blocks would serve their purpose, though not for too long a time?

Luke rushed blindly along the street, seeing nothing outside his mental pictures of disaster. Gradually his speed slackened as the personal side of this disaster began to impress itself upon him; at first the thought of the effect upon himself had been submerged in righteous indignation. Now it was borne in upon him that it meant a great deal to him—a great deal that would be hard to endure. His pace grew slower and slower; his purpose did not flag, but he allowed himself to contemplate the difference it would have made to him not to have been called upon to stand up for his principles.

He turned a corner sharply, as if with a sudden determination, and went rapidly to the presbytery and rang the bell.

"There's no one else in whom I can confide, Father Doran, and I had to talk to some one," Luke plunged straight into the matter when the priest came into the room.

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LONDON, SATURDAY, JULY 20, 1918

THE HIDDEN HAND

There is a Hidden Hand ever working against the Church of God. Satan did not cease operations when he succeeded in bringing about the fall of our first parents or when he failed in his attempts to seduce the Son of Man in the desert. The gates of Hell shall never prevail against the Church, but though they will never prevail they will always fight until the last trump is sounded and the Church Militant is merged in the Church Triumphant.

It is not a matter for anxiety that the Catholic Church is attacked; our anxiety would be if she were not attacked, for then indeed would prophecies be made void. "If the world hate you," said our Blessed Lord in His last discourse to His chosen friends, "know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you: The servant is not greater than his master. If they have persecuted Me they will persecute you also."

The greater the vitality of Catholic life the more will the enemy rage. Calumny and persecution is the Catholic birthright and woe to us when we lose it! The Hidden Hand ever working against the Church is that of Satan, but Satan knows how to league himself with men and to turn their purposes to his own. Sometimes it is politicians, ambitious to snatch a party victory, who do the Devil's work of arousing sectarian fanaticism and of debasing the name of religion by making it a synonym for bigotry and hatred and all uncharitableness. We have had a sad experience in Canada of the work of these politicians. But there is a Devil's drive against the Church now going on which cannot be accounted for by political considerations. It is German agents who are now back of the anti-Catholic forces, for Germany knows that religious dissensions in Canada are the surest means of distracting the mind and dissipating the strength of the country in this great crisis of the War. What would the Kaiser give to have a Kulturkampf raging in the British Empire during the next six months! It would be worth more than a fleet of U Boats to Germany. The Germans coquet with Mohammedanism in Turkey, with Catholicism in Spain, and with the baser kinds of Protestantism in the United States and Canada.

POISON AMONG OUR SOLDIERS

The latest manifestation of the working of the Hidden Hand, pro-German and Satanic, is the circulation among Canadian soldiers of a foul forgery which pretends to be an oath taken by the Knights of Columbus. This circulation follows close on the anti-Jesuit agitation at Guelph and has been most active among the soldiers of the London Military District in which Guelph is situated. A soldier brought a printed copy of this cowardly libel into the office of The Catholic Record. Much against our taste we publish the disgusting thing in our news columns this week because we believe that publicity is the speediest way of scotching a conspiracy that is a menace to the morale of our Army. Of course, the absurdity as well as the malignity of this bogus oath ought to be apparent to all reasonable men, and we are sure that soldiers as a body will be the least disposed of all men to give credence to the wild nonsense that is being secretly propagated among

them. But we are unable to act on the assumption that nobody will be deceived by the imposture. In The London Advertiser of June 27th there was a letter written by a Protestant minister, the Rev. B. Snell, which said:

"Are our Roman Catholic friends aware that what is represented to be a copy of the obligation taken at initiation of a member of the Knights of Columbus has been circulated in printed form? I know nothing of the extent to which this sheet has been distributed, but a copy was handed to me one day last month, and several other men present also received a copy. I certainly was astonished to read the shocking pledge enumerated on the sheet. If members of the Knights of Columbus subscribe to these, and if the Jesuit Rev. Mr. Spence was quite moderate in the statements made. I do not know that this sheet was in any way the foundation of his remarks, but unprejudiced and unbiased men are more or less influenced by the circulation of such literature."

It is humiliating to our common human nature to have to admit it, but it is a fact that the circulation of such literature does influence the ordinary man. As a clergyman, Mr. Snell must be of more than average education, yet he does not reject as incredible the statement that Knights of Columbus, ordinary Catholic business men, butchers, bakers and candle-stick makers, take an oath that they will go to the jungles of India if they are told to do so, and that they will wage relentless war against Protestants, hanging and flaying and burning them, ripping up women and crushing the heads of infants against the walls! The farm-minded, courteously-speaking Rev. Mr. Snell thinks it astonishing and shocking that Catholic men should pledge themselves to these horrors, but he does not think it impossible. He politely intimates that he is willing to hear what evidence the Knights of Columbus and the Society of Jesus may have to bring in their defence. We apologize to our readers for placing this noxious stuff before their eyes, but it is necessary to the discharge of a public duty.

THE OLD, FOUL FRAUD

In the form in which the bogus oath is now being circulated every literate person will see glaring grammatical errors and every person who knows a little history will observe absurd anachronisms. It is headed "Obligation of the Knights of Columbus," but there is nothing that could be remotely applicable to the Knights of Columbus until nearly the end of the document. The clumsy author seems to have got hold of some old forgery foisted on the Jesuits and to have added thereto several mercantile and electioneering paragraphs that might be adaptable to modern American conditions. In terms it is the same so-called oath that has been in circulation for years, but which has generally been attributed not indiscriminately to all the Knights of Columbus, but only to those taking the Fourth Degree. However, the question of origins is not important. It goes without saying that the printed copy now being circulated among Canadian soldiers bears no imprint or any other clue that would enable the police to get on the track of the libellers. All Catholics can do is to tell Rev. Mr. Snell and other Protestants, open-minded like him, that no Knights of Columbus, Fourth Degree or any other degree, no Jesuits, no Catholics of any sort would take an oath of the kind being circulated. No Catholic order has secret oaths. The Knights of Columbus have no oaths of any kind; they have, like a host of non-Catholic societies, a secret ritual which includes certain obligations or promises, but even these are secret only in a very restricted sense. They have several times been submitted to Courts of Justice, to Protestant editors and other public men, and the obligation of the Fourth Degree, the most exclusive degree in the Order, has often been published broadcast in the press, in order to refute the calumny in its old form that it was the Knights of the Fourth Degree who took the monstrous oath that the Rev. Mr. Snell now refers to.

EXPOSED AT RENFREW

Less than three years ago this bogus oath, which had been circulated for a long time previous in Ontario, was thoroughly investigated in Renfrew through the action of the parish priest of Renfrew, Father F. L. French, who asked four Protestant citizens, including the Mayor of the town and the editor of the Ren-

fre Mercury, to go into the question and to issue a statement on their findings. The result of the investigation was published in The Renfrew Mercury of Nov. 26th, 1915, and was reprinted in The CATHOLIC RECORD of Dec. 11th, 1915. The following is the concluding part of the statement of the four Renfrew investigators:

"That we were quite satisfied in our minds on reading the alleged oath that the Roman Catholic men in Renfrew were never asked to take any such oath, and that they would not have done so: "That by trials before the Courts of the United States and Newfoundland it has been amply demonstrated that the alleged oath is a libel on our Roman Catholic neighbours, and that those who circulated it are either wilfully bearers of false witness against their neighbours, for mean purposes, or woefully misled by prejudice. "And that if any of our Protestant neighbours have had in their minds the idea that the members of the Knights of Columbus do take any such oath they can confidently dismiss such idea from their minds."

In concluding this report we venture to add the opinion that principles of good citizenship will lead us all to minimize the differences between people of Protestant and Roman Catholic faith; treating the honest religious opinions of one another with respect even if strongly differing from them; and disregarding the title-battle that is set adrift in every community by those of both faiths whose mental outlook is narrow—or whose time is not fully occupied and who thus become double-breasted. Let us treat one another honestly. No gain can come to Protestantism or good citizenship through the circulation of such false documents as this bogus K. of C. oath, and nothing that could happen would more quickly destroy the Roman Catholic faith than have presented to its members such a document in this era of intelligence."

D. BARR, SR. W. E. SMALLFIELD JAS. MANN, M. D. G. G. McNAB Renfrew, Oct. 25th, 1915.

DISCREDITED IN THE COURTS

The Renfrew investigators had before them the facts of a law court case in Minnesota where E. M. Lawless, editor of the Waterville Sentinel, sued A. M. and G. E. Morrison, of the Mankato Morning Journal for libel in charging Lawless with having taken this alleged Knights of Columbus oath. The jury returned a verdict that the Morrisons had libelled Lawless inasmuch as the evidence proved that the Knights of Columbus had no such oath or pledge as that attributed to them.

Another case was tried in St. John's, Newfoundland, in which a Charles A. Swift was charged with criminal libel in having circulated the alleged oath. Swift made complete apologies when he found that he had been deceived in believing the oath genuine and the complainant then did not press the criminal charge against him.

A third case was in Philadelphia where the Knights of Columbus sued Charles Megonegal and Clarence H. Stage for printing and circulating the alleged oath. The lawyer of the defendants wrote to that notorious anti-Catholic paper, The Menace, from which Megonegal had secured the oath, for evidence that it was an oath really used by the Knights of Columbus. The Menace, in reply to the lawyer, Mr. L. N. King, of Philadelphia, admitted it was not in possession of the K. of C. secret work, that statements to the contrary which The Menace had previously made were "somewhat of a bluff," and that it had no evidence at all that the oath was taken by the Knights of Columbus. This letter from The Menace was dated March 5th, 1918.

In the year 1914 the Knights of Columbus of California placed in the hands of four prominent Freemasons of Los Angeles all the ritual and secret work of the Knights of Columbus and the Masons issued a report saying they "could find nothing in the entire ceremonial of the order that could be objected to by any person." All these cases in California, in Philadelphia, in Minnesota and in Newfoundland were investigated by the Renfrew gentlemen above-mentioned and they published in their report the evidence proving that the so-called oath was nothing but a contemptible libel.

FOR WHAT MOTIVES?

In the letter written by The Menace to Mr. L. N. King, the Philadelphia lawyer who figured in one of the libel actions arising out of the circulation of the alleged oath, that paper said: "The alleged oath which your clients in Philadelphia were arrested for distributing was circulated in practically every State during the last cam-

paign." This shows political motives for the libel and the Renfrew investigators were of the opinion that those were the principal motives. The Renfrew report said:

"There was placed in the hands of the four Protestant investigators a record of several Court cases in the United States in which Knights of Columbus who had been accused of taking this 'oath' had carried the matter to the courts to vindicate themselves; and it became evident that the object of the saddling of this atrocious oath on the Knights of Columbus was to erect and keep up religious prejudices which would affect the fortunes of political parties, and there is not lacking ground for belief that that same ignoble purpose is at the bottom of the circulation of this alleged oath in Canada; that those responsible for its circulation are political manipulators or their tools, not of one party or the other solely, but by self-appointed representatives of both parties as local circumstances might make it seem profitable in a partisan sense."

