

# 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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### ONE WAY

There is no such thing as an absolutely bad man or woman. The bad—and of course there are bad people—have some little sparks of goodness wandering about in them, oftentimes a great deal more goodness than we know, and even the good have flaws in their character which are at any rate a consolation to the mediocre. But we are not so much concerned with the absolute, but with the judgments which people form and deliver of their neighbors, and according to those who are "uncle good" of course the world is full of bad people. Indeed the difficulty of judging of merit is in the standard that has to be applied. The only way to accurately find the dimensions of anything is to apply a footrule; and the way to ascertain the merit of our neighbors is to compare them with the footrule of our own excellence. It is by reason of our somewhat over-weening estimate of this measure that we are enabled, to our own satisfaction no doubt, to pronounce upon the glaring demerits of bad people. The good man keeps his self-respect by regarding his neighbors, as Carlyle did, as "mostly fools," and so we are enabled, although not pretending to be saints, to maintain an opinion as to our own excellence by this glaring comparison with the wicked.

### WE OUGHT

But it ought to be remembered by those who, according to this immaculate standard, condemn their fellows, that their fellows, by the application of a similar measure, may be, and probably are, condemning them to the same Coventry of bad people; and if they realized that, they might possibly be humbler in their own conceit, and more tolerant in their judgments. At the same time, they certainly might be less happy, for there is no question that this finding fault with others seems to be a great satisfaction to some; for the object of each man and woman is to think well of themselves, and it is easier to do that by comparison with the bad than by living up, as we ought to do, to a higher ideal.

### OUT OF THE HEART

But it is a curious fact that it is those who are not the most excellent that find the most bad people in the world, and that the really good have merciful eyes and understanding, human hearts, and so discover some excellence in out-of-the-way places. Now this is curious, because by comparison with the good the bad should seem very bad; but the fact is that the really good have not the same arrogant opinion of their own footrule as those whose excellence is only piebald; for as real goodness consists to some extent of humility, the comparison these people make with the peccable is not so damnatory as that of sinners who judge more harshly. It is generally admitted that we can measure the excellence of people by their opinion of others, and it will be found that it is the shrew whose gossip is acrid, it is the dishonest man who believes in the dishonesty of others, and it is the man who has no respect for truth that asserts that all men are liars. It would, in this connection, be quite interesting to compare the verdicts upon "bad people" which are given by two different juries—a jury of people who are worthy of respect on the one hand, and a jury of people who, however "respectable," have cruel natures. It is these latter that judge harshly and punish terribly. Of course the judgments of the world on what seems to be the same state of facts vary infinitely. Those who would be called the bad people by some would be pronounced a "good sort" by others; and all of us are in the habit of condemning the sins we have no mind to, by shutting our eyes to the sins of those we are inclined to.

### THE JUST JUDGE

But the huge evil in all these cases in the court of opinion is that

men and women who sit on the bench have not the sympathy which is essential to justice. Justice has been figured with a pair of scales, but the duty is not to weigh sins and crimes but to recognize them as human frailties, often to be met with pity rather than with punishment; and he who can feel this sympathy with the tempted, with the fallen, who cannot see or feel or understand the potency of the temptation which led to the act in question, is not fit to sit upon the bench at all. It is thus that the old are so hard upon the errors of the young, because they have lived down the passions, the aspirations, the hopes and the fears which make a turmoil in young hearts and obscure sometimes the dictates of duty by the steam which rises from the boiling pot of youth. We can all be virtuous when the temptations have ceased to influence conduct. The miser can condemn the wanton extravagance and ruthless waste of his heir, but the heir on his side can see the sordid faults of the money-grubber, whose only interest is accumulating treasures, where moth and rust corrupt. Many parents whose hearts have become obsolete can censure the wild passions of the children and talk sagely, but with defective memories of what they were when they were young, forgetting their own hot youth and their hare-brained escapades in their present humdrum respectability. Anyone who differs from their view of what is right—anyone whose creed is not like their creed, is bad.

### RIGHT SIGHT

But it will always be so while every individual has his own selfish standard by which to scale the merits and defects of others. No one denies nowadays the right of private judgment, but one notes that in exercising private judgment some people lay the whole emphasis on the private and very little on the judgment, and that is the error. As we can understand, if it is only "private" or merely the length of the judge's foot, there is no guarantee of justice; but if, on the other hand, it is judgment, there is at least a probability that mere personal predilections will be kept out of the deliberation. But it is thus that many who might fairly be considered worthy are thought to be bad, and that the person who centres him is only ministering to his own inflated pride by his unjust condemnation of bad people.

### DIPLOMAS AND PROGRAMS

These are the rare June days, when with hopeful hearts and ribboned diplomas, our graduates are going forth to conquer the world. God bless the young, and in particular these girls and boys, the flower of our flock. "The world looks bright to inexperienced eyes;" but may no depression of the hope that now beats high, ever bring with it a shattering of the ideals that in June seem so alluring and easy of attainment.

Our young people, as a rule, are anxious not only to succeed in the temporal affairs of life, but to engage in the work of spreading the Kingdom of God upon earth. But alas! what encouragement is offered them by us, their disillusioned elders? Only too often we damp their zeal by a shrug of the shoulders, a permission grudgingly conceded, a deadening, "Go ahead and try it. You probably won't succeed, but I don't think you will do much harm." In the face of this discouragement, the brightest optimism will soon be dulled unless it has been based upon some definite program of action.

The graduating class of Our Lady of Providence Academy, Chicago, has guarded against a common source of failure by providing a modest and thoroughly practicable plan of campaign. The class has formed itself into an association for the express purpose of doing social work and of advancing the cause of the Catholic press. Individually, the members pledge themselves to visit the poor or to teach catechism for one hour a week, to subscribe for at least one Catholic magazine and newspaper, and to send papers, when read, to some Catholic social center. Finally, a committee will be appointed "to secure the introduction of Catholic periodicals and newspapers into the public libraries."

With characteristic wisdom, these young damsels of Chicago have avoided the error of trying to do too much. They do not expect to convert the world, but that their zealous labors will make their part of the

world a great deal better for the fact that they have lived in it, we do not doubt. May they find many imitators.—America.

### BELGIUM'S UNCONQUERABLE HERO

New York Herald

Not all of Belgium's valiant fighting forces are on the French front. Cardinal Mercier has been surrounded by the Germans for three years, yet his powerful assaults on the enemy give no sign that he will ever surrender. In announcing to the Kaiser's governor-general that his priests would pay more fines, and still more, rather than give indirect assistance in the deportation of their countrymen, the unconquerable prelate says:

"We await our vengeance in patience. I am not speaking of our earthly vengeance. We have that already, for the regime of occupation that you force us to undergo is despised by everything that is decent in the whole world. I am speaking of the judgment of history, of the inescapable punishment of the God of Justice."

The huge guns of Germany silenced Liege, Namur, Antwerp and other Belgian strongholds as the Teutonic hordes swept westward, but they failed to silence the great living fortress which the unhappy country has in Cardinal Mercier. Standing amid the ruins of his country and his people he looms before the world like an impenetrable mountain of truth, with a strength infinitely greater than that of all the Teutonic army corps. To his oppressors his voice must sound as that of the prophet of the Day of Judgment.

### FLOCK LEADS SHEPHERD

#### DO EPISCOPALIANS CONSIDER MARRIAGE A THING OF HUMAN ORIGIN?

The triennial convention of the Episcopal Church, in considering the question of divorce, made the usual mess of things. It defeated the resolution that would forbid the marriage of divorced persons by clergymen of that denomination. While a majority of the clergy favored the resolution, the laity overruled them, presenting an anomalous condition of the flock guiding the shepherd.

The question of morality or revelation did not seem to enter into the discussion. The gentlemen talked with fervor of the sanctity of marriage, yet no consideration pointed to their sacred view of it. The argument against divorce was drawn solely from expediency. It was freely acknowledged that divorce is working havoc with the American home. Therefore, it should be curbed by drastic resolution. The friends of divorce, led by a bishop who openly declared himself a Socialist, pictured the hardship of a woman with several small children deserted by her husband, who had the opportunity of marrying a man who would care for her and her little ones. The logic of this Socialist bishop is beyond understanding, as had on the grave delegates. One does not expect logic or reason from a man who will claim to be a Christian and a Socialist, but one would expect that a body of sensible men would quickly grasp the fault of argument from the particular to the general. One would expect that they would know that there never was a law of God or man that did not at times demand sacrifice and suffering from the individual.

The speeches and arguments of both sides revealed that the convention was working on the assumption that marriage was something of human origin that man could change in any and all its relations. What ever hope we may have that some day the terrible curse and disgrace may be blotted out of our country, we can expect no help from the Episcopal Church while it retains its present attitude towards the marriage bond. Their conception of marriage is all wrong. Marriage, even considered as a natural contract, cannot be changed in its essential properties by any human law. Human society, both in its primitive and organized form, was originated by marriage. Marriage was not originated by human society. It is that individual union by which a man and woman by their reciprocal rights form one principle of generation. It is effected by their mutual consent to give and accept each other for the purpose of propagating the human race, educating their offspring, sharing life in common, and supporting each other in undivided conjugal affection by a lasting union.

By its very nature marriage is above human law and cannot be rescinded by human law. It is true that those who contract marriage do so by an act of their own free will, but they must assume unconditionally the obligations and responsibilities

of that contract. The natural laws are the laws of God. While marriage is natural in its purpose it is Divine in its origin. Regardless of human opinion we must obey the mandates of God, whether expressed in the law of nature or in positive legislation. Marriage not having been established by man in its essential properties cannot be annulled by human law. The claim of civil society to control the marriage bond is based on the false assumption that it is a contract of human institution and subject to human legislation. In its essential properties it cannot be abridged or changed by human law, not even by a triennial convention of the Episcopal Church "by law established."

Under the Christian dispensation marriage is a sacrament. The indissolubility of the marriage bond is not an ecclesiastical regulation. In this, as in all matters of Divine Revelation, the Church teaches and enforces the law of God. It was God Who made marriage indissoluble, and it is with God issue must be taken. Civil society may make laws to protect the civil rights of the married couple and their offspring. As a Christian sacrament God alone can regulate it. Civil authority has no right to administer a sacrament—marriage no more than baptism. Its rights and duties begin and end with the purely civil effects of the sacrament. The minister who does not believe in the sacramental character of marriage has no interest in the matter save as a citizen. We never could understand why Protestant ministers, as such, claim the right and power to perform the marriage ceremony. When they perform a marriage ceremony they are acting solely as civil functionaries and not as ministers of Christ.

One representative of the Anglican Church gave definite answer to his conferees in the convention. The aged Bishop of Worcester, England, one of the personal envoys of the Protestant Archbishop of Canterbury, was asked what he thought of the divorce question. He answered: "There is only one argument on that matter and it is found in the gospel of St. Mark—'What God hath joined together let no man rend asunder.'"—B. X. O.R., in Truth.

### ENTIRE FLOCK BACK TO UNITY

#### CONNECTICUT SCHISMATICS FOLLOW PASTOR BACK TO UNITY WITH ROME

Two hundred and fifty Greek Orthodox Church members, the entire congregation of the church at Willimantic, Conn., have been received into the Catholic Church. The late pastor of their parish church, their pastor, the Rev. Joseph Kurylo, having made his public profession of faith the Sunday previous in the Ruthenian Catholic Church of St. John the Baptist, Newark, N. J.

At the ceremony in Newark Father Kurylo was received by the Very Rev. Peter Poniatishin, administrator of the Ruthenian diocese of the United States. Father Kurylo was ordained to the priesthood by Archbishop Evdokim, of the Russian Greek "Orthodox" Church, New York, and his priestly orders are therefore considered valid in the Catholic Church, as are the orders of all the clergy in the Russian schism. He has been pastor of the Church of the Holy Trinity, Willimantic, Conn., and had been preparing to take this step for some little while past.