This opinion of the Renfrew investigators on the motives of those who circulate the libel is entitled to respect, but we ourselves do not think it represents the whole truth. There is too much evidence that sectarian hatred of Catholicism as well as political partisanship keeps this campaign of calumny alive. It is impossible to believe that any political party in Canada is sending this mischief-making document to Canadian soldiers at the present time. Yet some one is sending it. That some one must be an enemy of Canada as well as of the Catholic Church, for the stirring up of religious strife in this country is the best service anyone could render to the Kaiser, and the worst that could be rendered to the Empire. Let Protestants look for the Hidden Hand.

The bogus oath is about as grotesque and impossible a thing as any man outside or inside a lunatic asylum could dream. It ought to arouse nothing but contempt among Protestants. Yet we know that this monstrous folly is believed. A large number of Protestants will believe anything that is evil against the Catholic Church, literally anything that is evil.

THE VOCATION OF THE SOLDIER

There is a line in Kipling to the effect that soldiers in barracks are not all plaster saints. A great deal of nonsense is constantly being published about the conduct of soldiers. By the alarmists the most shocking suggestions are made. By the apologists a picture is painted too good to be true. There are special temptations incidental to a soldier's life just as there are special occasions for virtue in that life. And it is in keeping with Catholic theology to believe that Providence gives the special graces needed to meet the special temptations of any particular state of life. The military state is one that Christianity has consecrated. "Two hands," wrote Louis Veuillot, "have founded France; two hands have raised and maintained it in its splendours: two hands have always rescued it when it has fallen, the hand of the priest and the hand of the soldier." What Veuillot said of France may be said of Christendom. For several centuries the very expression "to take the cross" meant to take the sword, to enlist in the armies that were holding Western Europe for Christianity and civilization against the forces of Mahomet. The profession of arms was only less high than the life of religion, and indeed there were some famous orders raised up by the Church, such as the Knights Templars, which united the religious with the military life. It was with reason Veuillot said, "Piety in the military state is the perfection of courage and of discipline." And De Maistre, another great Catholic writer says: "No two things in this world are more in accord with each other than the religious spirit and the military spirit." This is because, again in the words of Veuillot: "The priest and the soldier have for their first law, obedience, for their first duty, fidelity, for their chief characteristic, sacrifice. They belong not to themselves; they each belong specially to something that merits boundless love: the one belongs to the Church and the other to the Fatherland; and at the same time each belongs to both." It is beyond doubt that the life of the soldier presents dangers to souls as well as occasions for the most magnificent virtue. The soldier needs and has a right to our prayers that he may fulfill the duties of his state of life. The life of the Christian soldier is one of the highest of vocations.

NOTES AND COMMENTS

IF THE meddling busybodies who developed so voracious an appetite for "slackers" in regard to the Guelph Novitiate had devoted one-tenth the energy to looking over the "Twelfth" parade in Toronto they might not have had to go to bed on empty stomachs.

ONE OF THE conditions of settlement of the Civic Employees strike in Toronto was that while the strikers were to report for duty on the morning of the "Twelfth," the day was to be observed as a holiday as usual. Why not call the Civic Employees Union a "lodge" at once and be done with it?

COMMENTING ON Lt. Col. Machin's allegations against the Methodist Church in Ontario in connection with the Jesuit Novitiate affair, the Christian Guardian says: "In this statement he forgets his political troubles and gives vent to his religious bigotry in words, the like of which we cannot recall in any public utterance save some of the professional advocates of the liquor traffic."

AS AN Anglican Col. Machin doubtless had his own reasons for what he said. This, however, is no affair of ours. But, in this matter of vituperative language we suggest that the editor of the Guardian might to his own great profit devote an hour or two to prayerful examination of his own fyles. He would then find that Col. Machin, in whatever light his view of Ontario Methodism may be regarded, has a long long way to travel ere, in the choice of offensive epithets, he can hope to rival the Christian Guardian's many gratuitous and unprovoked aspersions upon Catholics.

WE CULL the following from the columns of the Canadian Churchman:

"The controversy that has arisen over the Jesuit Novitiate in Guelph, is not likely to eventuate in any great gain in the promotion of the War or the promotion of an entente cordiale between Protestants and Roman Catholics in this country. The trouble centres on the assumption that the term divinity student means the same thing in the Roman Catholic and Protestant Churches. On this assumption a section of the community loudly demanded that the Military Service Act should not exempt divinity students from military service. This was readily assented to by the leaders of the Roman Catholic Church, for already exemption was provided for the members of religious orders or communities. Under this heading practically all divinity students take their places in the Roman Communion. The question of the conscripting of students preparing for the sacred ministry, therefore, lost all interest for them because they knew that all their men were exempt, and it was not their business to look after the interests of Protestants."

"CERTAIN CLERGY of Guelph," the Churchman continues, "apparently failed to recognize this distinction, and thought that the Protestant conception of what constitutes a divinity student should apply to the Roman Catholic Church. It is manifestly now too late to plead ignorance of this subtle distinction and should the reproach of unfairness upon either the Government or Jesuit order for the exemption that is theirs and not ours. The Government wanted to exempt our students but pressure was brought to bear upon it from Ontario against such a provision. It was evidently thought that in this way large numbers of students in the Roman Catholic Seminaries would be brought under the act. If Protestants have overreached themselves in thus attempting to secure students from the Roman institutions, it is hardly wise to fly into a rage and blame both the Government and the Church for evasion of public duty. The way to secure equality of obligation and service is to amend the law either to exempt our theological students or bring all male members of religious communities who are not advanced to the full order of the priesthood under the act."

THESE ARE judicious and commendable words, in full harmony with those of several Anglican clergymen throughout the Province in the same connection, and if taken by themselves might be accepted as an intimation of reasonableness and large-mindedness on the part of the Churchman's editor. We so accepted them on first reading. It was with somewhat of a shock, therefore, when in the same issue we stumbled upon this choice morsel:

"It is not our intention to discuss the situation of Guelph in relation to

the charges made against the Jesuit Novitiate. This and similar matters can very well be allowed to stand over until the War ends. There will be plenty of time then to deal with all such questions which if discussed now serve mainly to draw attention away from the greater issues at stake. The attempt on the part of the Roman Church, from the Pope down, to play the neutral, and the indifference of so many of its members so evident in all parts of Canada, will not be forgotten."

IT WOULD BE idle to waste comment upon vicious calumny of this kind. From the very beginning of the War every resource of human ingenuity has been resorted to to embarrass the Pope, and to force him into some word or act which would tend to compromise his position as Head of the Church. That the conspiracy has been unsuccessful is apparent to all. The Pope's attitude in the War will bear the whitest light of examination, and when Peace is once more restored to the world, and the events of the last four years come to be weighed in the balance of history it will be seen that the Allied cause has had no warmer or more disinterested friend than he. Until that time comes, and the scroll is unrolled, we can afford to bide the issue in calmness and confidence. The Pope lives not for the day but for all time.

AS TO THE Churchman's contemptible insinuation against Canadian Catholics, that too can await the issue of events. The story of Quebec, for example, has yet to be told. We quite agree with the Churchman that on this score matters can now very well stand until the War is over. The business before the country now is to bring the conflict to a successful conclusion. The Catholics of Canada have done their share and more than their share, to this end, and yielding to none in the measure of their patriotism, can look the verdict of history in the face without a tremor.

WHILE IRRESPONSIBLE persons have been striving with all their might to traduce the Jesuits, members of that illustrious Society continue to serve the cause of Peace through Victory. A Jesuit institution, Loyola University, Chicago, has quite recently made an important contribution to the resources of the Allies. It is a combination which produces glycerine, that commodity so essential in the manufacture of high explosives as well as in the treatment of wounds.

A SHORTAGE of glycerine has been threatened because of War's huge demands. Its price is, therefore, now abnormal, and almost prohibitive. By the use of the Loyola formula the same substance can be produced for the mere fraction of its present cost. The discovery was made by Rev. Edward J. Calhoun, S. J., an instructor in Chemistry at the university, who has been working on it since the beginning of the War. He has now placed it at the disposal of the War Department at Washington, as his contribution to the great cause. Perhaps some ingenious zealot will see in this a manifestation of pro-Germanism.

ON THE BATTLE LINE

THE FRENCH made a notable bank advance yesterday on the west bank of the River Aves at the point where the Germans were nearest to Amiens. Along a three-mile front, between the wood and village of Castel and the town of Mally-Raineval on the south, they penetrated the enemy's lines to a depth of more than a mile. Five hundred prisoners were taken, but the territory gained was in this case more important than the capture of many prisoners. The enemy, by their defeat, are placed at a distinct disadvantage in any further advance westward toward Amiens on this part of the front.

THE BRITISH raids and local advances along the Bailleul sector continue. At Merris a local engagement yielded 120 prisoners and ten machine-guns. Berlin speaks of these engagements as strong thrusts and frequent reconnaissances, but says they have all been repulsed.

THE ALBANIAN campaign gives uniform success to the Allies. The Italians have occupied Berat, and are continuing their advance on the coastal sector, where British monitors and Italian destroyers are co-operating with the troops on land. Fifteen guns of various sorts and two trench mortars are included in the spoils obtained in the evacuated Austrian position. Reports from Rome state that there are in Albania many Serbs and Montenegrins, who are impatient to enter the struggle to reconquer their native countries.

PARIS DEALING with the French operations in Eastern Albania, states that French troops have cleared the

whole mountainous region between the Devoli River and the Tomorica with the exception of the heights which dominate the confluence of the two streams, where the Austrians continue to resist. Over 400 prisoners have been captured. The old Roman road from Durazzo, which passes across Albania and gives a through route from the Adriatic to Southern Serbia and the Menastir District of Macedonia, is still in the hands of the Austrians, but progress for three more days at the present rate will result in the cutting of this line of communication. Thereafter the Austrian retreat may easily become a disastrous affair, comparable to that of the Serbs in 1916, when thousands of wounded and famished men died in the trackless mountains.—Globe, July 13.

THE LAWLESSNESS OF TODAY

The Derry Journal, June 21

With studied disregard of their own antecedent illegal proceedings, which have had and are having grave consequences for the "safety of the realm," there is a tremendous fuss raised in the Tory Press and among Unionist politicians at Westminster as to the "state of lawlessness" in the "plottings and boycottings" now alleged to be rife in Ireland, and all said to be due to extremist Nationalism and Sinn Feinism. It is also charged by these self-righteous critics that speeches advocating the use of physical force have been delivered, and that "violence, terrorism and crime" prevails in Nationalist Ireland. At the outset these charges of prevalent "violence, terrorism, and crime" may be branded as absolutely false. Ireland ignoring very properly the foolish ebullitions of reckless feather-heads in a few isolated districts is today a perfectly peaceful country. Its people in over-whelming numbers, acting on their leaders' instructions, remain quiet, orderly, united, but constantly and rightly vigilant, following upon their adoption of the anti-conscription pledge. The accusations of widespread association with German agents are pure fudge, and are without the support of a jot of reliable evidence. But these charges serve as a stick with which to belabour this country and blacken its reputation among the democracies of America and Australia. And the accusers have the nerve to sit in judgment" while overlooking their own amazing record and flaming example of the other year. Lawlessness, indeed! What eminent Unionist lawyer is it who boasted amid acclaiming cheers of brigaded hundreds that he was "out to break every law that existed?" Need he be named? Has Carsonism become a watchword to conjure with in British politics? "Ulster" now objects to Sinn Fein. But, as Mrs. Stopford Green has pointed out in her trenchant pamphlet, has not "Ulster" made its own peculiar form of Sinn Fein and organised it scientifically? If the "Provisional Government" of the North lifts a voice of shocked indignation at the doings of Southern Sinn Fein it can with justice only reprove it for a single reason—for its inferior success in coercing the Imperial Government. But Sinn Feinism is now declared most dangerous to imperial welfare. Than militant Carsonism no policy could be conceived more anti-democratic, more vicious in intent, or one that will perhaps in the long run be found more hurtful to Imperial interests. Its sinister effects are not yet so fully disclosed as to be adequately described. Some time before the outbreak of the world war even the "England of slow perception" began to discern awkward consequences from the Carsonite operations, and went some way in enantiating its apprehensions. Sir Edward Carson felt the effect and stage-artist like he was quick to adapt himself to the situation. After the harm was done he protested in terms superlative that nothing was further from his mind than "tampering with the army." His belated repudiation deceived nobody who knows the facts, nor did it undo the mischief of which he was foremost in laying the seeds and the full crops of which is not yet reaped. In the month of July, 1918, Lord Willoughby de Broke boasted in the House of Lords that the Duke of Bedford had joined with him in forming a certain League for the defense of Ulster and the Union." But two days later the Daily News disclosed the remarkable fact that this precious "League" was simply an organisation "for persuading British officers and soldiers to throw in their lot" with those in Ulster who were ready for rebellion. Not only that, but speaking publicly in Antrim, Sir Edward Carson rejoiced that his followers "were daily getting promises of support from those who served their country in the ranks," and he added, "to day we have a great general among us. And more than that, I can tell the Government we have pledged and promises from some of the greatest generals in the army." But special pleaders have since said that if there were any excitement or unsettlement in army ranks caused by the underminers of army discipline and obedience it was merely local and superficial, and its results stopped short within the radius of a few miles from the centres where the mischief was brewed. Is that really the case? That full stock was taken in official Prussia of the disintegrating possibilities to flow from the audacious advocacy

of sedition which went on in Ulster for many months prior to the outbreak of the War is now well known. But the "circle of disturbance" had a much greater radius than that represented by the distance separating Belfast from Potsdam. In the columns of the London Times towards the close of 1913 remarkable testimony appeared in the form of a published letter from a Judge of the Indian High Court. See what His Lordship then wrote. "The Unionist leaders in Ulster (said the Judge) have played their last trump card, tampering with the army in order to overthrow the authorities constituted to uphold and enforce the laws. To my certain knowledge the seditious hostings made in Ulster are regularly printed over in India, and the doctrine of fighting against laws they dislike will be relished as delicious by all who are conspiring against our rule. This leads on to mutiny and massacre. In India we enforce the laws against sedition." Well, only a very small part of the sanguinary record of the world-war has as yet been assigned to "what happened in India" after August, 1914; nor will the full story "see the light" till censorship restrictions are removed—if even then. Does Sir Edward Carson and his colleagues contend that they can be acquitted of all share of the harvest of responsibility for the Indian troubles? In face of the information and warning given in the Tory Times by a High Court Judge, it is hard to see how they can wriggle out of it. One thing is plain enough at any rate—Berlin Junkerdom counted on the British Army being riven into groups of contending and conspiring partisans when they "laid their lines" for the invasion of Belgium, and precipitated a catastrophe which has baptized more than half the globe in blood. Astronomers tell us that the new "blaze star" of the first magnitude discovered on the eighth of the present month is the result of a disastrous collision in the heavens which has caused the luminous body to "blaze up" to a phenomenal and startling extent. But this "smash" certainly did not occur on June 8th. Probably, say these experts, the collision happened several years ago though earthly residents get a glimpse of its consuming and destructive effects only now. In like manner the fell consequences to ordered society here and elsewhere of the promotion and systematic encouragement of organized armed insurrection against the law by Unionist Ulster and its British backers will take years to definitely ascertain and measure. But not withstanding all this evil doing no arrests and deportations of Carsonite chiefs or their principal followers have taken place. On the contrary, fat jobs and numerous privileges have come their way. Thus lapidarily does partisan authority administer the law in Ireland, while hypocritically wondering why there should be any symptoms of indignation or unrest in the country.

J. PURROY MITCHEL
NEW YORK'S EX-MAYOR MAKES SUPREME SACRIFICE

PASTORS OF MANY CREEDS JOIN IN EULOGIZING HIS LIFE AND HEROISM

N. Y. World, July 8
Eulogies of Major Mitchell were pronounced in churches of all creeds. Pastors extolled his administration as Mayor of the largest city in the world and dwell upon the heroic culmination of his life, which he gave for his country.

In Roman Catholic and Episcopal churches prayers were offered for the repose of his soul, and in denominational houses of worship divine grace was sought for his sorrowing wife and mother. The flags in front of every edifice were placed at half staff. When the body of the one-time Mayor passes up Broadway the bells of Trinity Church will be tolled, and it is likely that all church bells will do likewise. Major Mitchell was a Roman Catholic.

In St. Patrick's Cathedral at every Mass the name "John Purroy Mitchell" was heard first in the list of those who had died during the week and the great congregation at High Mass knelt in silent prayer when Mgr. Michael J. Lavelle read the name.

At all services in the Cathedral of St. John the Divine Dean Howard Chandler Robbins read the prayer for commendation of a soul to God. Dean Robbins referred to Major Mitchell, as the finest type of an American citizen.

He was as disinterested and as patriotic in times of peace as he was in answering the call to War," said the Dean in his sermon. "Major Mitchell served his city with unswerving loyalty before he was called upon to give his life for his country. New York has made no greater gift to the cause of freedom than this gift of her former Mayor, a man trusted, honored and esteemed wherever he was truly known."

At old Trinity Church, worshippers walked under a large flag at half staff. The Rev. Dr. Joseph P. McComas, senior assistant, paid a tribute to the late Mayor, in which he said:

"Major Mitchell was always interested in the best traditions of New York City and those things which make for present and future betterment. In consequence we found him always in sympathy with all of our religious and social activities at Trinity Church."

At Bear Mountain during the religious service held in Pavilion No 2 the Rev. Floyd Decker declared that the whole world had sustained a great loss in the death of Mr. Mitchell. He told the soldiers and seamen present the example of Major Mitchell was one they will never forget. He stated that the one-time Mayor had served this city as it never had been served before.

At the Fourth Presbyterian Church West End avenue and Ninety-second street, the Rev. Dr. Edgar Whitaker Werk said:

"New York has had few public servants who served the interests of this city so unselfishly. His record as Mayor will be treasured in years to come as among the best pages in our municipal history."

"Major Mitchell was an example of the statesman in public life. Neither this nor subsequent generations can forget his noble example in stepping down from the exalted position as Mayor of the greatest city of the world and immediately giving himself, like thousands of others from the common walks of life, to the service of our great international cause. The city mourns to-day over a noble son fallen to his death, but lifted higher in the affections of the people."

"FIGHT AND PRAY"

N. Y. World, July 9
An appeal to the American people by Cardinals Gibbons, Farley and O'Connell to pray three times daily for the guidance of our rulers, the success of our arms, the unity of the nations and the welfare of heroes," was made public here yesterday.

The appeal was entitled "Fight and Pray," and read as follows:

"From the moment when our country made its momentous decision to enter this tremendous conflict, the whole Catholic population of America has enthusiastically and whole heartedly accepted its full share of work and sacrifice, and has unflinchingly put forth all its resources to stand with all other Americans in the defense of our sacred principles of right and national duty."

"We need scarcely record this obvious fact. The whole world knows it and realizes its efficacy and importance. The Catholics of America are in the vanguard of the Nation's service on land and sea, in the trenches and in the works. And until this fierce combat is finished and the cause for which we fight has triumphed, their efforts will increase."

But President has clearly stated the high principles upon which that sacred cause rests. They are as universal as they are unselfish. We battle for the welfare of men of every nation, asking no special indemnities for our sacrifices other than those which all free men always seek. Surely this raises our aims and purposes to the noblest standard of action and sets the soul of the Nation above the meanness and pettiness of selfish conquest or unchristian hate."

"Just for this reason may we turn with fullest confidence to the God of justice and mercy, beseeching Him to accept our sacrifices, guide our rulers and give success to our arms."

"From every corner of America arises the cry of souls to God. The Nation is on its knees to the King of Kings. That is the surest sign that America will lead the nations of the earth to the victory over more might. For God is our surest help, as he must be our strongest hope. And the prayers of a Nation fighting not for gain but for good will certainly be answered."

"If we fight like heroes and pray like saints, soon will America overcome mere force by greater force and conquer lust of power by the nobler power of sacrifice and faith."

"Animated by this undaunted spirit, let the whole Nation turn to God in prayer, while our army courageously confronts the foe in the battle. While we utilize every possible source of material power, let us fortify it all by the greatest of all spiritual power—prayer."

But recently our Holy Father set aside the feast of St. Peter and Paul as a special day of prayer. Let us continue our obedience to his request and fervently offer our petitions to our Lord and Saviour, Jesus Christ, that all the nations may see the way to mutual concord and understanding."

"Let us, moreover, each day, until the peace for which we fight crowns our efforts, say daily three times, morning at rising, at noon and in the evening, the angelus for the guidance of our rulers, the success of our arms, the unity of the nations and the welfare of heroes."

"And may Almighty and Eternal God hearken to the prayers of a united nation and grant speedily that peace which surpasses understanding."

AN OLD ENGLISH RULE BROUGHT TO LIGHT

(C. P. A. Service)
London, June 22.—Despite the protest of that brilliant Irish lawyer, Mr. J. MacVeagh, M. P., Mr. Justice Eve decided the other day that bequests left for Masses and to members of religious orders were invalid as being given to unauthorized persons for superstitious practices.

The case was that of the fortune of a man who left out of an estate of \$80,000 \$150 to the Bishop of Ardagh—a bequest which was found good by the way—and sums of \$1,000 each to Cardinal Bourne, of London; and Jesuits at Farm street, London, and

the Dominicans at Haverstock Hill, England, for Masses for the repose of his soul. The next of kin disputed the bequests. The judge said that he found that precedent was too strong for him, that the law had been settled by the Catholic Relief Act of 1829, and that if any differentiation was needed it must be made by the House of Lords. Mr. MacVeagh in a fine speech asked the judge not to say that the most sacred act of the faith of millions of His Majesty's subjects throughout the Empire, the faith of many valiant soldiers in the trenches, was a superstition, but this appeal was of no avail. Just as the King's coronation oath became intolerable and was abolished, the time has now come to repeal much that is objectionable in the Catholic Relief Act, by which members of religious orders have no right to live in Ireland.

DR. SEARLE, AUTHOR AND PRELATE, DIES

N. Y. World, July 8

The Rev. George Mary Searle, C. S. P., author, astronomer, former Superior General of the Paulist Order and one of its most distinguished members, died early yesterday at the Paulist Fathers' House, 415 West Fifty-ninth street. He was seventy-nine years old.