His entire congregation was received into the Catholic Church by the pastor of the Catholic Church of the Bridgeport (Conn.) parish, the Rev. Orestes Cherniak. Father Cherniak gave general absolution to the congregation of the Church of the Holy Trinity at Willimantic and relieved them from all canonical and ecclesiastical censures. The congregation consists of upwards of 250 souls. They also made a public profession of Catholic faith and declaration of loyalty and obedience to the Pope of Rome.

#### SOLEMN PROFESSION OF FAITH

It was after the gospel had been chanted in the Whit-Sunday Mass at St. John's that Rev. Joseph Kurylo was permitted to enter the church. Attired in his priestly cassock he was compelled to remain outside the church door from the beginning of the service until the Very Rev. Administrator after the Gospel of the Mass, proceeded to the door of the church and there publicly absolved him from all excommunication and censure, leading him to the altar, while Father Kurylo recited the Fiftieth Psalm, "Miserere mei, Deus." Then at the altar with his hand resting on the book of the Gospels, he made his solemn public profession of faith, declaring explicitly his belief in the "filioque" clause of the creed according to the Catholic sense, as well as in the dogma of the Immaculate Conception of the Blessed Virgin Mary and in the Infallibility of the Pope.

Father Poniatishin in his sermon informed the congregation concerning Father Kurylo's return to the unity of the faith, and Father Kurylo

afterwards addressed his congregation himself, at the request of the administrator, expressing his deep gratitude to God for bringing him into the unity of the Catholic Church. In the evening, at the vesper service in the Ruthenian Catholic Church, of St. Nicholas of Myro, Van Buren street, Passaic, where there is a large Ruthenian and Slavonic population, Father Kurylo was present and participated in the service. He was accompanied by Very Rev. Father Poniatishin, who had received him into the Catholic Church at Newark in the morning. An immense congregation packed the edifice. In the sanctuary were present a number of priests of the Latin rite. The Rev. Eustachij Syderiak, the pastor of St. Nicholas Ruthenian Catholic Church, preached the sermon and introduced Father Kurylo, who also addressed the congregation. The regular choir of the church was augmented at these services by the choir of St. John the Baptist Church, Newark, under the leadership of Prof. Theodore Kaskiv.

The Church of the Holy Trinity, Willimantic, Conn., has now become incorporated as a Catholic Church under diocesan authority, and the title to the property has been transferred to the new Catholic corporation thus effected, acknowledging the Pope of Rome as the supreme head of the Church. Very Rev. Peter Poniatishin, as diocesan administrator and acting bishop, is president of its board of trustees.—Brooklyn Tablet.

### "CHILD LIFE AS USUAL"

In vetoing the Brown bill Governor Whitman did much to turn the tide of war-hysteria. As the Governor says, no reflection is cast upon the patriotism of Senator Brown by this executive action. But the Senator's mistaken zeal would almost certainly have broken down the legislative protection of women and children, won by many years of hard fighting. His plan was, essentially, an emergency measure proposed in a time when an emergency neither exists nor seems even probable.

It is to be hoped that the example of New York's Governor will have many followers. Now that the danger of conscripting children has been averted, the ordinary citizen may well look back and wonder how a scheme of such pernicious wastefulness was able to win so many advocates. The farmers did not want the children, nor did the manufacturers. School authorities, experts in child-culture, protested against the measure, and the clergy were quick to point out the manifold moral dangers which the young workers could scarcely avoid. Yet, despite the plain facts urged by delegations representing these classes, the bill was adopted by both branches of the legislature. Happily, the arguments lost on these Solons availed with the Governor.

It will be time enough to think of calling the children to the fields and factories after every slacker has been put to digging ditches, and every contributor to non-productive luxury has been taught to shoulder a gun. At any time, but particularly during the cramped circumstances of the present war, it is a matter of hard labor, while a small army of servants minister to the ease of a parasitic millionaire, is an anomaly not to be tolerated in a democracy.

The country's wisest war-policy will insure that the children be kept under the normal influences of home, church and school. To close these institutions or to lessen their power, simply "because of the War" is a short-sighted patriotism. Better far to prepare the child of today to meet and overcome the difficulties of tomorrow than to set his weak and futile fingers at work in a munition factory.—America.

### DEVOTION TO THE SACRED HEART IN SPAIN

London, June 1, 1917.—The feast of the Sacred Heart is to be celebrated with unexampled splendor in Spain. The image of the Sacred Heart is to be enthroned in the provincial palace of Navarre in the presence of all the local deputies, and the beautiful statue chosen for the purpose will henceforth look down upon all the debates in the chamber. In Bilbao the same ceremony is to take place in the Carlist Club, where another magnificent statue has been provided for the purpose and an oration will be delivered by the Catholic deputy, Senor de Mella. Masses will be said on the occasion throughout both cities for the prosperity of Spain, peace among the warring nations and the intentions of the Holy Father. Finally, splendid progress is being made with the national monument to the Sacred Heart on mountains which form the geographical center of Spain. The king has given 5,000 pesos to this work, and now the Pope, having been asked for permission to have his name engraved on one of the stones, has sent a generous donation and blessed and indulged the work.

### LATE DUKE OF NORFOLK

#### LEFT LARGE AMOUNTS TO CATHOLIC CHARITY AND INSTITUTIONS

The will of the late Duke of Norfolk has been probated. Out of an estate valued for probate at \$1,500,000 personal, he leaves nearly \$500,000 to Catholic objects. His estates and his five seats with their contents go of course to his son, the little Earl of Arundel, and though the duchess is made executrix of the will there is no provision for her, as she is already well provided for by marriage settlements and has property of her own, being Baroness Herries before she married. Legacies are left to his brother, Lord Edmund Talbot and his daughter, also to other relatives and to each servant on the great estates in Sheffield, Derbyshire, Sussex, and elsewhere who had been in the duke's employ six months.

To the Catholic Bishop of Southwark a sum of \$150,000 is left for the endowment of the splendid Catholic Church of St. Philip Neri, Arundel. This church was built by the Duke. A sum of \$150,000 is also left to the Bishop of the diocese for the building and endowment of a Catholic church in Norwich. A sum of \$75,000 is placed in trust for the education of students for the secular clergy of England. An amount of \$75,000 is set aside for the completion and endowment of the noble Catholic church at Ashby-de-la-Zouche, which he began to build some years ago in memory of his first wife, and \$50,000 is left for the building and completion or endowment of the schools or Catholic churches at Houghton and Augmering, Sussex. He was a generous supporter of Catholic charities in his lifetime, and many munificent gifts which saved more than one Catholic charity from ruin came from his purse.—Catholic Bulletin.

### WAR AND HATRED

God hates sin and punishes it, but He does not hate the sinner as a man. In fact while He punishes sin in this life He wishes to reclaim the sinner and save him for the life to come. In war, as at other times, we should be imitators of God; we should strive to assume a god-like attitude towards our enemies—a god-like attitude towards our enemies.

The Churchman struck a timely note when it issued a warning to Americans against their being drawn into the hell of hatred that has been one of the ugliest features of the present War. First of all, we must discount to a great measure the stories of horror that are apt to rouse our hatred. It was a pertinent remark of Arthur Preuss in the current number of his Review: "In the present War we didn't quite know which has developed the most noise: the big guns or the big lies." Secondly, we must remember that the mass of our official enemies are simply soldiers under command and bound to carry out the orders of their superiors. Private judgment has no place in an army or a navy, and would be resented here in America as severely as in Germany. It has, therefore, always been the practice of noble nations to treat war prisoners with respect, as men who lost their liberty in the performance of a sacred duty.

And lastly, as to the commanders who are responsible for the method of warfare, we ought to make Christ's words our own: "Father, forgive them, for they know not what they do." We ought at least to be inclined to ascribe to them a measure of good faith, as we ourselves expect to be credited with good faith for entering the War. This does not mean that we must be slack in pursuing the War. We can do our level best to bring it to a victorious issue while we refuse to brutalize ourselves by indulging in savage hatred against our official foes.—S. in The Guardian.

### A BOY HERO

In the horrible mine disaster in Butte, Montana, a lad of twenty saved twenty-eight miners from certain death. Johnson, the first man abstracted from the awful pit used his first breath in extolling Manus Duggan:

"We owe our lives to Manus Duggan. He was the one who directed all the work. None of us would be alive today, if it had not been for him."

And who is young Duggan? A mere tool boy in the mine, but a man and a hero from the 10th of June, 1917. When all around him was chaos in a pit 2,400 feet from the ground, Duggan calm and collected, controlled his dismayed fellows and showed them how to protect themselves by bulkheading the killing gases that would soon choke them.

In a time when the dailies teem with records of crime, it is refreshing to read of a lad in the hour of danger developing into a man, whose Irish name brings a benediction from every human heart that it reaches.—Catholic Columbian.

"All strength is in humility," says St. Augustine, "for it is its source; and all pride is weak."

### CATHOLIC NOTES

At Los Angeles, Cal., 80 Japanese children attend the Japanese Catholic schools, and are taught by Japanese Catholic Sisters.

At Tananarive, Madagascar, Prince Ramahatra, a high official, and his family, have been received into the Church.

It is estimated that, in the Church the world over, there are about 450,000 nuns and Sisters, 20,000 of whom are in mission work in foreign countries.

Rev. John B. DeVille, who has done such effective work for the Belgian people, returned to the United States recently. He said his purpose is to ask President Wilson to send a transport to Holland for 500 refugees that he wishes to bring to this country.

Father Walter, of the Bright Star School, Osaka, is authority for the statement that Catholic schools are making progress in Japan, those taught by the Brothers being especially well attended. In evidence of this he states that the Tokyo Morning Star School has 950 pupils; the Osaka Bright Star School, 750; the Star of the Sea, Nagasaki, 370, and St. Joseph's College, Yokohama, 180 students.

The Rev. Michael McCormack, of Ashfield, was presented with a purse of a thousand dollars on the occasion of his silver jubilee. Father McCormack's parish has the remarkable record of having given nine priests to the service of God's altar. One of them, the Rev. Father Hussey, pastor of Kinkora, has just gone overseas as army chaplain.

The diplomatic mission from Russia arrived in Washington, June 19, says the Sacred Heart Review, and were met by Government officials. Many of the Russians were in uniform—khaki coat, blue trousers, and light boots. Ambassador Kakhmetief is the head of the mission. The Italian and Belgian missions are also in residence and the flags of Russia, Belgium and Italy are displayed on State, War and navy buildings.

Rome, June 21.—Cardinal Serafini, Prefect of the Propaganda, has just consecrated Mgr. Cattaneo, the newly appointed Apostolic Delegate to Australia. Mgr. Cattaneo, who was Bishop Cleary, of Auckland, the chaplain-in-chief of the Australasian forces, who came to Rome for this purpose from the French front. Archbishop Cattaneo expects to leave for Australia early in July.

Aton and Herman Hulman recently announced a gift of \$86,680.04 to the new Catholic cemetery east of the city of Terra Haute, Ind., as a memorial to their father, the late Herman Hulman, father of Anton and Herman, and his sudden death curtailed his work on behalf of its construction. His sons concluded that it was the intention of their father to give the cemetery to the Catholic people of the city free of debt, hence the announcement of the generous gift.

The Grand Duchess Adelaide of Luxembourg has decorated the Bishop of the Grand Duchy, Mgr. Joseph Koppes, with the cross of Commander of the Order Adolphe of Nassau, with stars. This is an extraordinary mark of esteem on the part of the young Grand Duchess for a venerable prelate who has been for many years the soul of the energetic resistance that the clergy and people of Luxembourg have opposed to the machinations of the Masonic lodges. The heroic combats led by Mgr. Koppes, with the support of Pius X. against irreligious education may be remembered in the days prior to the war.