Dr. Searle was recognized as one of the ablest theologians among the Catholic clergy, as well as one of the most brilliant astronomers in the country.

His writings explaining the Catholic faith, including "Plain Facts for Fair Minds" and "How to Become a Catholic," had widespread circulation, while his achievements in the astronomical field attracted so much attention that he was asked to assume the directorship of the papal observatory at Rome, which is under the immediate direction of the Vatican, an offer which he declined, preferring to remain in the United States.

Dr. Searle was born in London on June 27, 1839, during the temporary residence of his parents there, and was baptized into the Church of England. His parents returned to America a year later, and both of them died when the son was three years old. He was reared by his elder brother and sister in the Unitarian faith. His family were descendants of one of the oldest New England settlers, his earliest known ancestor being Robert Searle, who lived in Dorchester, Mass., in 1602, and who was the first lieutenant of Governor, and afterward Governor, of Massachusetts Bay.

Dr. Searle was educated in Brookline High School and Harvard University from which he was graduated in 1867 at the age of eighteen years. From Harvard he went to the Dudley Observatory at Albany, where on September 11, 1868, he discovered the asteroid Pandora. Harvard conferred upon him the degree of A. M. in 1869, and in 1896 the Catholic University of Washington made him a Ph. D.

In 1859 he returned to his early faith, joining the Episcopal Church. The same year he became a calculator for the United States Coast Survey, a position which he held until 1862, when he was elected assistant professor of mathematics at the United States Naval Academy, then at Newport, where he remained for two years.

It was in 1862 that he again changed his religious convictions and became a Catholic. In 1865 he went to Europe, where he studied theology for a year.

Returning to America in 1866 he became assistant in the Cambridge Observatory, retaining that position at the end of two years to study with the Paulist Fathers. He was ordained a priest March 25, 1871. His first work with the order was as professor of theology in the Paulist Scholasticate, which was maintained by the fathers in West Fifty-ninth street until it was merged with the Catholic University when the latter was incorporated in Washington in 1888.

But recently our Holy Father set aside the feast of St. Peter and Paul as a special day of prayer. Let us continue our obedience to his request and fervently offer our petitions to our Lord and Saviour, Jesus Christ, that all the nations may see the way to mutual concord and understanding."

"Let us, moreover, each day, until the peace for which we fight crowns our efforts, say daily three times, morning at rising, at noon and in the evening, the angelus for the guidance of our rulers, the success of our arms, the unity of the nations and the welfare of heroes."

"And may Almighty and Eternal God hearken to the prayers of a united nation and grant speedily that peace which surpasses understanding."

U. S. GOVERNMENT BANS BOGUS K. O. F. C. "BLOODY OATH"

Catholic Columbian

The United States Government has officially banned circulation of the alleged "Bloody Oath" of the Knights of Columbus as German propagandists and traitors to this country. Below will be found a remarkable statement sent out under the authority of the Secretary of State, the Secretary of War, and the Secretary of the Navy, and circulated through the Administration's Publicity Bureau:

"The mails have been full of another German deceit in the shape of a printed 'Bloody Oath' of the Knights of Columbus." It purports to be a solemn vow taken by the Roman Catholics to "make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons" and to "burn, hang, waste, boil, flay, strangle and bury alive these in-

famous heretics." It is given "as printed from the Congressional Record, Sixty-second Congress, Third Session, Vol. 49, Part 4, pp. 3216-17, February 15, 1913." And it does indeed appear in the Congressional Record for that date, but only because it was produced in an election contest and denounced before Congress as an abominable forgery by the candidate against whom it was circulated.

An agent caught passing around printed copies of this "oath" in New Jersey has been arrested and imprisoned, but the circulation of it, through the mails anonymously, still continues. It is German propaganda.

It is German propaganda of the sort that is being used in all the Allied countries by German agents who seek to arouse any sort of religious dissension in order to divide a people united in opposition to Germany. Among American Protestants they circulate tales of Roman Catholic treachery, such as the amazing rumor, instead of asking one another about reports of official scandals and discouraging gossip and rumors of dissension and slanders upon sects and classes, should write to some such bureau as the Committee on Public Information to ask the truth of the report. If it were a friend who was being slandered you would consult the friend. If it is your country that is being slandered give your country the same opportunity to defend itself.

It is evident in these cases, that an inquiry directed to the authorities in Washington would prevent much evil. It would not only catch the enemy lie, but it would probably catch the circulation of his stories difficult and their invention dangerous—to him instead of to the nation. Loyal women, instead of asking one another about reports of official scandals and discouraging gossip and rumors of dissension and slanders upon sects and classes, should write to some such bureau as the Committee on Public Information to ask the truth of the report. If it were a friend who was being slandered you would consult the friend. If it is your country that is being slandered give your country the same opportunity to defend itself.

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DEATH OF REV. BRO. LAWRENCE, F. S. C.

The news of the death of Rev. Brother Lawrence came as a sudden and painful shock to the many throughout the Province who had the pleasure of acquaintance with this saintly, scholarly, and genial religious teacher, and especially to the many young men who have been his pupils.

Rev. Brother Lawrence, (Lawrence J. Breen) was a native of Douglas, Renfrew Co., Ont., and having decided to devote his life and talents to the work of Catholic education, he entered the order of the Brothers of the Christian Schools twenty-six years ago. Owing to his sincere piety, ripe scholarship, and genial disposition, he won the respect and affection of all with whom he came in contact and rapidly attained positions of responsibility and distinction.

He taught in Ottawa, Cleveland, and Montreal, but most of his teaching career was passed in Toronto where, for some time, he was Director of the De La Salle Institute and local inspector of Separate Schools. Everywhere he met with great success and his influence over his pupils not only while in the school room, but long after they had passed beyond it, was remarkable.

Some months ago, owing to serious symptoms of heart trouble, Brother Lawrence was obliged to take complete rest and treatment and when, lately, his condition became serious he was removed to St. Michael's Hospital. Though hopes were entertained for his recovery, the good Brother was perfectly resigned to God's holy will and calmly began to prepare by constant prayer and the reception of the Last Sacraments for his passage to eternity. At last, on the First Friday of the month, July 5th, shortly after receiving his Divine Viaticum in Holy Communion, he peacefully expired.

The funeral Mass was celebrated in St. Michael's Cathedral on Monday, the 8th inst., in the presence of a large number of clergy and laity many of whom had been pupils of the deceased. Rev. W. P. Breen of Pembroke, a cousin, celebrated the Mass, assisted by Rev. Fathers Penney and Clancy, both pupils of the deceased. Besides the Brothers of the Toronto Province, the mourners were his father, Mr. J. Breen of Douglas, Ont.; Rev. Brother Joseph, F. S. C., of Buffalo, an uncle; and Mr. L. Bulger of Douglas, a nephew.

The interment took place in the Brothers' new cemetery at the De La Salle College, Aurora, where the absolution was performed by Rev. Father Breen, assisted by the Chaplain, Rev. Father Hodgkinson, and by Very Rev. Dr. Treacy, and Rev. Fathers Kelly and Dutton.

Brother Lawrence is survived by his parents and by two brothers: T. J. Breen and M. J. Breen of Douglas, Ont., and by three sisters: Rev. Sister Conistis and Rev. Sister Mount Carmel of the Grey Nuns' Community, Ottawa, and Mrs. M. Bulger of Douglas.

INFIDEL PRAISES LITTLE CATECHISM

Joniffroy, one of the representatives of infidel philosophy, could not but admire the catechism. These are the



BISHOP FALLON TALKING TO CANADIAN SOLDIERS IN FRANCE

words he made use of when addressing a numerous audience of the Sorbonne on the resume of Christian Doctrine contained in the catechism:

"There is a little book which children are taught and about which they are questioned in church and school, read this little book, which is the catechism, and you will find therein the solution of all the questions that I have treated—all of which I have treated—the Christian whence comes the human race, he knows; whether it goes, he knows, why it is here below, what will happen to it after death, he will give you a truly sublime answer, which he does not fully understand, but which is none the less admirable."

"Ask him how the world has been created and for what purpose; why God has placed animals and plants thereon; how the earth has been peopled, whether by one family or by many, why people speak in divers tongues, why they suffer, why they struggle, and how all this will end—he knows the answer. The origin of the world, the origin of species, questions of race, man's destiny in this life and in the next, man's relation to God, man's duty to his fellow-men, man's rights over creation—he is ignorant of none of these things, and when he grows older he will not hesitate about natural law, or political law, or international law, for all that flows with clearness and of itself from Christianity. This is what I call a grand religion; I recognize it by this sign, that it does not leave unanswered any of the questions that interest humanity."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A MISSIONARY LETTER

Grand Prairie, July 3rd, 1918.
Rev. T. O'Donnell, President,
67 Bond St. Toronto.

Reverend and dear Father:—I beg to acknowledge receipt of your letter of June 11th and of cheque for \$150 for 250 Mass Intentions and I return you my best thanks for your kindness. Allow me to tell you that I have been much pleased last Sunday, 30th June, to bless a church at Red Willow for the Catholic people who are settled there—most of them are Irish and naturally they have chosen St. Patrick for the patron of this new parish, which promises to become a prosperous one. The church itself is outwardly a common log building, large enough though for the present congregation; but I must confess that I was surprised and greatly pleased to find inside a beautiful altar with a very fine statue of St. Patrick over it. There were also church vestments and ornaments in good shape sent by the Catholic Church Extension Society. It was altogether a very edifying ceremony: the weather was splendid. I noticed that the fields around were looking better than in other sections of Grande Prairie; indeed, Mr. Scully, whose house is the priest's house when he visits the parish has the most beautiful wheat to be seen. New families are coming there and others are expected. I don't think they can choose a better place. There is still room for more and of course I would be glad to see Catholic settlers take their road to Red Willow and if a good English-speaking priest had a mind to come and take care of St. Patrick's parish he would soon make it flourishing and prosperous.

There are five other places around Grande Prairie City where Father Wagner goes Sunday alternate to say Mass for the people. I beg to mention especially Chairmont. The Catholics have started a new parish and have ventured to put up a little church which I went to bless on the Sunday before my visit to Red Willow. It is very nicely built, but I am afraid they did not follow the advice of the Gospel, viz.: that a man who wants to build a tower must compute the expenses of the work before he begins it, and the result is that they put the mission in debt. It is true everything is so dear now

that you can do nothing, above all in this new country, without running some risk. However I cannot charge these Catholics with any want of good will. Poverty is the reason of the trouble. The larger part of the people there are Poles recently come and having all kinds of necessities to look after. For lumber alone the debt of the church goes up to \$480 after I have paid what I could. Besides, the carpenter is still waiting for his wages and I hear he is not well off and his wife is sick. You see, Reverend Father, how some help would be welcome; if the Catholic Church Extension Society can do something, or some private person piously inclined, the priest and the congregation would oblige themselves to pray every Sunday at Mass for the benefactors of their church which bears the title of Mary Immaculate.

I have the honor to be, Reverend and dear Father,
Respectfully and gratefully yours,
(Signed) E. GROUARD, O.M.I., D.D.
Vicariate Apostolic of Athabaska.

The above letter reached me to day from the venerable Bishop Grouard of Athabaska. I pass it on to you for it tells very well the condition—the ordinary condition—of many Catholics who go into the West to seek their fortunes.

In a new country and with limited financial resources we can imagine how difficult must be the task of church organization. Yet we know that unless organization of some kind exists, the few and scattered Catholics will lapse from the Faith and pass on to their children the spirit of religious indifference. As in the past this sad state of affairs produced loss of religion so to day in the Great North-west we find the same. In Ontario and other provinces of Eastern Canada we may see on every side the lamentable results of church disorganization, "Macs" and "Os" are to be found who are no longer Catholics but firm supporters of Orange Lodges. How did it happen? Some few short years ago their grand parents came to this country and were left without priests, as the West and North-to-day, the Faith gradually weakened and at length it died, and the children are outside the fold and enemies of the Church of Christ.

A little aid given now to the new settlers in the West and North will produce results in the future undreamed of. A little thought, good will and Charity will do a mighty

God speaks through books where no human voice penetrates, says Cardinal Vaughan.
The happiness of a man in this life does not consist in his passions.—Tennyson.
There are more things in man's heart than ever got in through his thoughts.

work for God, the Church and the salvation of souls.

Rev. T. O'DONNELL, President,
Catholic Church Extension Society,
67 Bond St., Toronto.

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FATHER FRASER'S CHINESE MISSION

Taichowta, China, Nov. 26, 1916.
Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrina F. Stagli, 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. F. HICKRY, O. S. B. NINTH SUNDAY AFTER PENTECOST

ENEMIES OF THE CHURCH: THE FLESH

For he that loveth in his flesh, of his flesh also shall reap corruption. (Gal. vi. 8.) The second great enemy of the Church and the children of the Church is the flesh—that is, our own human nature, with its passions and concupiscences. For all that is in the world is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. (1 John ii. 16) And St. Paul warns us: "For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not do the things that you would." (Gal. v. 17.)

How, then, can we best learn not to walk according to the flesh? All have to face this struggle at some time or other in their lives, and most of the poor souls who are lost for ever, have been ruined by the sins of the flesh. "For if you live according to the flesh, you shall die." (Rom. vii. 13.)

Fear of these sins of the flesh is the best defence against them. Some temptations we have to face and fight against; others—and these are especially the ones, it is most prudent to fear, to avoid and flee from them. If we look into the Sacred Scriptures, we shall find two great reasons to fear these sins. First, the dreadful punishments they provoke Almighty God to inflict; and, secondly the difficulty—the almost impossibility—of being rescued from their thralls.

Early in the history of the human race we read: "And God, seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said: 'I will destroy man whom I have created from the face of the earth.' . . . And the earth was corrupted. . . . And God, and all that was filled with iniquity, for all flesh had corrupted its way upon the earth." (Gen. vi. 5-12.) Sins of the flesh, then, you see, brought the Deluge upon the earth. The same passions and lusts that led these sons of God, as they are called, astray are in our nature too, "for the imagination and thoughts of man's heart are prone to evil from his youth." (Gen. viii. 21.)

And, later on, we find another example. God had pledged Himself not to destroy every living creature as He had done, but in His wrath He singled out cities, and this time it was not water, but fire, that was the avenger. "And the Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven. And He destroyed their cities, and all the country about; all the inhabitants of the cities, and all things that spring from the earth." (Gen. xix. 24, 25.) And why was this? We are told, "Their sin is become exceedingly grievous." (Ibid., xviii. 20.) "The men of Sodom were very wicked, and sinners before the face of the Lord beyond measure." (Ibid. xlii. 13.)

These punishments fill us with awe, but perhaps, thinking we are not so wicked as to deserve such chastisement, they might fail to make us give up occasions and attachments, that might lead us into sin. Then, perhaps, the second reason for dreading this class of deadly sins may fill us with God's holy fear. It is the difficulty, almost the impossibility, of being rescued from its entanglements. Let us take the example of Lot. Perhaps none of us deserve this praise which St. Peter gives to him: "For in sight and hearing he was just, dwelling among them who from day to day vexed the just soul with unjust works." (2 Pet. ii. 8.) Yet look at the difficulty of the escape of this just man from his evil surroundings, from the fifth of Sodom. Moved by Abraham's prayers, two angels of the Lord were sent to rescue Lot from the doomed city of Sodom, because the Lord spared him. And what a rescue it was! He was reluctant to go; he lingered; the angels had to take him by the hand, and the hand of his wife, and of his daughters. He believed them when they said: "We will destroy this place, because their cry has grown loud before the Lord, Who hath sent us to destroy them." (Gen. xix. 13.) And yet he was reluctant to leave his home; he had friends; the city was pleasant; the land round about was like the paradise of the Lord, says the Scripture. All this decked out the evils of the city, enthralled poor Lot and his wife and daughters, and they were loth to depart. He lingered. The angels brought him forth, and set him without the city, saying, "Save thy life: look not back. . . . lest thou also be consumed." (Ibid. xix. 17.) "Make haste and be saved." (Ibid.) Is not this a terrible escape? And was it an escape? Not for all. "Look not back," the angels had said. Was she saying good-bye for ever to her home? How pleasant the days had been—the city of it! And the poor, foolish woman regretfully looked back! "And his wife, looking behind her, was turned into a statue of salt." From the contamination of the wicked "the just man shall scarcely be saved." (1 Pet. iv. 18.) Even Lot lingers and hesitates, and with difficulty advances. His wife looked back, and our Lord bids us: "Remember Lot's wife." (Luke xvii. 32.)

Every one of us, my dear brethren,

must flee from sin to be saved. We must be afraid lest we be contaminated. We cannot take things easily, enjoy ourselves, keep no curb upon ourselves without falling away, allured by our desires. There is always the danger, and if we grow careless and lose holy fear, "we may again be entangled and overcome." (2 Pet. ii. 20.) Entangled, says St. Peter; there is the danger. "Be not without fear about sin forgiven" (Ecclesi. v. 5.) for the sins of the flesh entangle the soul. If we are easy-going and slothful, how do we know that we are not entangled? The bird only knows that it is snared when it tries to be free. When we are face to face with peril, when we are falling in the struggle, when we are almost yielding, please God, the intercession of the Saints, as that of Abraham, may shield us; may our Angel Guardian take us by the hand! For then we shall all be like Lot, or Lot's wife. Very nearly lost, but not quite;—or, alas! very nearly saved, but not quite!

RELIGIOUS SPIRIT OF CATHOLIC SOLDIERS

Chaplain Thomas F. Czakley, U. S. A.

Sweeping generalizations are dangerous. No less an authority than St. Thomas Aquinas tells us that all extremes are wrong, for he defines goodness as the plain high middle of the road, *In medio stat virtus*. This is the writer's warrant for refusing to declare in categorical fashion that all Catholic American soldiers in France are saints. Neither can he be for a moment entertain the thought that a soldier's life in this distant land has served to break down the lofty moral standards observed at home.

I cannot speak for any one but myself, and I am not authorized to voice the opinions of other chaplains. I can only testify to things heard and seen at first hand, a brief experience of but four months with the American troops in France, in widely scattered places, and in all branches of the service. It is possible that the conclusion as a result of these experiences may be altered in after months, although I do not think it at all probable. But at the present moment it is my settled conviction that our Catholic soldiers in France are just as virtuous as they were at home; if there is a change at all, it is a change for the better.

There are still many nominal Catholics in the army who have not been to Mass nor to the Sacraments for years. But we must remember that they did not go to Mass nor to the Sacraments before a declaration of war drafted them into military service. There are still some careless Catholics in the army who will not go to Mass on Sunday, nor to the Sacraments frequently, if they are compelled to ask the permission of their commanding officers to do so, a permission, by the way, that to the writer's certain knowledge, has never been refused by any officer he has met. Investigation usually discloses the fact that such lukewarm Catholics have been in a state of lessening warmth for some years, and army conditions are not responsible for their religious frigidity.

It is not by and large, a man is the same spiritually in the army in France as he was before he entered it. If he never deliberately missed Mass on Sundays at home, neither will he do so in France, even though this often subjects him to great inconvenience. If he went to the Sacraments frequently at home, he will do the same overseas. "Where there's a will, there's a way."

This leads to the second observation, that if any difference is observed, it is that the curve plots upward. There are hundreds, yes, thousands of consoling instances, some of which I may, perhaps, deal with in a subsequent letter, to corroborate my belief that army life in France has not weakened the faith or morality of our Catholic soldiers, but rather has enlarged, deepened, strengthened and quickened both.

First of all, the men are nearer to death over here, edging up closer and closer to the front line day after day. The next station for them may be eternity, and they wish to be prepared, absolved and soled for that last great journey. Then they are in a country that in ages past was saturated through and through with the very essence of Catholicism, and the enduring perfume, diminished, alas, but still fragrant, of that overwhelming, ubiquitous presence of the great Church, One, Holy, Catholic, Apostolic and Roman, fires their imagination, captivates their senses, and in far-off lovely France, even though the eldest daughter of the Church be now a widow, and far advanced in years, they find the Cross of Christ the peak of every landscape, and the church the principal edifice in every hamlet. They are awakened every morning by the ringing Angelus from countless slender spires, darting their delicate outlines into the clear blue sky. They meet the aged curé in cassock and surplice and humeral veil, flanked by his tiny acolytes bearing lighted torches, and tinkling a silver bell as he carries the *Bon Dieu* processionally to some dying parishioner. They march along the truly magnificent highways of France, and at every intersection there is the crucifix, a cross, a road indeed, with its pile of votive crosses placed there by the devout villagers. There is the familiar evening call to prayer, to obtain God's benediction after the close of the day's weary toil. They follow the assembling multitude into the dim great church, so old, so cool, so beautiful, the heritage of ages of

Catholic faith, and they say the same well-known and well-worn rosary, and sing the same same hymns, and hear the same holy Latin tongue, and there is the same odor of cloudy incense that brings back unforgetten childhood days, and the recollections, fresh and sweet, of maturer years. With "taps" at night there is the farwell *De Profundis* bell, a warning summons, solemn, imperious, heart-compelling, to pray for the dead soldiers of France, fallen on the field of honor.

It is impossible for a Catholic soldier in the American Expeditionary Force in France to keep from thinking about God all day long. Like Francis Thompson's Hound of Heaven, "God follows him down the nights and down the days in myriad outward forms, the symbols of the inner life that ought to be led by every soldier of Jesus Christ. Is it any wonder that the Catholic soldiers in the American army feel that this War is in very fact a war against Christianity, and that the enemy is doing the work of anti-Christ, when they witness hundreds of Catholic churches in Belgium and northern France in ruins, the deliberate targets of German shells; when they see the sublime thought ever expressed in stone a mass of smouldering debris, "his glass, rivaled only by that of Chartra, shattered in stary fragments on its bloodstained pavement, and its fragments made the settings of soldiers' rings?"