Sir Francis Cowley Burnand died at Ramsgate, England, April 21, aged eighty-one years. Sir Francis was of Huguenot descent on his father's side. He prepared for the Anglican ministry, under Canon Liddon, at Cuddesdon, but at the age of twenty-one he became a Catholic, and for a time he studied for the priesthood, with the Oblates of St. Charles, under Dr. Manning, later Cardinal. Finding that this was not his vocation, he turned to law, and was called to the bar in 1862. He wrote for Punch, and later edited that publication for sixteen years, retiring in 1906. He was the author of more than a hundred plays.

France has another new bishop in the person of Monseigneur Alexandre Caillet; who has been appointed to the vacant see of Grenoble. Born at Dovel in 1861 and ordained priest in 1884, Mgr. Caillet has long been distinguished for his apostolic zeal and the high intelligence which he has brought to the various works entrusted to his care. In 1907 he was appointed inspector of the free school of the diocese, and he was later chosen as vicar-general and appointed Archdeacon of Moulins and Lapatisse. He is therefore prepared by experience for the charge of the important diocese confided to his care.

AMBITION'S CONTEST

BY CHRISTINE FABER

CHAPTER XII—CONTINUED

THE OLD, OLD STORY OF WOMAN'S HEART

The vast assembly room was full so full that it appeared to the startled gaze of the three frightened women who stood on the threshold like a sea of forms, swaying backwards and forwards in tumultuous agitation.

The sight of the females in such an assembly occasioned some commotion among those who stood directly near the trio; but the speaker, though it was evident he also saw them did not pause for an instant, but continued to thunder his treasonable sentences to make them quiver in the hearts of his hearers.

They neared him—the men so desirous of reaching him at last clustered about him—and all was clamor and confusion.

As one in a dream Ellen knew that Vinnette had left her, and was bounding forward between the swaying arms, and sometimes almost over the very heads of the excited throng, in order to reach the young orator who was still speaking—speaking, till a thrust from a woman in the hands of one of the gentlemen, who had seemed only to enter now at the opportune moment, pierced his breast and threw him back on the velvet cushions, with his life-blood streaming about him.

Another body of men entered the room headed by a man in official dress, tall and stern, and stately; his gesture was sufficient to make the gendarmes who had already seized the wounded Bronson, relinquish him to some of the members of the club who had hurried to his assistance; and this at the powerful official was accompanied by one whose form was familiar to both Ellen and Anne Flanagan—Malverton Grosvenor.

The latter accompanied the strange official at every turn, and seemed to prompt the issue of such orders as effected in clearing the room of all nearly save the members of the club, a couple of gendarmes, Vinnette, who had at last reached the stand and was bending over the wounded man, and the two frightened women in the doorway.

smile. For the first time since Ellen knew him he seemed to let his face wear its natural expression—an expression which betrayed the bad passions in his nature—which told appallingly of baffled malice and rage.

The strange official confronted him, and divining by his dress that he was no member of the club, ordered him without the apartment. When he reached the door, to which an agendarme in obedience to an order escorted him, he turned to give a look of undisguised rage at Ellen Courtney and her companion; but the glance was unheeded, for the two latter were hastening to the stand.

Howard Courtney had reached the wounded man, and almost rudely pushing Vinnette aside, supported Bronson's head himself. Too excited to evince much surprise at his sister's appearance, he looked up as she reached him, saying quickly:

"We must take him to your rooms Ellen; there is no other place to bear him for the present."

The young men immediately prepared to convey him, and Ellen, turning to Anne Flanagan, who also made one of the surrounding group, accompanied the latter to prepare a bed for the wounded man's reception.

Vinnette walked at the head of the motley procession. She had not once relinquished her hold of Bronson's hand, though even before he had lost consciousness he had not seemed to recognize her. They placed him tenderly on Ellen's bed, and made way for the physician who had been hastily summoned.

Then, for the first time, Ellen Courtney was afforded an opportunity of closely beholding every member of the society. They were gathered in her own private parlor, waiting in solemn silence the physician's verdict.

There were more than the four whom she had been told on her first arrival composed the association—more than a score, and men of every age; from beardless youths, like Howard's self, to those having beard and hair gray alike.

The grim police maintained guard without, and the high official, with Howard, Malverton, and Vinnette, whose piteous entreaties to remain with the young Bronson were at length granted, were in the sickroom. Ellen and Anne Flanagan waited just without the door for Howard's coming. He came at last, accompanied by Malverton and the strange official. The latter said to Ellen:

"You had better go within, Miss Courtney—that poor young creature will want comforting. The wounded man cannot live till morning."

He turned with Howard to mingle with the group of waiting members. Poor Bronson lay so white and still that both mistress and maid on their entrance thought him dead; but the physician standing above him, watch in hand, made a motion to Miss Flanagan for that lady to suppress the exclamation he divined was about to burst from her lips.

Vinnette knelt beside him, never turning her eyes from his face, and so motionless that her very breathing seemed as faint as was that of the still form on the bed. Ellen sought by quiet endearments to draw her away—at least to rouse her from that apathy of grief, but she was impatiently alike to whisper remonstrances and quiet caresses, only shaking her head and pointing to the white face beneath.

The group without was evidently dispersing—sounds of their steps, noiseless though their owners were endeavoring to render them, reached the sickroom—but neither Howard nor Malverton returned till Bronson had opened his eyes and muttered some incoherent sentence.

The sound of his voice produced some strange emotion in Vinnette; she rose suddenly from her knees, and lifted her head in her arms, and looking into his unnaturally bright eyes, said in a voice, so low and musical and fraught with tenderness, that even the physician appeared to be touched:

"Louie, speak to Vinnette; one word, to say you no angry because she follow you."

But the wild eyes had not even recognition in their depths, and the fevered head turned impatiently from her grasp.

time to be found in the gay capital, following her example. Vinnette would have the prayer repeated aloud saying, when Ellen's maidenly bashfulness naturally shrank from such a proposition:

"Perhaps Louie hear it, and den he get senses."

The young girl by an effort controlled her repugnance, and began one of the prayers for the dying which she had learned when her brother had been so dangerously ill.

Malverton, the only Protestant in the room, bowed his head as a token of respect, but Howard remained standing. His sister did not perceive the wanton disrespect, till her prayer was nearly finished, and then, ah! keener than the agony which was breaking Vinnette's heart, was that which thrilled Ellen's soul.

Her prayer involuntarily turned into an impromptu petition apparently for the dying man, but in reality for her when you fell. But now, Louie, speaking with less rapidly, "all is over—you are dying fast—grant my last request, and have a priest."

The very name seemed to make him furious. With a last effort of his dying strength he wrenched his hands from her grasp, crying:

"Don't speak of priest to me again. I, who have abjured my faith—what I voluntarily placing his hands in hers, he lowered his husky voice, and continued in that affectingly beseeching tone which he had used before: "Oh! Vinnette, I would give all the talent I possess, all the learning, and whatever fame I may have gained, for one week, one little week to make my peace with Heaven. They praised me for my splendid mind—what does it avail me now? I am going down to eternal misery, for I tell you I am lost!"

He was writing in a violent paroxysm: Vinnette's strength availed nothing to keep him down, and even from the physician's and Howard Courtney's united clasp he well-nigh started. He was shrieking to escape from the fends which he said waited for him, and shrieking appalled from the angry face of God, which he insisted he saw; then at one instant begging for a moment of life, the next he was piteously recounting some one of the lessons of piety which he had learned when a child from his mother's lips.

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and took the impression. A key was made, and I have carried it with me, but never used it till tonight. Where I went this morning, people talked of this club, and how its members stood in danger; but I did not think the danger so near till this evening, when I saw one face that told me all the company were not friends to the club—for that face belonged to a man who is high in authority. He was in civilian dress, but I knew him, for I had seen him in people's houses where I went to sell my work.

I grew faint—too faint to leave my corner without falling; and after a while more men came—men in officer's dress. Then I knew the worst was going to happen. I rushed then to the door, and told her; that I had caused to be made and reached you in time to be with you when you fell. But now, Louie, speaking with less rapidly, "all is over—you are dying fast—grant my last request, and have a priest."

The very name seemed to make him furious. With a last effort of his dying strength he wrenched his hands from her grasp, crying:

"Don't speak of priest to me again. I, who have abjured my faith—what I voluntarily placing his hands in hers, he lowered his husky voice, and continued in that affectingly beseeching tone which he had used before: "Oh! Vinnette, I would give all the talent I possess, all the learning, and whatever fame I may have gained, for one week, one little week to make my peace with Heaven. They praised me for my splendid mind—what does it avail me now? I am going down to eternal misery, for I tell you I am lost!"

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ward to see who was coming. The singer proved to be a man, fifty-five or sixty years of age, miserably clad and slightly lame. He had bushy white eyebrows and a round and ruddy face. Under one arm was tucked a loosely tied, conglomerate bundle of umbrella handles and sticks and ribs; and he carried an umbrella so worn that it afforded him but little protection.

Looking up and seeing Miss White's interested face, the man cut short his song; and, going close to her window, asked coaxingly with a smile as joyous as his music had been:

"Haven't you an umbrella in need of repair—one that wants a bit of attention inside or out?"

Perhaps it was because she was lonely that Miss White found the smiling old face singularly attractive; and it was with real regret she was about to say that she had no broken umbrella when she remembered that, a few days before her brother had discarded an automatic one, complaining that it had the unpardonable habit of collapsing unexpectedly.

"Yes, there is one!" she exclaimed. "My brother thinks it worthless, but perhaps you can do something with it."

Miss White opened the door—the back door and led the man into the kitchen. A moment afterward she was sighing ruefully over the big footprints his muddy shoes had made on the floor, laboriously mopped but an hour earlier; and when she could not find the broken umbrella, she began to be sorry for having brought the man into the house. Through closets and cupboards she searched, upstairs and downstairs, finding it at last behind the door of her brother's study. Hastening back to the kitchen she surprised the man standing at the window, looking across the soaked grass at the church. He was singing again, very softly. Words and air sounded familiar; she thought they were part of an old hymn to our Blessed Mother—or were they from a popular song? This last seemed the more probable.

"Can you do anything with this?" she asked, after having explained what the trouble was.

The man laughed, his eyes twinkling with merriment. "I can mend it, but probably it will break again. They are no good, those patent umbrellas, except to make fun for the people behind—and that's not a bad use in a gloomy world."

"Well do the best you can with it," Miss White told him—not that she had much faith in the result, but because she was glad to give him work. His clothes looked as if he needed it.

Being one of those people who are persuaded that to be wretched is to steal, Miss White did not leave him again, even for a moment, but, tired as she was, busied herself about the kitchen. Presently she glanced across the room to the corner in which he was at work, and saw that again he was laughing to himself. Her feeling of ill-humor dissipated for a few minutes, had returned with new intensity, and she envied him his light-heartedness. Other lives were happy, she thought; must hers always be dull and wearisome and hard?

"Why are you laughing?" she asked, after having watched him curiously for a few minutes.

"Was I laughing?" he said. "It must have been because I have been thinking how good my supper will taste."

Miss White was puzzled. "You mean—surely you can't mean that you are very hungry?" she exclaimed incredulously.

"Yes, pretty hungry. You see, I had a little supper last night, but I haven't had breakfast today; so something to eat will taste good. You know how it is when you don't eat quite regularly."

"But is this the first work you have had today?"

"No, no! I made a quarter this morning."

Instantly Miss White was suspicious. He had wasted those 25 cents on drink. The more she thought about it the more certain she became. No doubt he was half drunk that minute.

"What did you do with the money you made this morning?" she suddenly asked, determined to make him confess his weakness that she might give him the lecture he deserved.