But of all the appeals to the Catholic soldier in France, there is one that has a force and a directness that are well-nigh over powering. It is the antiquity of the Church. The buildings in which he says his prayers are old, centuries old, and they stand erect today, despite generations of war and persecution, firm as the eternal hills, a type of that rock on which Christ has built his imperishable Church, with its fortress-like walls, and massive flying buttresses, and forest of giant columns, and soaring arches and twinkling glass, flashing out into the scribble of bare of color. As he prays he calls to mind that Jeanne d'Arc, too, said her prayers in that very church some five hundred years ago. Long before the warrior Maid of Domremy, another old time Crusader, Richard the Lion Hearted, "hung up his arms, his bannered spoils displayed" and at that very shrine of the Madonna, besought Heaven for victory. Centuries before that, St. Martin trod the ground where our modern American Crusader now sweeps the plains with his machine gun, and St. Louis, King of the Franks, and his famous successors, were crowned in the grand old Cathedral that is "daily suffering its martyrdom at the hands of German gunners. But in these great shadowy names of the vanished past are dead and gone, the world is upside-down, all things are changed—

all save one, God's Church. Ecclesia autem in aeternum stat. Immediately our soldier's thoughts run off into rich new fields, his surging emotions pulse with a strange new joy, he is carried back by leaps and bounds into the dim dim past of the earliest antiquity, and as he opens his eyes he sees that as far as there is any monumental evidence at all in France, it is Catholic evidence, and he rejoices in possessing the Faith of his fathers, his mind is expanded, and he thrills with pride at being a member of that great worldwide communion, Catholic in time, Catholic in place, Catholic in doctrine.

If a sufficient number of American born Catholic chaplains is sent overseas, there is no reason why Catholic American soldiers in France should not lead lives as saintly as that of the Centurion of the Gospel, who received such high praise from Christ Himself, nor is it too much to expect them to rival St. Sebastian in holiness, in courage and in patriotism, and give to America a modern military patron as a synonym for all that a soldier ought to be.—America.

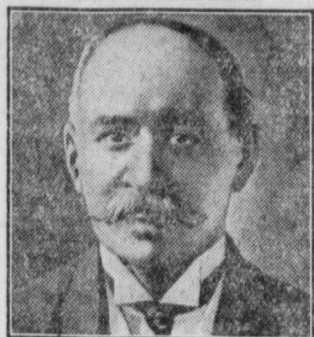
PROHIBITION AND ALCOHOLISM

Michael Kenny, S. J., in America

Three years ago Father Julian Johnson wrote in the *Evening Review*: "I make this prediction that at no very distant date Prohibition bigotry will recognize in Prohibition a means of prohibiting the Mass." We have seen his prediction verified. Heathen, Moslem and heretic everywhere converged on the Mass the multiple ingenuities of their war on Catholicism and our Colonies followed their example. But at the birth of the United States, the Mass came forth as by miracle from its hiding places to be offered continuously to His Name, from the rising to the setting of our sun, under the labarum of liberty. Bigots impelled by fanatic ignorance or Masonic enlightenment attacked it at times as by demonic instinct, but the free spirit of our laws and people rendered open assault hopeless of success. Then commenced a flanking movement which would seem to be the cleverest maneuver ever engineered by the enemies of Christ. Hosts were enrolled for Prohibition who would never have rallied for persecution. Methodist and Baptist bigotry soon voiced their recognition of its potent aid; Masonry, which was cradled in a tavern and prescribed spirits for its meetings, often notoriously exceeding the prescription, suddenly discovered the new "light" that "alcohol is the Out-

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law" (New Age, February, 1918.) and so the movement waxed towards the climax, when lo! it would eliminate the Mass automatically by the insidious implication of a phrase.

This implication lurks also in the National Amendment. Catholics know by faith that what the priest consumes in the sacrificial act of the Mass is no longer wine; but to the vast majority who have not this faith it is a "beverage." Surely the devil is not stupid if, despairing of destroying God, he would destroy God's image in man's soul, and in ad hereto cut off His greatest economy of grace, the life of the soul, by preventing God's physical presence in the Eucharist. It is not likely that the Supreme Court will hold valid a law prohibitive of a worship coeval with Christianity and practised freely in this land from our birth as a nation, a law that over a sixth of our population and a third of our armed defenders should in conscience repudiate; and the likelihood is lessened by the influence of the Oklahoma decision on State and Federal interpretation.

But even when sacramental wine is declared exempt of Prohibition laws an insidious influence remains. Christ constituted wine a necessary element to continue His Atonement and perpetuate His physical presence among men. To many, if not most, absolute Prohibition carries the implication that this alcoholic element is an odious and evil thing, stamped as such by national reprobation. But such an element, banned and accursed of the nation, is precisely that which Catholics select for their most sacred rite of adoration. The further reaches of this logic may spell wrath and hate and persecution. Hence, were sacramental wine made safe, the fight would not be over. It were wise to forestall it now by preventive measures, that is, by combating Prohibition in itself and in its causes. Not only as a menace to the Mass, but as an easy avenue to the tyranny of governmental interference in whatsoever private or personal activity. Prohibition is itself far more dangerous than the multiple evils it aims to eradicate. But these are real evils. As Catholics and citizens we should be the first to give them battle; and we have been remiss. If, at the time and in the spirit of the Third Baltimore Council, we had established a constructive citizen movement to eliminate, by legal enactment and enlightened public opinion, those abuses of alcohol which make Prohibition's program plausible, it would not now be threatening to undermine the fabric of our religions and civil liberties. Even now such action should prove a healthy and helpful influence.

Prohibition is no preventive. It has already multiplied the making and distribution of bad whiskeys, and of drugs, as alcoholic and more poisonous, and therewith the immorality and contempt of authority that such practices are wont to beget. "Throw nature out through the door 'twill come back through the window," and always worse than it went. But even were Prohibition a preventive it would have to be rejected on the triple ground, that it is a religious, a scientific, and a constitutional heresy. Prohibition's fundamental doctrines are: (1) That alcohol is necessarily evil, in itself, in its effect, or in both. (2) That it is always physically injurious, or at least, never beneficial. (3) That the State has the right to invade hearth and home and every avenue of liberty to prevent the making and taking of alcoholic beverages. These doctrines are false.

The use of wine is frequently commended, and is sacrificially commanded, in the Old Testament, and its abuse only, as St. Epiphanius wrote against the Encratites, is condemned. The New Testament enlarges the commendation, Christ our Lord not only made wine essential to His perpetual Sacrifice, not only miraculously provided "good wine" for a wedding feast, but He drank Himself of the wine presented Him, and He condemned equally both pharasaical extremes on the liquor question: "John the Baptist came neither eating nor drinking wine, and you say: he hath a devil. The Son of Man is come eating and drinking, and you say: behold a man who is a glutton and a drinker of wine, a friend of publicans and sinners." Hence, the Church, which condemns intemperance as a vice, has branded the teaching of the Encratites as Manicheans, that wine is inherently evil, as was every St. John Chrysostom, as is his wont, speaks as pertinently to the twentieth century as to the fourth:

"I hear many cry when these deplorable excesses happen. 'Would there were no wine!' Folly and madness! When other men sin you find fault with the wine. Is it the wine that causes this abuse? No, it is not the wine, but the intemperance of those who take an evil delight in it. Cry rather, 'Would to God there were no drunkenness, no luxury; but if you shout, 'Would there were no wine,' you should add, 'Would there were no men,' because of the murderers. Would it were no night, because of the thieves; 'Would there were no light,' because of the informers; 'Would there were no women,' because of adulterers. In this way you might destroy everything. . . . This, he continues, is a satanic mode of reasoning.

and having shown that wine is given to produce joy and health and to remedy disease, he adds: "God honors you with the gift; why do you dishonor yourself with the excess thereof?"

From the teachings of the Scriptures and the Church on the use and abuse of alcoholic beverages, it follows that Prohibition is also a scientific heresy, for truths of religion and science, emanating from the same source cannot be contradictory. The last word of medical science, quite in harmony with St. John Chrysostom. Prohibitionists in Great Britain, as with us, were first in the field with their favorite prescription "to win the War"; but the expert Committee appointed to examine the question, reported that the moderate use of alcoholic beverages should be permitted and provided to workers and fighters, precisely in order "to win the War." So it was ordered.

This policy was strengthened by the great medical authority of Sir James Crichton-Browne, who, in a monograph remarkable for literary charm as well as scientific value, reviews with admirable poise the good and evil moral and physiological, resulting from the past and present use and abuse of alcohol. He shows that the chemists who denied Liebig's assertion of the food value of alcohol were deceived by faulty experiments, that modern research has proved that alcohol "is undoubtedly a genuine food," that there are good physiological grounds "for the universal employment of fermented beverages; and that these have important alimentary and medicinal value. Used moderately and proportionately to needs, alcoholic beverages, he insists promote digestion and assimilation, supplement defective dietaries, quicken recuperation of the sick and physically exhausted, and are "so admirably adapted to combating disease and for general therapeutic purposes that "almost every practitioner finds it to be of value in his particular department" and "most sober-minded medical men to day . . . admit they would feel lost, lamed and impotent if deprived of its use." Noting that all progressive races have been consumers of alcohol and the only race that abandoned it, the Moslems, fell into intellectual stagnation; that nature which provides the appetite has been most liberal in diverse means of supplying it; that alcohol has proved a liberator of energy, a stimulant to individuality, a lubricant for the friction and an antidote for the miseries of old age, he concludes that its judicious use has been beneficial intellectually in stimulating the brain, and morally in developing the will-power requisite to select and reject judiciously. While keenly alive to the dangerous evils of its abuse, he is at one with Lord Lister, Gautier, Sir James Paget and other eminent medical scientists, that:

"Alcohol has an enormous balance of good to its credit. It has thrown down; but it has built up on a far larger scale. It is somehow bound up with human destiny. It has been abused and subjected to abuse as if it were possessed by a devil; but it still holds its own, and in a multiplicity of ways ministered to the well-being and happiness of mankind. Our sin should be to avail ourselves of the gracious services it offers and to prevent its prostitution.

The British authority has this to say of Prohibition's constitutional aspect: "The acquirement of self-control is one of the main objects of education, the essence of it a chief part in the discipline of life, and to substitute for it grandmotherly legislation is to debilitate human nature and court disaster. There is no danger to a lawful government greater than for a well-behaved subject to feel him-

self deprived of his natural rights.

This danger is aggravated when the good citizen is deprived also of his constitutional rights, and threatened with further usurpation. Our Government has especially emphasized the principle that men should be free to go their own way so long as they trespass not on others' rights. This freedom has been constitutionally secured to each State in the control of its domestic affairs, and custom has extended it in degree to county, city and township. Prohibition would wrest this control in purely domestic concerns, not only from the local bodies in the State, but from the State itself, adding to the matters within State jurisdiction the matters of the household or regulating all, you are abdicating democracy for absolutism. Moreover, the State is, in effect, usurping the rights other States while relinquishing its own. Mississippi and Florida or some sectional group may dictate habits and conduct to Illinois and New York, and vice-versa. "Majority rule" may alienate inalienable rights, and there is no knowing what conduct its unreasoning advocates will next assail. In fact, that section, which once with its blood championed State rights to prevent the freedom of many, is now foremost in renouncing State rights to diminish the freedom of all. Central control of the States' domestic affairs is a far-reaching constitutionality heresy, the most perilous to the nation's destiny of the three heresies which Prohibition embodies.