And, in a flutter of good-will, she got cold meat, fruit, bread and butter sufficient for a dozen hungry men, and set them all before him; then, sitting on the opposite side of the table, she plied him with questions. Her curiosity never long latent, was thoroughly aroused. Who was he? this ragged man, apparently fairly well educated, wretchedly poor, hungry, but so happy that joy overflowed his heart and sang on his lips and beamed in his eyes? What was his secret?

"Why, you are wet?" she said, observing that his threadbare coat was soaked.

"Yes; but I should be the last man in the world to complain of that. Rainy weather is good for my trade—or it's supposed to be."

His eyes twinkled merrily as he spoke. He was eating ravenously, but sparingly, of the bread and butter.

Miss White was still looking at his wet sleeve.

"I hate to be damp. And it's chilly today," she said, talking to herself rather than to him. After a pause, she asked:

"Are you married?"

"My wife is dead. She died long ago." His smile did fade then, but only for a moment. An instant afterward he looked at her, his eyes bright through their unshed tears, and added tranquilly: "It is better so. She had a hard, hard life; and, as it is, she's been in heaven for years. I have that to be thankful for every hour of the day."

"And you have no children?" Miss White could hardly have explained why she took for granted that it was so.

Very quickly he contradicted her. "Yes, I have three—the finest children! I wasn't able to give them a start in life; but they are well off now, every one of them. The finest children!" He laughed once more, as if he could not but be merry in so happy a world.

"How can you do it?" Miss White asked, almost irritably.

"Do what, Miss?"

"Laugh like that. Everything is so—so—do you feel like it?"

"Feel like laughing?" He laughed again, much amused. "It's all I can do to keep my face straight even in church—and at funerals. Sometimes I can't—I really can't—when they sing the Gloria, for instance. You know how you feel then. How can a man help laughing when he thinks about heaven, and how near it is—just around the corner, so to say?"

Miss White asked no more questions, but watched him curiously, thoughtfully, and a little suspiciously. When he was done he said that his dinner had been more than sufficient pay for his work; but she would not have it so. She gave him half a dollar; and when he was gone, stood at the window and looked after him as, struggling against wind and rain, he limped down the street, singing softly to himself.

A few minutes later Father White came home, and at once she showed him the mended umbrella.

"Fifty cents wasted!" he said teasingly.

But, not heeding, Miss White hurried to tell about the man who had repaired it. She described his appearance; she reported all he had said, and marvelled anew over his laughter and the song over on his lips.

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coming fast—too fast. He was horribly crushed, but conscious to the end. I heard his confession; then we—the doctor and I—tried to loosen his clothing a little.

EX-GOVERNOR GLYNN ADDRESSES GREAT CATHOLIC PATRIOTIC DEMONSTRATION

Following is part of the text of the speech on "Catholic Patriotism," delivered at the Catholic Patriotic Demonstration at Washington, Cardinal Gibbons presiding, on Memorial Day, by former Governor Martin H. Glynn:

"The patriotism of the Catholics of the United States is a self-evident proposition. It needs no demonstration; no substantiating evidence, no mathematical proof. It is written on every page of this country's history and no man's hand can take it out.

Catholic patriotism ploughs the Atlantic with Columbus and with Balboa; it looks upon the Pacific from the peak of Darien. With Leaf Ericson it skirts the shores of Vineland and with Sebastian Cabot sees the snows of Labrador.

With De Soto and Marquette it discovers the Mississippi; with Champlain it finds the lake that bears his name; with Cartier it sails the picturesque St. Lawrence; and with Ponce de Leon it seeks the fountain of everlasting youth.

With its early missionaries it blazes the trails of our primeval forests the Cross of Christ in one hand and the banner of civilization in the other.

With Vandreue it first scales the Rocky Mountains, with Menendez it founds St. Augustine, and with Onate starts old Santa Fe upon its way.

It draws the first map of the great lakes and writes the first description of Niagara Falls. With Father Mare it finds out mines of turquoise and with Father Hennepin locates our mines of coal; with a Franciscan it finds the salt springs of Onondaga, and with the Jesuits discovers the oil wells of Lake Erie, the copper of Lake Superior and the lead of Illinois.

And as it was in the beginning so it is now and ever will be. "God and Country" was the pillar of cloud by day, the pillar of fire by night of the early Catholics of this country; and "God and Country, Faith and Flag" is the precept and the law of the Catholics of today.

"The patriotism of the Catholics of this country began in 1492, and it will last.

"Whist the earth bears a plant And the sea rolls a wave."

"This, my friends, is a fitting place; this a fitting day for this celebration.

"Here before us stands the monument of the people of the nation to Christopher Columbus. Near here, just a few miles away in Maryland over yonder, stands the home of Charles Carroll of Carrollton than whom no man risked more to make this country free.

Just below here at Mount Vernon, where the Chesapeake bears the fragrance of the flowers around his grave out to the meeting of the seas, where the winds sing his requiem among the trees around his tomb, where the rain weeps tears of joy for his glory and his fame and the sun weaves a golden crown above his head sleeps George Washington who, when the smoke and dust of battle had cleared away and the Revolutionary War was won, wrote a letter of thanks to the Catholics of the United States for the service they rendered in winning this country her place in the sisterhood of nations, for the sacrifices they made in giving this flag its red stripes and white bars and blue field of stars.

"And to this heritage of patriotism we Catholics are true.

"We believe that we can live for no better purpose than the ashes of our fathers and the altars of our God. We believe that if we sink to rest in the calm of peace or the hurricanes of war with our country's wishes blest by fairy hands our knell is wrung by forms unseen our dirge is sung."

"We believe that this country has been a haven of liberty, a bulwark of protection, a treasury of opportunity to our fathers and to us, and, believing that such it will continue to be to our children and our children's children, we repeat as religiously as we repeat our prayers the patriotic sentiment of these poetic lines:

"Great God, we thank Thee for this home, This beautiful birthland of the free, Where strangers from afar may come And breathe the air of liberty. Long may her flowers uncropped spring, Her harvests wave, her cities rise, And yet till time shall fold her wing Remain earth's loveliest paradise."

"And from these sentiments and these tenets we assert that we believe that the Declaration of Independence is the greatest political exposition of a freedman's rights ever penned by the hand of man, that the Constitution of these United States is the most luminous chart by which

a nation ever steered a ship of state, that the Star-Spangled Banner, with all that it symbolizes and all that it actualizes, is the most glorious flag in the history of mankind.

"And, my friends, our patriotism is no mere lip service. It is practical as well as ideal, industrial as well as militaristic, physical as well as vocal. It calls upon man, woman and child alike. It finds illustration in a boy digging potatoes in a New England garden in Civil War times. When asked by a stranger what his family was doing for the country's cause the boy replied, 'Well, father is fighting and I am digging and mother is praying.'

"Fighting, digging and praying"—that is the stuff real patriotism is made of.

"And fighting, digging and praying is the stuff Catholic patriotism is made of.

"Measured by this standard we have won our spurs on the field of battle and written our name large on the industries of peace. We have played the part of the soldier when the War drum throbbed throughout the land and we have played the builder's part when peace smiled upon the avocations of men.

We have given our labor to make this country and our blood to save this country. We have cherished the Star-Spangled Banner in our hearts and defended it with our hands.

"In the piping-times of peace we have toiled in the ditches, in the shops, in the marts and on the farm—where ever man and woman labor that civilization may grow and happiness increase.

"In the woeful day of war we have stood where shot and shell rained thickest and death stalked with a mask.

"In peace-time and in war-time we Catholics have furnished this country our quota of the men and the women who stand out on the pages of the nation's history like towering mountains on the plain. In peace-time and in war-time we Catholics have furnished our share of the men and the women who though they may set no rivers on fire still make the wheel of life go round; we have furnished our share of the men and women who with reverence in their hearts, iron in their blood, and inspiration in their brains, do their plain duty each day and for it claim no praise; our share of the toiling, struggling, law-abiding men and women who make up the stamina and strength, the backbone and the life-blood of a republic like this; we have furnished our share of the industrious men and the righteous women who belong to the Grand Army of the Unknown, the Unhonored and the Unsung, but without whom there will be no song in life, no honor in the world.

"And to-day, on Memorial Day, Rosemary Day, we Catholics claim our share in the notable contributions to the democracy of the world.

"To-day, we stand within the shadow of the statue of Christopher Columbus, who four hundred and twenty-five years ago, with a mantle of Catholicity on his shoulders and the Cross of Catholicity in his hands, fell on his knees and chanted a Te Deum for the discovery of this land.

"That Te Deum of Christopher Columbus inaugurated a new chapter in the annals of mankind and foretold a form of government where the voice of the people is the voice of God. That Te Deum heralded a land where kings would pass away and manhood wear the crown; a land where the oppressed of the world would find liberty and peace and prosperity under the flag of opportunity and hope. That Te Deum foretold a land where the ballot is mightier than the bullet, where lips and hands are unfettered, where brains are the master of destiny, where labor wears a royal coat of arms, where men reap what they sow, where the weak find protection and the strong bow to a rule of law. That Te Deum gave an impetus to human liberty, religious freedom and individual rights which rewrote the law books of the world, hurled autocracy in the abyss of decay and placed justice on the throne once occupied by kingly whims.—The Times Union, Albany, N. Y.

his clergy and people and attacked in a volume by a churchman who, if inferior in dignity, is intellectually far ahead of him. In America the Rome-ward tendency is not alarming because the clergyman who wants to earn a livelihood must take his religious views from the monied pews of his church. And there is not much soundness in theology that stands approved under the seal of big business.

Their tardier brethren charge the Rome-bound churchmen with disloyalty and shortsightedness. Of course, there is nothing smacking of disloyalty in tempting the creed professed at ordination to meet the necessities of the first charge or of shortsightedness in weighing a salary against eternity. For centuries Protestantism has been extolling the courage of its founders for supposedly standing by their convictions. But the same voices would deny even a tribute of honesty to the reformers in the ranks of Protestantism today.—New World.

GENERAL INTENTION FOR JULY RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE ORIENTAL CHURCHES

The Orient is a land which should be dear to the Heart of God; for it was there He spent His earthly career, there He wrought the redemption of the human race, there He established the Church which was to continue His work in the world till the end of time. When we recall the early history of the Church the very mention of the Orient holds our imagination by the prestige of the souvenirs it revives. It was in the Orient that Christianity gathered in its first conquests and gloried in its first martyrs. The Orient was particularly fruitful in great Churchmen, men who were devoted to the Church of Rome, who acknowledged the supremacy of the Roman Pontiff, who made it a point of duty and honor to look to Rome for direction. Led by great Bishops, whose names are still honored by the Church of Rome, the Church in the Orient proclaimed that Rome was the center and the source of all spiritual authority.

Unhappily this state of affairs did not continue. The first great break in Roman continuity followed political changes, especially the establishment of the Western Empire under Charlemagne. Once the breach was made, the activity of heresiarchs and schismatical leaders began to be felt, and like their forerunner Lucifer, those leaders drew millions after them. The authority of Rome was ignored and minor churches began to look to their own Eastern Patriarchates for direction. This condition of things has continued more or less ever since; in this twentieth century there are over a hundred million souls in the Orient living in heresy or schism. Many of the sects into which those millions are divided retain nearly all our dogmas, but they scout the idea of one central, world-wide spiritual authority, and are satisfied with their local Patriarchs and Synods, who declaim for them what they should believe and what they should reject. Asia Minor, Syria, Armenia, and Mesopotamia contain the greater number of that vast multitude of people who are estranged from Rome.

In the thirteenth century the Second Council of Lyons, and in the fifteenth the Council of Florence, succeeded in bringing back to the Catholic Church the schismatic Greeks, whose representatives formally renewed the link with Rome and accepted the authority of the Pope. But political expediency and the old spirit of pride and independence was too deeply rooted to ensure permanent submission. The separation of the Greeks from unity again took place, and misunderstandings, controversies, political jealousies, as well as excessive zeal on the part of the Latin Catholics, have kept up the separation ever since.

The schismatic nation which is now so prominently before the public owing to the present War, is Russia, with its one hundred and eighty millions. The Russian Greeks broke away from Constantinople, and set up a Patriarch of their own at Moscow, but in 1721 Peter the Great abolished the patriarchal authority and in its stead set up what is known as the Holy Synod whose members are elected by the Emperor and take the following oath: "I confess and affirm that the sovereign judge of this Synod is our element lord, the monarch of Russia." This is the present state of the "Orthodox" church in that vast empire, a state-ridden church dependent on the will of earthly princes, the last of whom has himself been deposed within recent months. In Russia especially the lack of one supreme infallible authority to ensure unity of faith and discipline has had the usual results. Sects have been multiplying so rapidly that neither the Czar nor his Holy Synod have been able to stop them. Mgr. Mislin tells us that in one Russian diocese alone, Rostoff, there were in the nineteenth century no less than two hundred sects. A similar state of affairs exists elsewhere in the Orient, only possibly on a smaller scale. What a far cry from the glorious era of Gregory, Athanasius, Basil and Chrysostom, those irrepressible champions of dogmatic truth and disciplinary integrity!

A HOPELESS MUDDLE

The Protestant element of Anglicanism is coming to the conviction that it is high time to dam absolute stream that is carrying numbers of the High Churchmen Rome-ward. It is now suggested to lay down the law prohibiting "plainly and firmly" everything Romish from the extra liturgical cultus of the Blessed Sacrament to the observance of the feast days of the Blessed Virgin. The Anglican Church Quarterly Review published the article submitting this proposal and the American Churchman approves of it, making the distinction, however, that the Rome-ward trend is more pronounced in England than here. Why this is we discover in another Anglican journal, the Living Church, which includes among the things that a bishop might report but does not, the repeated requests made to him for a "resident priest" who must be "able, young, a good mixer, a powerful preacher, single if possible, and personally attractive, holding no church views that might conflict with any of those held by any of his congregation."

Is anything more hopelessly muddled? In England, where the clamping down of the law is necessary, there is no one to do the clamping. The bishop who attempted it would find himself deserted by half

Various attempts have been made in recent years to heal the breach and bring the Eastern Churches back to the bosom of unity. Leo XIII., in three admirable letters, invited the Orientals to forget the past and return to the Catholic Fold; he encouraged them by assuring them that no great differences exist between their faith and ours, and that he would provide for the retention of all their customs and rites. Again Pius X. repeated the invitation and declared that their time-honored rites and customs would be preserved. These invitations, made in the gentlest way and by the kindest of Pontiffs, were not accepted, and the Oriental schisms and heresies are still rampant among Greeks, Russians, Copts, Nestorians, Abyssinians, Jacobites, Malabars, and Armenians. These peoples have their independent rites and national churches, over whom Governing Synods have here and there replaced the ancient Patriarchates. To make matters worse, many of them are civilly under the heel of the Moslem ruler, and they will probably continue to grope in error and spiritual darkness until Providence sees fit to inspire them with the desire to return to the one true God.

A great obstacle to a return to unity of the Churches of the Orient is, first, the interference and influence of lay Synods in the government and administrative councils of the various rites. To this must be added the lack of Christian instruction among the flocks and of discipline among the shepherds. There is, besides, nothing to arouse religious fervor or enthusiasm in the way of retreats and missions, no frequent Communion to feed starving souls, none of those providential devotions, such as we have in the Western Church, to elevate souls and urge them to work for their spiritual perfection. Hence there exist throughout the Christian communities of the Orient only universal languor and spiritual sterility. Perhaps the greatest obstacle of all to unity with Rome are the prejudices, national as well as religious, prejudices centuries old, which do not cease to represent the Roman Pontiff as a real antichrist, with whom it would be treason to have anything to do. These prejudices are widespread, being fostered by writers who publish books and newspapers filled with calumnies and abuse of Rome and everything Roman.

However, amid this sad state of affairs there is still a glimmer of hope; there are in the Orient a number of Churches thoroughly Catholic in their dogmas and in their submission to the Sovereign Pontiff. The various schismatic bodies have corresponding bodies which, while preserving their own Oriental rites are still in communion with the center of Christian unity. These are called Uniates and are known as Byzantine Uniates, Chaldean Uniates, Armenian Uniate, Coptic Abyssinian Uniate, Catholic Syrian Church, Uniate Malabar Church, and Maronites, the last-named being completely Roman in faith since the twelfth century. There is hope that the turmoil the East is in, owing to the present War, may break through national prejudice and conservatism, and turn Oriental eyes and hearts in the direction of Rome. Writers who are familiar with the East tell us that if the heads of any of the bodies of schismatics could be persuaded to accept reunion with Rome, the rank and file would make no difficulty, "unless there be other parties strong enough to convince them that the heads had deserted the nation." Let us hope that the freedom of worship that appears to be dawning in Russia may have its echoes in other lands watered by the Mediterranean.

Meanwhile we are invited to carry out the wishes of the Holy Father and direct our prayers to God for the return to the one Fold, and under the staff of the One Shepherd, of many millions of souls who, because they inherited schism from their forefathers, cannot be held formally guilty of their error; who are more to be pitied than blamed. Benedict XV. ardently desires to bring back to unity all these Eastern Churches to unity, and has published within recent months a prayer for this purpose. His Holiness wishes to multiply Catholic communities of the Greek Uniate rite and to develop those already existing. He does not blame the Orientals for their attachment to their particular rites, their liturgical customs or their language, but his ardent desire is to dispel their ignorance and prejudices as a preliminary to greater conquests. We can help him by our prayers.

THE SPANISH MISSIONS

A TRIBUTE FROM A WESTERN UNIVERSITY PROFESSOR

Dr. Herbert E. Bolton, Professor of American History in the University of California, lately gave the annual Faculty Research Lecture here, his subject being the relation of the Missions of which California contains so many monuments to the general colonial policy of Spain. He said in part, as reported in The Tidings, of Los Angeles:

"One of the marvels in the history of the modern world is the way in which that little Iberian nation, Spain, when most of her blood and treasure were absorbed in European wars, with a handful of men took possession of the Caribbean Archipelago, and by rapid yet steady advance, lasting to the end of the eighteenth century, spread her rule, her religion, her law and her lan-

guage over two-thirds of the two American continents."

PERILS LURK IN SPIRITISM

CHURCH DISAPPROVES OF SPIRITISTIC PRACTICES

Spiritism, or spiritualism, as it is commonly called, is regarded by the average man who knows of it only from hearsay as a fraud imposed upon the public. Most Catholics vaguely know that the Church disapproves of spiritistic practices because they involve communication with evil spirits. However, spiritism is continually gaining converts, for the man who once regarded it with skepticism, when confronted with spiritistic phenomena, is often overwhelmed with what seems to him to be conclusive evidence. Noted scientists have investigated spiritism and have arrived at the conclusion that under certain conditions independent spirit-agencies enter into communication with those who seek this intercourse.

With a view to sounding a warning to Christians against the dangers to their faith that lurk in spiritism, J. Godfrey Raupert, K. S. G., has written a pamphlet bearing the caption "Spiritistic Phenomena and Their Interpretation." Mr. Raupert, who has written several books on the subject, is a convert to Catholicism, having formerly been a spiritist himself.

In his pamphlet, which is designed for popular perusal, Mr. Raupert discusses the established facts of spiritism, i. e., communication by the spirit world with this world through mediumship.

"The questions which are most frequently asked by those drawn into spiritistic practices," says the author, "but not acquainted with the results of the more recent study of the subject, are: How can a spirit-being manifest itself in such a manner as to become sensibly or objectively visible in the material world? Whence does it obtain the physical force or power by which it accomplishes the familiar results? What precisely is the modus operandi in the production of spiritistic phenomena?"

"Prolonged investigation and observation have shown the process to be as follows: The sensitive, in order to elicit objective spirit-manifestations, passes into a state of insensibility or trance. Consciousness is partially or entirely suspended. The will is in abeyance. The mind is in an attitude of submission or passivity. Its thought-activity is brought to a standstill. In this state of suspense and passivity the operating spirit-agencies withdraw from the sensitive's organism a kind of semi-material substance or force, of the precise nature of which very little is known at present. A lesser amount of this delicate matter is also withdrawn from the organism of those taking part in the spirit-evocation."

"By means of this 'astral' matter it becomes possible for the spirit agencies to objectivise themselves and to produce most of it, not all, the familiar phenomena. They manipulate it in a variety of ways and for an infinite variety of ends. They use it to produce abnormal lights and sounds, abnormal writings, drawings and paintings; or to fashion human faces or entire bodily forms, often very closely resembling the faces and forms of the dead. Indeed, there would seem to be few abnormal effects which cannot be produced by means of this subtle force."

Many persons who have attended spiritistic seances have been led to believe that a beloved deceased relative or friend spoke through the medium, so startling was the information divulged. As Mr. Raupert points out, while such manifestations as these are obviously the work of spirit-agencies, it would be wrong to conclude that the spirit is really the person it claims to be. It is really the work of evil spirits who practice a deception on the visitor by playing the role of a deceased friend or relative.

The spirits adapt their communications to the mental and moral state of the person invoking them but gradually they become demoralizing agencies. Says Mr. Raupert:

"It is, of course, an admitted and well-known fact, that many of the communications received from the other side are of a high and lofty character. This is especially the case at the beginning of the experiment. And where these exalted moral ideas correspond with those entertained by the experimenter or medium, the high tone of these communications is often long maintained."

"But it is also a demonstrated fact that in practically all cases this high tone gradually and often imperceptibly undergoes a change. This generally takes place when confidence in the communicating agency has been established. A suggestion is then thrown in here and there, and it is hinted, for instance, that 'the time is ripe for forming wider and more liberal ideas of things,' 'What, after all, is morality?' 'Is it not a mere matter of conventionality?' 'What are marriage relations?' 'Are they not mere human contracts, often carelessly and thoughtlessly formed?' 'Were not certain instincts implanted in us in order to be gratified?' Should not the higher law of soul-affinity supersede the lower and purely human law?"

Has Not Had An Hour's Sickness Since Taking "FRUIT-A-TIVES"?

THE BLESSING OF A HEALTHY BODY

MR. MARRIOTT 73 Lees Ave., Ottawa, Ont., August 9th, 1915.

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Reason and common sense and instinct are appealed to, and often in such persuasive manner that the mind is confused and perplexed, and unless it be unusually stable and alert, begins to entertain and to accept the ideas suggested and to look with a kind of disdain upon the 'narrow and old-world' ideas of the ignorant multitude."—The Guardian.

THE NEUTRALITY OF THE VATICAN

William E. Kerriah

Like most neutrals, the Vatican has come in for some very severe censures from various quarters regarding its attitude toward the nations engaged in the present world-war. Indeed, he who guides the destiny of the Catholic world, from the outset of the conflict, placed in a very delicate position. This position was made even more delicate by the entrance of Italy into the struggle. Moved by lofty ideas of his mission to mankind and stirred by the thoughts of the noble traditions of his historic office, Pope Benedict has preserved toward all the nations engaged in the fearful contest that benevolent neutrality which, while allowing him to condemn all atrocities, not "in principle, but concretely," also permitted him to do much to heal the wounds and dry the tears of this tragedy of nations, of which the relief of Poland, the exchange of wounded prisoners are but two examples.