But the State has the right and duty to eliminate those elements which are directly promotive of public disorder, in so far as they so promote it. Drunkenness, with its concomitant and resultant evils, is notoriously such a disorder; but not all alcoholic beverages tend of their nature to produce it. The main cause of drunkenness, as the British experts reported, is not beers nor pure wines, but the abuse of strong drink or distilled spirits. The natural distinction between the two classes should be noted. Beers and natural wines have a positive food value, and their use constitutes no proximate menace to public order; spirits do constitute such a menace, and their food value is indirect and mainly medicinal. These Government should rigidly control in manufacture and distribution, and enforce their direction to medical and scientific experts.

The manufacture should be regulated even more carefully than the distribution. Most of the bourbons, ryes, etc., advertised as "pure" are dangerously impure, containing much fusel-oil and other poisonous products of fermentation. It is these, and not pure ethyl alcohol, which usually create the alcoholic appetite that makes inebriates. Government should see that these toxic poisons be absolutely eliminated in distillation and rectification. It should also suppress the general practice of manipulating wines with alcohol and injurious chemicals, which make the product not wine but an alcoholic stimulant; and it should extend its watchfulness to the patent medicines, scores of which contain more alcohol than spirits and strong wines, are more poisonous than the common whiskeys, and through drug store and mail order are more extensively distributed than either.

The distribution of pure wines and beers should be in proportion to population and entrusted to reputable men, who should be under bond to provide them to minors or inebriates, to permit no inebriation of act or word, to close on Sundays and observe the hours and other

reasonable restrictions prescribed. Under such conditions the liquor traffic would bring no disgrace to those engaged in it.

A sound public opinion is a prerequisite for such a reformation, and in forming it Catholics must take a leading part. Protestantism in away from one extreme to another has lost the sense of proportion, of comparative moral values, of the distinction between use and abuse. Catholics, who know truth, that temperance and abstinence are begotten of the will, not of external compulsion; that the will should follow the findings of the intellect and be trained in home and school and church to find and follow wisely; and that the command to pluck out your own scandalizing eye never warrants your plucking out the eye of your scandalizing neighbor, should seize on every avenue of intelligence to instruct their less-favored fellow citizens on the true moral basis of civic rights, duties and forbearances. We should teach that alcohol if thrown out through the door of Prohibition will return in a more vicious form through the windows of illicit stills and drinking dens and drugs. We would do well to circulate such balanced studies as Father Johnston's "An Aspect of Prohibition," Crichton-Browne's "What We Owe to Alcohol," Martin's "Fallacy of Prohibition," De Fossatis' "Main Source of Alcoholism," Rev. Dr. Wasson's "Religion and Drink," and Hon. Royal Cabell and ex Senator Bailey's addresses; which cover the religious, scientific and constitutional phases of the question.

But our best propaganda will be our own example. If as Catholics we practise ourselves, and form in our children and dependents that self-control which begets temperance and abstinence in liquor as in other subjects of indulgence; if as citizens we bring an enlightened conscience into politics and business, and thereby enact good laws and see that they are kept, such emotional extravaganzas as Prohibition will soon settle into sense. In the United States Constitution we are heirs to the wisest instrument of government that obtain in any great nation of our day. It devolves most on Catholics to preserve it in the sense and spirit of its founders. If we maintain this heritage, it will of itself preserve all our liberties.

TAKING PART IN PUBLIC LIFE

Says "America": It was, perhaps, the "fear of publicity," a relic left by ages of persecution, which in the past bred disinclination in many Catholics to "take part in public life." Too often, open hostility showed plainly that "no Catholics need apply," and often enough, the exigencies of the political game excluded the Catholic from his right participation, in discussing and bringing to a conclusion, questions of public interest.

But the War has brought Catholics to the front in many public concerns. Our Bishops, surely, have shown that they "are well up on public questions," and on their part, the laity have responded splendidly to every call of the Government.

Even were no other proof at hand, the excellent work of the Knights of Columbus, both at home and abroad, shows how well Catholic Americans understand the needs of the day, and how they are best met. All this quick response gives good reason for the hope that, in solving the many problems of construction and reconstruction which the country must face after the War, Catholics will do their part ungrudgingly and completely.—Sacred Heart Review.

The love of little children and the confidence of the poor are better than gold or lands.

St. Jerome's College

KITCHENER, ONTARIO

Excellent Commercial, High School and College Departments

New Buildings, with Latest Hygienic Equipments. The Largest Gymnasium in Canada. Running Track, Swimming Pool, Shower Baths.

FIRST-CLASS BOARD COMFORTABLE SLEEPING ROOMS

SPECIAL ATTENTION GIVEN TO STUDENTS PREPARING FOR MATRICULATION EXAMINATIONS

Address—REV. A. L. ZINGER, C. R., President

Advertisement for Stained Glass Memorial Windows and Leaded Lights by B. Leonard Quebec P.Q. The ad features an illustration of a woman in traditional dress and text describing the company's specialty in Catholic church windows.

We Make a Specialty of Catholic Church Windows

CHATS WITH YOUNG MEN

HOW LITTLE IT COSTS
How little it costs, if we give it a thought,
To make happy some heart each day...

COUNSELS OF A BUSINESS MAN

I wonder if good clothing is not a useful aid to proper self-esteem.
I am sure that clean clothing is not a useful aid to proper self-esteem...

skill in a given line of work constitutes the only force, outside of the degrading and self-respect sapping thing called "influence," that will lift one above the sordid and commonplace...

In job hunting or any other form of human activity, the man who is as much as 10% right will find that it pays to go ahead, no matter how many rebuffs or reverses he suffers.

Your lofty aspiration counts almost 10%. If you will add to that information and knowledge which are accessible to you, it is certain that you will soon exceed the 10% mark...

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JULY 15.—ST. HENRY, EMPEROR

Henry, Duke of Bavaria, saw in a vision his guardian, St. Wolfgang, pointing to the words "after six."

JULY 19.—ST. VINCENT OF PAUL

St. Vincent was born A. D. 1576. In later years, when adviser of the queen and oracle of the Church in France, he loved to recount how, in his youth, he had guarded his father's pigs.

JULY 17.—ST. ALEXIUS

St. Alexius was the only son of parents pre-eminent among the Roman nobles for virtue, birth, and wealth.

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ing parents, who had vainly sent throughout the world in search of him. From his father's charity he begged a mean corner of his palace as a shelter, and the leavings of his table as food.

JULY 18.—ST. CAMILLUS OF LELLIS

The early years of Camillus gave no sign of sanctity. At the age of nineteen he took service with his father, an Italian noble, against the Turks, and after four years' hard campaigning found himself, through his violent temper, reckless habits, and inveterate passion for gambling, a discharged soldier, and in such straitened circumstances that he was obliged to work as a laborer on a Capuchin convent which was then building.

Your lofty aspiration counts almost 10%. If you will add to that information and knowledge which are accessible to you, it is certain that you will soon exceed the 10% mark...

Where are your boys and girls, my dear brethren, at night, when they are not at home? Where are they in the daytime, when they are not at school or at work?

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Pilgrimages to shrines are good; but more significant are the sales of Catholic books among the people. The building of great churches is gratifying, but the true test of the situation is the number of really Christian homes in the congregation.

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allowed to go out at will after dark, and close watch should be kept even over grown-up children. Parents should not retire leaving the door open so that the children may return unobserved at any hour of the night.

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'A SOUND MIND IN A SOUND BODY'
Is the best condition a man can be in when making his Will, but no condition of mind or body can excuse a man for delay in making a proper provision for those dependent on him.

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WILL KILL MORE FLIES THAN \$8.00 WORTH OF ANY STICKY FLY CATCHER
Clean to handle. Sold by all Druggists, Grocers and General Stores.

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Is to invest your savings in good bonds, and so make the money you worked for.
The safest of all bonds are the Dominion of Canada Bonds.

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BY DOM ODO BLUNDELL
Author of "The Catholic Highlands of Scotland (Central Highlands)," "Ancient Catholic Highlands of Scotland"

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An adventure-mystery story of unusual power. You will read it with growing suspense—you will stay with it until you reach its surprising climax.
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THE SOCIETY OF SAINT VINCENT DE PAUL

THE ANNUAL REPORT OF THE PARTICULAR COUNCIL OF TORONTO

The Catholic Charities Review, which is the organ of Catholic charities in the United States, recently made an appeal to S. V. P. Society for information regarding its work. Although the Review has reserved a section of each issue for the special use of the Society it complains that little is done towards supplying such reports.

Even in our smaller field here in Toronto difficulty is found by the Executive in obtaining from the branches information and reports that would be of interest. This no doubt is due largely to the fact that the active members of our conferences are volunteer workers, giving their brief leisure to the service of the poor and with little time or disposition for making out reports for a central body.

There are 19 Conferences in Toronto composed of 847 nominally active members, but the real number is much lower, for many on the roll take little part in the active work.

Besides the general work of visiting and supplying relief to the poor in their homes the Society has several Special Works. The first in order of date is the Hospital Visiting on Sundays. Six conferences send at least two members who distribute papers, magazines, prayer books, and when there is need, spectacles and articles of clothing.

The Committee has also the direction of the Fresh Air Work at Pickering and nearly 200 were sent to Camp Ozanam during the season. This work, originally established for boys, was extended last year by making provision for working mothers. A new and suitable building was erected and 10 mothers with 21 little children under five years received an outing.

The Particular Council and several of the conferences made donations to various charitable institutions, the Sacred Heart Orphanage, the Carmelite Orphanage, St. Mary's Infants' Home, the Sisters of the Precious Blood, the Italian Kindergarten and the Sacred Heart Missionary Fund.

Be diligent, after thy powers, to do deeds of love. Think nothing too little, nothing too low, to do lovingly for the sake of God. Bear with infirmities, ungentle tempers, contradictions; visit if thou mayest, the sick;

THE HOME BANK OF CANADA
There can be no waste where the savings account is showing a steady gain.
Branches and Connections Throughout Canada
LOCAL OFFICES: LONDON DELAWARE ILDERTON ROMOKA LAWRENCE STATION MELBOURNE THORNDALE

relieve the poor; forego thyself and thy own ways for love; and He whom in them thou lovest, to whom in them thou ministerest, will own thy love, and will pour His own love into thee.—E. B. Pusey.

CATHOLIC ARMY HUTS
Renfrew, Ont., July 6th, 1918.
Dear Sirs.—The Canadian Secretary Treasurer of the Catholic Army Huts Association desire to acknowledge the receipt of contribution of \$100 from the St. Jean Baptiste Society of St. Joachim, Ontario.

DIED
TEEVENS.—At 800 James Street, Ottawa, Ont., April 15, 1918, Mr. Patrick Teevens, aged seventy-two years. May his soul rest in peace.