From his watchtower on the Vatican Hill, the illustrious predecessor of the reigning Pope, Leo XIII., was not afraid to warn the nations of the disaster which he clearly foresaw. With the eyes of the sage, he looked into the future of the world and saw the great battle of nations in which the intellect, the genius and the strength of the great and historic races would be prostituted to a contest of arms surpassing in intensity and disaster all the wars of ancient days.

These times are now with us and by standing above the immediate issues of the conflict and holding out the hand of charity and blessing to all mankind, Pope Benedict has chosen the better part. He has understood that the terrible deeds which have been committed were not so much the deeds of the peoples as of their rulers and teachers and that, while condemning with all the weight of his moral authority these "rightful misdeeds," he has been to the people of every land a father and friend. "Our voice is the voice of the father and friend."

Replying recently to an address by Prince Colonna, the mayor of Rome, who spoke on behalf of the Roman nobility, the Holy Father praised them for their work of charity for the sufferers of the War and added that he prayed that it would come to an end "when reparation had been made to divine justice."

Those who presume to censure the Vatican regarding its actions or its attitude towards a nation or set of nations in a time like the present, or, indeed, at any time, have no full conception of its exalted mission to mankind, or the extent of its labors on behalf of those who suffer and those who die in this, the war of nations.

Christian faith brings, for the Blessed Sacrament, what the bright flowers and all those other things signify,—the perpetual, affectionate and triumphant love of thronging multitudes of the faithful.

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LONDON, SATURDAY, JULY 7, 1917

**CATHOLIC HUTS FOR SOLDIERS**  
 (By an Overseas Chaplain)

From the beginning of the War the Y. M. C. A. has had an ever increasing number of soldiers' recreation tents and huts. These serve as a social centre for the soldiers—a place where they can see a movie, write a letter, hear a concert, buy eats, drinks or smokes, and meet their friends. On Sunday morning these tents are placed at the disposal of the various chaplains, Catholic included. When there is no church at hand, Mass is said in a Y. tent. On Sunday evening, the Y. M. C. A. officer, who according to the Constitution of the Society must be a Protestant, usually holds a Protestant song service of some kind. From time to time the Y. M. C. A. evangelist (there are two Baptist ministers doing this work) holds a special Protestant service. That the Y. M. C. A. is not non-sectarian, as once again in its last campaign for funds it claimed to be, is apparent from the above facts. It is a Protestant inter-denominational society. It occupies a unique position in the Canadian forces,—the Y. M. C. A. official in charge of a tent holds the rank of Hon. Captain,—and does much good of a social and recreational nature. Catholic soldiers make use of its advantages, as do all others. Yet we are not quite at home in a Y. tent. No Catholic may be a Y. M. C. A. official, and its own religious service is always Protestant.

Hence, Catholics have felt it their duty, where possible, to erect Catholic huts, which, like the Y. M. C. A. huts, would be open to all, but which would have at the same time a Catholic atmosphere. St. Patrick's Club at Boulogne, which dates from the early part of the War, is a striking example of how successfully this can be put into operation. It is run on precisely the same principles as the Y. hut—with this exception that the moving spirit is not a Y. M. C. A. official, but a Catholic chaplain. In many places a combination chapel and tent has been erected. This makes it a real Catholic centre, where the chaplain can say Mass daily, hear confession, give instructions, meet his men and generally increase his influence for good. The religious convictions of Protestant soldiers who frequent these Catholic huts are never interfered with in any way. Needless to say, however, catechetical instruction is given to all who seek it. In some of these Catholic huts, as in the one on the grounds of Westminster Cathedral, more Protestant soldiers can at times be found than Catholic. This but gives sleeping accommodation at an infinitesimal charge and exhibits true Catholic charity towards all.

Now the need of such Catholic huts both in the training camps in England and behind the line in France, is apparent. It may then seem surprising that the Catholic Canadian chaplains did not before now appeal to the Catholics of Canada for funds for this work. The following is the explanation. Till March, 1917, there was no one in England with the rank of Catholic Senior Chaplain, who could speak in the name of our chaplains. For an individual chaplain to make an appeal would not have been satisfactory; for apart from the fact that such an appeal would necessarily be personal, not official, the chaplain might have been removed to another sphere and type of work when the solicited financial assistance arrived. As soon, however, as Major the Rev. Wolstan T. Workman, O. F. M., M. C., was appointed Assistant Director of Chaplain Services for the Roman Catholics of the Canadian Forces, and thus became official head of our Catholic chaplains, he wrote to Canada soliciting money for a Chaplains' Fund for

Catholic Huts. Writing to a Chaplain in Canada under date of March 30, 1917, from the Department of Militia and Defence (Canada) London, England, he makes the following appeal:

"There is a matter of some importance I wish you would take up. We are in urgent need of financial help for the Chaplains' work with the men. So far we have depended principally upon the charity of English Catholics for the building and equipping of church huts and chapels, for rosaries and the many incidentals necessary for the proper carrying on of the work. The Catholic Women's League has been our principal benefactor. Only last Saturday Bishop Colter, of Portsmouth, opened a splendid C. W. L. Hut for our men in Bramshot. It is a Godsend to us—a home from home—and for the time being a chapel for us. It has cost over £500. Now are we to continue to depend on English people who have more than they can do for their own? Can we not have a Canadian Catholic Women's League to help us . . . or perhaps for more speedy service, why not ask the Knights of Columbus to take it up? . . . Wake up our dear people at home, and tell them that we object to go Canadian cap in hand to people no better off than themselves. You may make what use you like of this letter, but use your own experience too."

Father Workman's letter was forwarded to each Canadian State Deputy of the Knights of Columbus, with the request that the State Convention recommend a per capita tax of \$1 per member for this fund. At the same time Major Rev. John J. O'Gorman, who was charged with forwarding this appeal, received the following letter from His Excellency the Apostolic Delegate:

"Delegatio Apostolica, N. 13788.  
 Ottawa, April 19, 1917.  
 Rev. J. J. O'Gorman, D. C. L., C. F.  
 Ottawa General Hospital,  
 Ottawa, Ont.

Dear Father O'Gorman:—The appeal of the Rev. Father Workman, O. F. M., M. C., Assistant Director of Chaplain Services (R.C.), about to be conveyed by you to the Knights of Columbus, in order to obtain assistance for the Catholic Chaplain Service of the Canadian Overseas Forces, will, I am sure, receive a prompt and effective response. The Knights have always made it their chivalrous duty to further the interests of religion wherever and whenever most necessary. Their generosity in seconding the efforts of Catholic chaplains, working for the welfare of soldiers in the Canadian Forces, will be most praiseworthy. Believe me, dear Father O'Gorman, Yours very sincerely in Xto.  
 (Sgd) P. F. STAGNI, O. S. M.  
 Abp. of Ancyra, Del. Ap."

Ontario was the first province to hold its State Convention and it unanimously decided to donate a per capita tax of \$1, or in all \$7,000, to this fund. Alberta Knights followed. Upon a motion of Right Rev. Bishop McNally, a sum of \$1,000 was donated to the Chaplains' Hut Fund. Assurances have been given that Manitoba and Maritime Knights intend to give their support. It is worthy of note that Winnipeg Knights last year erected a \$3,000 chapel in Camp Hughes. They would seem to have the honor of being the first in the movement. A fortnight ago the Quebec State Convention of the K. of C. recommended to its subordinate councils a per capita tax of \$1.00 for the fund. As there are several thousand Knights in Quebec, this will mean several thousand dollars.

Meanwhile organizations other than the Knights have shared in the honor of this work. In Ottawa, two concerts and lectures have been organized, one by the K. of C. Glee Club, the other by the Alumnae of the Congregation of Notre Dame, and each netted \$105 to the Hut Fund. The St. Patrick's Parish Guild forwarded a contribution of \$50.

The Overseas Chaplains now confidently appeal to the Catholic public to support "The Catholic Canadian Chaplains' Fund for Soldiers' Huts." This Fund has been formally approved by His Excellency, the Apostolic Delegate, and by bishops in all parts of the country. It is managed by Major Rev. W. T. Workman, A. D. C. S., assisted by a committee of chaplains. Capt. Rev. Frank French, D. A. D. C. S., Canadian Corps Headquarters, France, is in charge of the work in France. Major Rev. John J. O'Gorman, Blessed Sacrament Church, Ottawa, is at present the Canadian representative of the Fund. The last mentioned will cheerfully for-

ward contributions to Father Workman, and acknowledge them in the Catholic press. Those wishing to send money direct, should send it by draft, payable at the Bank of Montreal, Waterloo Branch, Pall Mall, London, England, to

MAJOR REV. W. T. WORKMAN, M. C. A. D. C. S. (Canadians)  
 Cleveland House, St. James Sq.  
 London, England.

The Y. M. C. A. in their recent campaign for funds for their overseas work, asked for and obtained \$750,000. The Catholic Chaplains would like an amount one-fifth of that size, or \$50,000 for Catholic Huts, one-half of which will be required this year. Of this \$8,260 has been contributed already. The Overseas Chaplains now appeal to the reverend clergy, to the officers and members of Catholic societies, and to individual Catholics to rally to the support of this Hut Fund, which will supply a great need of our soldiers overseas.

The money can be raised either by a levy in the case of a society, or by organizing an entertainment for its purpose or by collections or by individual contributions. All contributions will be publicly acknowledged and a full account of the expenditure of the money will be likewise published.

JOHN J. O'GORMAN, C. F.

**SIX ADDITIONAL CHAPLAINS**

On the request of the Department of Militia and Defence for six chaplains for immediate service with the Canadian Expeditionary Forces overseas, His Lordship Bishop Fallon has submitted the names of the following priests:

- Rev. B. S. Doyle, Penetanguishene, Ont.
- Rev. Charles A. Fallon, O. M. I., Washington, D. C.
- Rev. Edward Hawks, Philadelphia, Pa.
- Rev. Thomas P. Hussey, Kinkora, Ont.
- Rev. Francis P. White, St. Columban, Ont.
- Rev. Anselm Wood, Victoria, B. C.
- Rev. Fathers Hussey and White are pastors in the Diocese of London. Their departure makes a total of six priests from this diocese who are ministering to the spiritual needs of our Catholic soldiers at the front.

The Rev. Charles A. Fallon, O. M. I., is the second of Bishop Fallon's brothers to volunteer for service as Chaplain with the Canadian Army.

**THE RIGHT TO CONSCRIPTION**

In the discussion of the all-absorbing political question of the day Parliament is filling pages of Hansard by the hundred. But when all is said and done some fundamental considerations are left untouched. Has the Government a right to enact the proposed legislation, a positive, unquestionable right the exercise of which implies, on the part of the people, a duty to accept and obey? There is abundant evidence that there is confusion on this fundamental point. And that evidence is seen in the reasons alleged for the passage of the Bill before Parliament as well as in the threats of violent opposition should it be enacted into law.

Under our form of government the people have the undoubted right to express by every lawful means their disapproval of any proposed government measure, but under ordinary conditions and in normal times no one thinks of asserting the right to disobey once it has become law. With regard to conscription, however, there is a feeling, not confined to Quebec, that Parliament is exceeding its powers.

One reason for this is that the period for which the members were elected has expired. Does this fact in any way limit the legal and constitutional powers of Parliament? A little consideration shows quite clearly that it does not. The duration of Parliament is fixed by the British North America Act, and the life of the present Parliament has been extended by the same authority which enacted the British North America Act. That is the essential and fundamental thing. The present Canadian Parliament has during the period of extension all the powers it ever had.

Another reason for the feeling that Parliament is exceeding its powers in the matter of conscription, is the belief that Canadians not only should not be compelled to fight except in the defense of Canada, but that the authority of Parliament is strictly confined within these limits. The very opponents of the conclusion of this argument admit its force

and cogency. They maintain that we are fighting in France and Flanders for the defence of Canada.

The argument and the confusion of thought to which it has given rise centres around the Canadian Militia Act.

Up to 1904 the clause in question of this Act read:

"Her Majesty may call out the militia, or any part thereof, for active service, either within or without Canada, at any time it appears advisable to do so, by reason of war, invasion, insurrection, or danger of any of them."

In 1904 this clause in the new Act was made to read thus:

"The Governor-in-Council may place the militia, or any part thereof, on active service anywhere in Canada, and also beyond Canada, for the defence thereof, at any time it appears advisable so to do by reason of emergency."

A reason alleged at the time was that the clause as it stood in the old Act did not make it clear whether the militia could be sent outside of Canada or not. Objection was taken during the debate that under the new Act Canadian soldiers could be sent to take part in wars in any part of the world so long as they were considered for the defence of Canada. The contention was not denied. Even Mr. Bourassa rallied the objectors on their "little Canadianism."

There seems to the layman very little difference, so far as the point in discussion was concerned, between the two clauses. But there was a very real and radical change in substituting "The Governor-in-Council" for "Her Majesty." This was a distinct step in advance in self-government. By it the Canadian Government assumed direct control over Canadian military matters and ended any controversy on the subject. And such controversy there was, even if in those far off peaceful days, it was considered purely academic, if considered at all by the mass of the people.

The sovereign authority to enforce compulsory military service must reside somewhere. In the development of self-government, by tacit acquiescence if not by formal enactment, the Canadian Parliament has been conceded full control over Canadian military affairs. Her power is not limited and irrevocably fixed by her own Militia Act, no matter what interpretation may be put upon it; or what opinion may be held as to the present War being for the defense of Canada. Canada is at war, and her Parliament has the indubitable right to exact and enforce military service from every Canadian. And obedience is a duty binding in conscience.

To question this is anarchism. Honest and sincere and patriotic opponents of compulsory military service for Canada in the present circumstances do infinite harm to the cause they advocate and to Canada in calling this necessary and unquestionable authority of the State into question. Their argument should be directed against the expediency, the wisdom, the prudence or the necessity of such a measure.

**MAJOR REDMOND**

Now that fresh evidence reaches us of the persistence, if not of the spread, of the Sinn Fein form of insanity amongst the youth of Ireland, it is consoling to read of the profound emotion which Major Redmond's death stirred in the heart of England.

"Such tributes as were paid to Major Redmond have never before been paid to the memory of any private member in the House of Commons," says the Westminster Gazette. "The funeral oration" of which Mr. Lloyd George's speech will remain almost a classic example, is reserved for men who have held high office in the service of the State."

"Oh, that this blood were for Ireland," said Sarsfield, mortally wounded in exile. Major Redmond's blood was for Ireland indeed, and as she will inherit well from it in these days, through all after-generations, she will be proud of him who gave it," is the tribute of the Observer.

Public Opinion, which reviews the whole British press, says:

"Major William Redmond, M. P., brother of the Irish Leader, gave his life in that amazing battle of Messines Ridge. And if the spirit which moved the House of Commons when it paid tribute to him last, then his death may bring life and light and reconciliation to the Irish Convention and perhaps an end to Irish strife."

Perhaps the most hopeful as well as the most interesting and significant was the speech of Sir Edward Carson:

Sir Edward Carson, in his tribute in the Commons to his voice and loyal life long opponent, "much lamented and life long opponent," seized with dramatic instinct on the taking away of Major Redmond from the battlefield in an Ulster ambulance. This seemed to him the symbol of the new spirit of reconciliation, which the death of this very gallant Irishman has bequeathed to Ireland.

"He had been taken away and cared for in an Ulster ambulance by Ulstermen"—Sir Edward Carson spoke these words with a tremour in his voice and bowed his head. Then, raising his head, he said:

"If in the trenches we can fight side by side for the common cause of liberty, certainly so far as I am concerned, I would like in my own time to see some solution of the long continued Irish quarrel which would meet the ideals of liberty of all parties in Ireland."

There is everywhere apparent the desire to make amends to the gallant Major's gallant brother, whose peerless services to the Empire were so shamefully requited. In his magnanimous and courageous interpretation of the old bitter, yet natural, Irish saying—"England's difficulty is Ireland's opportunity," the Irish leader was a leader indeed. John Redmond capping the climax of a half-century's sustained and statesmanlike effort to bring about the reconciliation of the two races, at the outbreak of the War led a transformed Ireland in her loyal and enthusiastic cooperation with England in the most difficult hour of her history. England's greatest blunder in the blundering conduct of the War was the betrayal of her Irish ally. Long after this stain on British honor has been removed history will record the disgrace of British statesmanship.

Willie Redmond's life and death illustrates the spirit of that new Ireland which English political exigencies cynically handed over to the evil spirit of Sinn Fein.

Englishmen of all ranks and of all parties now recognize this, and keenly feel its disgrace and its disaster. Of this there is abundant and consoling evidence.

Carson's tribute to William Redmond recalls the open letter addressed to him some time previously by that sturdy and clearheaded English journalist, A. G. Gardiner; it concludes thus:

"That is your work. That is the indictment. I shall add no word of reproach. This is no time for reproaches. You know—no one knows better—how anxious these days are—how near we are to perils from which the mind shrinks. Is it possible that at such a time you will add to those perils a danger which will be both a danger and a shame? You have done great wrong; but it is in your power to make atonement for that wrong. You can pluck from the hearts of your Ulster friends the distrust of your fellow citizens which you have helped to sow there. You can if you will, make Ulster listen to reason and feel the breath of Freedom and reconciliation that is blowing through the world. You can settle the Irish question, wipe out the treason of which you have been guilty, and remove from this Empire the one blot that sullies its name. I am told that you fear the monster you have created. Do not forget this, that if you stand by the monster of Ulster arrogance you are delivering Ireland over to disruption."

Carson's tribute to William Redmond gives reason to hope that he is beginning to see how much nobler, as well as how much more patriotic and statesmanlike, is the spirit which animated his gallant and life-long opponent than that which venomous Ulster and has produced elsewhere in his native land the reaction from the Redmond spirit to that of Sinn Fein.

It is not yet too late to heed A. G. Gardiner's solemn warning:

"In this time, when the great mind of freedom is abroad throughout the earth, you block the path of reconciliation. You stand with your back to the light. You, who have no title to be in any British Government except as the bringer of appeasement in Ireland, are using your position in that Government to prevent appeasement. If the present negotiations break down they will break down because the war that has taught the world so much has taught you and the little Prussian garrison in Ulster nothing. They will break down, too, because, while you have not surrendered to the great spirit of this time, Mr. Lloyd George has surrendered to you."

Let us copy our blessed Mother in light-hearted joyousness in God's service, remembering that we honor our good Master when we show a bright face in His service. Has not St. Peter told us to cast all our care upon Him? Why then should we not be happy as a child in it's Father's arms? Let us beg our Lady to win for us this grace.—R. S. G.

**NOTES AND COMMENTS**

ACCORDING to Lord Inchcape's letter to The Times, meat has been selling in England at a profit to the middleman or purveyor of 400%. As one having large interests in pastoral lands and meat-curing plants in Australia, and as chairman of the Steamship company carrying their product from thence to England at practically pre-War rates, the noble Lord is in a position to know. And yet, after three years of a death struggle with the most formidable military power in history, it is still possible for mercantile pirates in England to accumulate huge fortunes at the expense of those who have borne the burden and heat of the conflict. It would be interesting to have someone with the necessary inside knowledge tell us something about profiteering of food-stuffs in Canada. The uncovering of that festering sore might go a long way towards solving the problem of the maintenance of Canada's army in France.

WHY is it that so many Canadians are still content to accept colonial status in the affairs of the Empire? While British statesmen have for the most part outgrown that idea, and now recognize in Canada a self-governing Dominion, and an integral part of the Empire, certain English journals of reactionary tendencies, and not, therefore, fully emancipated from the insular spirit of the past, still persist, notwithstanding the formal title of the Sovereign, in referring to the "greater Dominions Overseas" as "colonies." Canadians need not quarrel with such survival of feudalism, but it speaks ill for the dignity and self-respect of this great Dominion, that so many of its citizens have not in their own estimation outgrown the bands of colonialism.

SO INTENSELY has the world been engrossed in the great War for the past three years is to have been practically oblivious to the extraordinary development which, during the same period, has been going on in some of the less conspicuous portions of the earth's surface. The remarkable prosperity which the protracted struggle in Europe has brought to the United States and to given classes in Canada and other countries in the two Americas, has been especially marked in the island of Cuba, and as typical of the same condition in other of the lesser nations it may be not unprofitable to take a glance at that "pearl of the Antilles" under war-time activities. We are indebted to Mr. A. T. Quilez, of the Canadian Trade and Commerce service in that island, for some interesting facts and figures in this regard.

It is a fact that will occasion some surprise that Cuba now figures in statistics with the largest volume of imports of all the Latin-American republics with the single exception of the Argentine. This statement is the more significant when it is considered that Cuba is but thinly populated, and that but a very short time has elapsed since she became independent, prior to which her history is a long and almost uninterrupted series of revolutions which kept the island in turmoil and brought to it ruin and desolation. So greatly has this condition changed that it has now in constant operation no less than two hundred sugar mills producing over twenty-five million bags, or more than three and a half million tons of this product. In the cultivation of sugar, Cuba, owing to the advantages afforded by the climate, soil, rainfall and other elements peculiar to it, is without a rival. That the island should now, under stable government, be reaping the full benefit of this great heritage contributes but one element to its present era of progress.

IN THE MATTER of tobacco, the supremacy of Cuba, under the name of its capital, Havana, has become proverbial. The Western section, known as Vuelta Abajo, produces a special grade of tobacco, the quality and aroma of which has never been approached by that grown in any other soil. Always a great asset to the island, this tobacco industry has likewise undergone marked development, especially in regard to production and manufacture, since the outbreak of the War—this notwithstanding the shutting-off of certain important markets. The Cuban has realized as never before the prodigious value of the product and the industry connected therewith, and under the sense of security under

which he now lives can devote himself, as he could not formerly, to perfecting his processes. The Cuban cigar industry caters to the whole world, and with the advent of new enterprises and industries it is obvious that immigration will increase, and capital in extending proportion be invested in this direction.

SOME YEARS ago, Mr. Quilez tells us, a wild plant known in Spanish as "Malva" was considered a pest by the Cuban farmers owing to the facility with which it grew and spread over otherwise productive land. It has now been found that this plant yields a most valuable fibre which will bring good prices in the markets of the world. One hundred acres of the cheapest and poorest land in Cuba will produce at the first crop—four years after planting—a net profit of over \$17,000, so that it is bound to figure largely in the future in the wealth of the island. And this is but one of the many products, hitherto unappreciated, which the exceeding fertility of the soil has placed at Cuba's disposal.

UP TO the outbreak of the War the mineral wealth of Cuba had not assumed its legitimate place in its table of resources. The attention of the Government being now turned in this direction under the reversed law of demand and supply, an era of development has been entered upon. A geological survey is in process, and it is found that iron, copper, manganese and asphalt exist in large quantities while nickel, lead, gold and silver have also been discovered. The islanders are said to have fully awakened to the possibilities before them and with the impetus given by the War Cuba is sure to assume a much greater place among the productive nations than her own sons had previously dreamed of.

**ON THE BATTLE LINE**

CANADIAN TROOPS, including men from British Columbia, Manitoba, Central Ontario and Nova Scotia, have made another considerable advance toward Lens, capturing the enemy's front line protecting Avion, a suburb of the coal city. This carries the British line to within a mile of the centre of Lens, which is now almost completely surrounded on three sides. The attack was pressed home on a front of some two miles, and included the capture of the village of Eleu de Leuville. There are no indications as yet that the defensive positions taken up by the Germans behind the city have been abandoned, but it is mentioned by Canadian Press correspondents that the craters in the roads around Lens, caused by the use of immense quantities of explosives, and with the idea of delaying the British advance, are now preventing the Germans themselves from bringing up reinforcements to their force round Lens. It is possible that the German commanders are deliberately sacrificing this force to hide a retreat to be made on a much wider scale than is as yet apparent. At only one point in the advance did the Canadian meet with serious resistance, machine gun fire and uncut wire delaying some of the Manitoba men.