TEACHERS WANTED
WANTED, A SECOND CLASS PROFESSIONAL TEACHER FOR S. S. No. 6, Emily. Duties to commence Sept. 2nd, 1918. Apply stating experience and salary required to Michael J. O'Neil, Sec.-Treas., Lowryville, Ont. R. No. 1. 2074-2

WANTED, S. S. No. 12 PEEL WELLINGTON
Township of Verdun, County of Hastings, holding a second class professional certificate. Salary \$600. Preference given to a teacher holding certificate as an articled clerk. Apply stating salary and experience to J. S. Black, Sec.-Treas., R. R. 2, Priceville, Ont. 2074-4

WANTED, A CATHOLIC TEACHER FOR S. S. No. 3, Peel, Wellington Co. One holding second class professional certificate. Number on roll 18. Apply stating experience and salary expected to John Connelly, Sec.-Treas., Alma P. O., Ont. 2073-2

WANTED, A QUALIFIED TEACHER (CATHOLIC) for S. S. No. 2, Grand, Ferry Sound Dist. Ont. Salary \$400 per annum. A small school, James McGuinness, Sec.-Treas., Alma Hill P. O., Ont. 2073-2

WANTED, MALE OR FEMALE TEACHER for R. C. S. S. No. 2, Carleton Place, Ontario. Second class professional certificate. Duties to commence Sept. 1st, 1918. Salary \$500 to \$600 according to experience. Applications to be sent to Joseph D. Meyer, Sec.-Treas., R. R. 2, Midway, Ont. 2073-3

WANTED, A CATHOLIC TEACHER FOR S. S. No. 4, Westmeath, Lanes, Ontario. Second class professional certificate. Duties to begin Sept. 3rd, 1918. One capable of teaching French and English. Apply stating salary and experience to W. C. Gervais, Sec.-Treas., Lanes, Ont. 2073-4

WANTED, HOLDING A SECOND CLASS PROFESSIONAL CERTIFICATE FOR S. S. No. 2, N. Busby. Apply stating salary and experience to P. J. McFarland, Sec.-Treas., Stanleyville P. O., Lanark, Co., Ont. 2073-4

WANTED, A QUALIFIED TEACHER (CATHOLIC) for S. S. No. 2, Grand, Ferry Sound Dist. Ont. Salary \$400 per annum. A small school, James McGuinness, Sec.-Treas., Alma Hill P. O., Ont. 2073-2

WANTED, TEACHER FOR SEPARATE SCHOOL SECTION No. 9 and 14 in Rochester, Essex Co., who is able to teach French and English. Stating salary, apply to Victor Gagnon, Sec.-Treas., Ruscob, Ont. 2073-3

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EXPERIENCED TEACHER WANTED FOR first grade R. C. Separate school, Espanola. Must be qualified to teach both languages. Salary \$500. John Fox, Sec. 2073-4

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WE HAVE AN AMPLE SUPPLY OF VARIOUS ALTAR WINES

Terragona, Sherry Muscatel Sauterne, Etc.
Orders shipped same day as received

W. E. BLAKE & SON, Limited
CATHOLIC CHURCH SUPPLIES
123 Church St. Toronto, Canada

WANTED, A FIRST OR SECOND CLASS Normal trained professional teacher for S. S. No. 1 and 3 South Gloucester, Ont. Good locality ten miles from Ottawa city. Salary \$500 per annum. Duties to begin Sept. 2nd. Apply Rev. Geo. D. Prudhomme, P. P. Secretary, Billings Bridge, Ont. R. R. No. 1. 2073-4

WANTED, BY COUNTRY PARISH PRIEST, a respectable, bright and healthy boy, over fourteen years of age, preferably advanced in studies and with practical knowledge of music, as companion and helper. Good home and best care. Send reply and photo to Box Q, CATHOLIC RECORD, London, Ont. 2073-2

DRUGGIST WANTED TO TAKE HALF INTEREST IN BUSINESS. Must have \$5,000, and be capable of managing store. O. F. Foster, Red Deer, Alta. 2074-1

HELP WANTED
A GIRL FOR GENERAL HOUSEWORK ON A farm; must be able to do plain cooking. Apply to Mrs. Joseph Meenan, Cupar, Sask. 2074-3

PRIEST'S HOUSEKEEPER WANTED
WANTED, A PRIEST'S HOUSEKEEPER. Must be competent, reliable and good cook. References and Catholic Church close by. Good wages. Address Pastor, 211 Church St., St. Joseph, Michigan, U. S. A. 2074-4

WANTED, PRIEST'S HOUSEKEEPER IMMEDIATELY, diocese of Kingston, must be thoroughly competent. State references, age, and salary. Apply to CATHOLIC RECORD, London, Ont. 2068-4

AMERICAN HOUSE, LAKE MUSKOKA. A situated on a beautiful site on Muskoka Lake. Catholic Church close by. For particulars address Mrs. M. A. Walker. 2071-6

DE LA SALLE COLLEGE, AURORA, ONT.
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Consolidated Financial Statement of the National Council, Y.M.C.A. of Canada (CANADA - ENGLAND - FRANCE)

The National Council of the Y.M.C.A. herewith presents a complete statement of its finances for the year 1917, covering its entire service Overseas and in Canada.

The Executive Committee of the Council arranged last November to have a complete statement for the year 1917 ready for publication before the recent Red Triangle Fund Campaign, but owing to conditions arising out of Military operations in France, this has been unavoidably delayed. It is presented now at the earliest date that existing conditions have permitted.

The portion of the following statement which concerns England and France has already been submitted to the Overseas Military authorities. Audited statements of the funds handled have been submitted to the Militia Department at Ottawa and for the past two years regular accounting has been made as well to the authorities in England and France. In addition to the regular audit in France, the canteen business is checked every month by the Military Field cashiers, to determine the amount which is paid to Military units as indicated in the Expenditures. Printed copies of the audited statements are posted up in the huts for the information of the soldiers.

The General Operation Account shows on the one hand the entire receipts of the National Council; first, from the gross sales of its Military canteens in Canada, England and France, and second, from subscriptions received during the year. On the other hand, there is shown the entire expenditure of the Military Field cashiers, the cost of the goods sold in the canteens and, second, the expenditures connected with the entire service which is carried on under the direction of the National Council.

The Balance represents the excess of receipts over expenditures. Of this sum of \$118,351.43 was the balance at the National Headquarters at Toronto, and the remainder was Overseas. This balance at the end of the calendar year represents the amount available to carry on operations until the time of the campaign in 1918. While the financial statement is drawn up on the basis of the calendar year the receipts from the campaign of one year have to serve until the campaign of the next year. The above balance at the National Headquarters was by April 30th, just before the new campaign, not only used up but changed to a deficit of \$237,930.13. This deficit was, however, offset by the balance overseas, which has to be maintained there as a working balance to carry on operations.

The item of \$240,524.86 is a special amount which had to be expended for the purchase of canteens and other supplies in Canada for shipment to France. Beginning with June, 1917, on account of the scarcity of supplies in Great Britain, much of the purchasing formerly done there had to be transferred to Canada. The long period of time required for the shipment of these supplies to France involves the continuous employment of a large sum. The amount expended for this purpose, as at December 31st, has had to be treated as an expenditure and placed in a Reserve Account against the merchandise in hand. It is, however, a possible asset and will, when realized upon, be devoted to other forms of service to the soldiers, when it is no longer required to maintain the canteen service in France.

It was possible to provide for this expenditure only because the amount advanced by the National Council in 1917 was subscribed by more than the amount required just at the time the Canadian Purchasing had to be undertaken. But for this it would have been necessary either to borrow this large amount or greatly curtail the service in France.

It is to be remembered that the goods at the front in France, where the greater part of the stock is carried, are subject to enormous risks. The English Y.M.C.A. in the German offensive of March and April suffered losses in huts and canteen supplies of nearly One Million Dollars. In the more recent offensive the American Y.M.C.A. has suffered losses nearly as large, and the National Executive have deemed it a matter of prudence to be prepared to meet a similar loss if it should fall on the Canadian Y.M.C.A.

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The National Council has from the first declared the policy of devoting to the service of the soldiers whatever balance remains in the Military Fund at the close of the war. This policy has been made known to and accepted by the Overseas Military authorities. The need for the Y.M.C.A. service will continue all through the period of demobilization and the plan of the National Council is to use whatever balance then exists to keep up the efficiency of the service to the soldiers during that important period.

The National Council of the Y.M.C.A., under which the Military Work is conducted, is a representative body of the various Y.M.C.A.'s throughout Canada, but it has no authority over or financial responsibility for any local branch. The funds which it handles have no connection with those of any local branch of the regular Y.M.C.A. It wishes to make clear, therefore, that the funds which are acquired in or subscribed for the Y.M.C.A. Military Work have not been and will not be used in connection with the regular work of any of these branches, but will, according to the policy already announced, be kept in the Military Work and devoted exclusively to the service of soldiers.

The service represented in the expenditures of the accompanying statement covered at the opening of the present year, 96 centres of operation in France and 76 in England, including all regular camps and units, base camps, convalescent camps, hospitals, railway troops, cavalry, London and Paris, and forestry units from the north of Scotland to the South of France.

There were on the Overseas staff 133 Secretaries carrying honorary commissions, 50 of whom were at the expense of the Y.M.C.A. for pay and allowances and the remainder at the expense of the Government. There are also a considerable number of other ranks, non-commissioned officers and men, detailed to the Y.M.C.A. staff by the Military authorities. A number of these, who are given non-commissioned rank because of special responsibility, are at the expense of the Y.M.C.A. for the extra pay over that of their regular rank. Civilian help is also employed where required and where circumstances permit.

In Canada the soldiers are served in 38 centres, including camps, barracks, Red Triangle Clubs, hospitals, naval stations and on troop trains. This has required approximately 100 Secretaries, who work on a civilian basis and are entirely at Y.M.C.A. expense. There is also required a considerable staff of employed helpers, exclusive of the committees of ladies who render their service free.

The scope and variety of the entire service, in so far as expenditures can reveal them, are indicated in the following statement.

Signed on behalf of the National Council of the Y.M.C.A.
G. H. WOOD, Chairman.
F. L. RATCLIFF, Chairman of Finance Committee.
CHAS. W. BISHOP, General Secretary.

General Operations for the Year ended 31st December, 1917

Table with columns: RECEIPTS, EXPENDITURES, CANADA, ENGLAND, FRANCE, TOTAL. Includes sub-sections for Operating Balances, Remittances, Gross Canteen Sales, Subscriptions, and various expenditure categories like Transport, Office Equipment, and Camp Expenses.

AUDITOR'S CERTIFICATE

We have audited the books, vouchers and accounts of the National Council Headquarters at Toronto, and of the Central Territorial Division, for the year ended 31st December, 1917, and have been furnished with the audited statements of the National Council of the Maritime and Western Divisions of the National Council for the same period. We have also been furnished with the Annual Statement for England for 1917, duly audited, and the Annual Statement for France for 1917 with the auditor's Certified Statement for the six months to June 30th. Owing, we understand, to Military restriction on civilian travel between England and France, it was impossible for the auditor to go to France and complete the audit to 31st December, 1917. We have agreed the Canadian and Overseas statements with the above General Statement, which combines them, and, according to the books and statements furnished, the above statement in our opinion, correctly sets forth the operations of the National Council at home and overseas.

Toronto, July 3rd, 1918. OSCAR HUDSON & COMPANY, Chartered Accountants. 80