BRAZIL has revoked her decree of neutrality in the war between the Entente Allies and Germany. It has been clear for some time that Brazil would not long delay active participation in the war. In fact, several warlike actions have been taken against the Hun. Brazil could give the Allies the aid of a number of fine warships.

THE GERMAN REPORTS continue to say a great deal about minor actions. An interesting item in their report of yesterday reads: "A bombardment by our artillery and mine-throwers caused great damage to the English trenches on the coast." Another paragraph states that Entente artillery bombarded the German occupied town of Ostend in retaliation for a German bombardment of Dunkirk. These statements add color to the belief that an engagement on the Belgian coast line will not long be delayed.

THE BULGARIANS it is stated in despatches from Copenhagen, have declared that they will not send troops to any other front but their own, with the exception of the few Bulgarians on the Galician front. Sofia is determined not to weaken its front against the Allies in Macedonia. It is explained that so far as Bulgaria is concerned the objects of the War have been attained, although it had been hoped that Saloniki might have been included in the territory it has gained. Bulgaria, it is reiterated, is ready to make peace.

SOME AMAZING figures are given by Dr. Addison, British Minister of Munitions, in regard to Britain's output for war in shells, in steel, in airplanes. In everything essential to carrying on the War fast strides have been made. The supplies of new design tanks are coming forward excellently, and this would indicate that the British have greatly improved on the original tanks, and intend to

use them in very large numbers. The output of steel is now 10,000,000 tons instead of a little over 7,000,000 tons yearly before the War, and by the end of next year will be 12,000,000 tons. The Government was obtaining steel plates in Britain at less than half their cost in the United States. Some interesting figures are given also in respect to the excellent results of salvage work on the front. Speaking of gun ammunition, Dr. Addison mentioned the discovery of "a component of a new type which possessed great advantages for certain purposes." A large supply of this had been produced in a short time, and "was proving of the greatest value in facilitating the advances at the front and in saving life." This, no doubt, is a reference to the new shells mentioned in various despatches from the front, the effect of which seems to have absolutely paralyzed the Prussians in the Messines Ridge battle—Globe, June 29.

**ROBBING THE ITALIAN YOUTH OF FAITH**

**LEADER OF ROME'S DOZEN METHODISTS AGAIN FILLS POCKETS THAT MORE MAY BE WASTED**

Rome, May 24, 1917.—The notorious American Methodist minister, Mr. Tittle—famous as a strong epithet, but it is justified—is announced to have returned to his place of ministry in the Via Venti Settembre, Rome, from a collecting tour of the United States, and he is said to have brought back with him contributions for his politico-religious war chest to the extent of some \$50,000, to found a school, not for the education of young American Methodists in Rome, but rather for the education in the American Methodist religion of young Roman Catholic children.

A CONSPIRACY TO ROB CATHOLIC CHILDREN OF THE FAITH

No one can prophesy with certainty about the socio-political-religious situation here after the War is over. Catholics, under the wise guidance and, it is not going too far to say, at the suggestion of a clear-sighted Pope, are quietly realizing that Catholic influence may be strong enough throughout the country to ensure the after-war conditions being, if not absolutely established, on sound, pure Catholic lines—which is perhaps too much to hope for—at least not straightly anti-Catholic or even as the expressive phrase goes here "a Catholic." But it is no secret for the typical "Secolo" and even the officially anticlerical "Idea Democratica" have announced that radicals are working keenly, but without publishing their policy or their operations, to get control of things in the confused state of affairs that may follow peace. And Mr. Tittle, co-worker with the atheists when there is a chance to scratch the Church, is girding on his armor for the campaign. It is rather like a man scratching St. Peter's with a pin, but it is none the less miserable work, this trying to rob Catholic children of their faith.

SCRIPTURED BY THE POPE

That is the principle of Mr. Tittle: robbing Catholics of their faith. For he knows as well as you and I do—or better, for he has been working at it for years without making much of a job of it—that if you take a Catholic here and rob him of his Catholic faith you leave him empty. And he cannot assimilate anything else. So he dies, religiously. Unless there comes a convenient earthquake to stir him up, when, thank God! he flies to the nearest church and falls on his knees before Our Lady. But there is no need for a correspondent to dilate on the principle of Mr. Tittle's and similar operations. His Holiness Pope Benedict sacrificed them in his speech on the Work for the Preservation of the Faith in Rome, a speech which some people took occasion to criticize, but all who knew Rome knew it was not directed against any honest Protestant who fears God and worships God honestly in his own way and his own church on Sunday morning, but against the conventicles here—and they abound—established solely for the purpose of robbing Catholics of the faith that is theirs and the only one that is any use to them.

THE TALE THE STATISTICS TELL

Once upon a time Mr. Tittle used to publish his statistics; he used to thank American Methodists for the millions they furnished him for the perversion of Catholics and announce the number of conversions. But the statistics turned round and bit him, as the following, culled from an old number of "Rome" shows. Lately he has banged his drum and filled his war chest without giving the outside world his accounts. "Fifty years ago the Methodists began to spend millions of dollars on the perversion of Italian Catholics, and every year since then they have been sending home highly decorative accounts of their success, but the simple truth is that they have failed utterly to make any permanent impression. In Italy and Italian Switzerland there are about 34,000,000 people (that is a year or two ago); and the Methodists among them, including both members and probationers, total exactly 3,449; Rome, which is well over the half-million mark, contains 266 members and probationers. How many of the 266 are Italians and how many of them are English, Germans, Americans, etc., we do not pretend to guess, but taking them all as Italians we reach some

interesting results. It will be found that the present Methodist following in Italy has cost about 7,000 francs per head; that the half million francs spent on Italian Methodism last year has resulted in a net gain over the numbers of the previous year of just 75 persons, which works out at 6,666 francs for every additional Methodist; that at the same rate of progress it will take 12,500,000,000 francs and 36,000 years to convert the Italian people from the errors of Popery to the light of Methodism.

No wonder Mr. Tittle ceased publishing his figures to the world.

TITTLE'S POLICY AND METHODS

Not very much has been heard recently about Mr. Tittle. But if he is going to come into the limelight again it is well to have a clear understanding of his policy and his methods. His policy is opposition to the Holy See and the Catholic Church, and among his methods, varied and numerous since the American Methodists entered Rome at the tail of the Italian troops in 1870, are open alliance with Italian atheists and, worse, with the "Asino," the scurrilous and blasphemous which are such that no Christian will touch it with a pair of tongs.

RELIGIONS IN ITALY

The statistics published recently about religions in Italy do not, unfortunately, specify the number of American Methodists; they confine themselves to "Episcopalians and Protestants," lumping all denominations. From them we find that at the beginning of 1916 the inhabitants of Italy were 36,546,437. Emigrants, 146,000 (in 1913 they were 873,000). As regards religions, 874,000, among them 315,000 women—a curious matter which requires some explanation—write themselves down as having no religion. "Evangelicals and Protestants" are 123,000; Jews, 34,000. All religions are thus categorized in Italy. You are a Catholic; if you are not a Catholic you may be a Jew, or a free-mason, or some sort of a Protestant—this latter as a religion being a discovery here of comparatively recent years. All sorts of people would enter into the class of "religionless"; Jews, who do not practice their religion, a rapidly growing class; nearly all who profess anarchical, socialistic or republican political ideas, and many returned emigrants from places where Catholic priests have not been able to get at them.

And among the "Evangelicals and Protestants" there are any amount of sects. The Waldensians are quite strong in the north and have two churches in Rome, where also there must be at least a couple of dozen meeting houses of Italian Baptists, Methodists and other connections. But of the Protestants included in the census many would be foreigners, and far the largest proportion in this category would be the ordinary visitor who goes to the Anglican church or the American church as a matter of course on Sunday morning and is far removed from Mr. Tittle. If he had to choose between Mr. Tittle and the Pope he would certainly go to a Catholic church—as indeed he frequently does when in Rome or elsewhere. When all these are taken from the 123,000 it does not seem as if the residue of American Methodists would be large.

WHAT IS TITTLE'S PROPORTION

But, after all, look at the proportions. Of the thirty-six and a half millions about three and one-third per thousand are Protestants of all sorts; twenty-two and one-half per thousand say they have no religion (until the earthquake comes); some write themselves down Jews; the remainder, something over 978 per thousand, openly profess themselves Catholics. But will Mr. Tittle publish his proportion of the three and a third?—New World.

**PAINTED FULL OF TONGUES**

On a July dawn last year, a huge quantity of dynamite and shells, stored near Jersey City, suddenly exploded. In the immediate locality the effects of the shock were considerable. Most New Yorkers, however, did not know of the accident until they saw the headlines of the Sunday-morning extras. But across the ocean the affair expanded to huge proportions. An English journal announced that a large part of the city had been reduced to ashes by the Germans. A yet more enterprising moving-picture manager displayed on the screen what was purported to be a picture of the ruins of the Woolworth Building. Anxious New Yorkers abroad wondered if ever again they would look upon their familiar domiciles. Rumor, painted full of tongues, had made an entrance, and for the moment occupied the center of the stage.

During the last few weeks Rumor has been stalking in our midst with a marvelous tale of a great defeat in the North Sea. Sixty American and English battleships had been sunk, said Rumor, and on meeting a more credible hearer, immediately doubled the number. The New York hospitals, Rumor continued, were crowded with wounded sailors who had been rushed for treatment three thousand miles across a sea choked with corpses. Rumor's authority was an old woman who had been allowed to visit her son in a Brooklyn hospital, or a sensible surgeon who shook his head, as one might reveal volumes, were his lips unsealed. The inherent silliness of these reports should have been their best

refutation. But they were not, and Secretary Daniels has issued a formal denial. "No such engagement has taken place," writes the Secretary. "The American fleet has not been in action. No ship has been lost. There are no wounded sailors or marines in any hospital. If disaster comes, no effort will be made to minimize it."

This plain statement is the hook that pulls Rumor off the stage. Meanwhile the Secretary's reference to "this campaign of rumor that is so plainly the product of disloyalty" may be pondered by some with profit. Rumors of this kind are not only disloyal, but the height of cruelty to those fathers and mothers who have bravely given their sons to the service of our common country.—America.

**THE DIGNITY OF SUBMISSION**

Stern necessity has made the soldier a very familiar sight these days. And you may have observed that he never passes by quite unnoticed. His goings and comings are not rated like the incidental transits of the mere civilian. Rather they are taken to be something like an event which one should not ignore, but should recognize by an admiring gaze, a complimentary word, or a salute. The frater, if a body of troops goes marching by. They are "our boys," and it is a brave sight to watch them swinging down the street, every movement instinct with youthful vigor and manliness. They are our protectors, strong and brave, trained to the minute, and ready to do their "bit" unflinchingly for God and country. But who, as he watches the passing of the troops, with all their arms and accoutrements, thinks of them as the slayers of our enemies? We put that thought away from our mind; we do not admire our soldiers under that horrible formality, because we cannot forget that our enemies are our fellow-men with hopes and fears and home and country, even as we have. The unjust aggressor must pay the penalty; yet we put away the thought that our soldiers represent the lawful exactors of punishment for wrong committed, and, explicitly at least, we admire them and honor them for other reasons.

In the end, we shall find that we mostly admire and honor the soldier, because we see in him the hero of duty. He is the man of unquestioning obedience to right authority. He has learned to forget himself, and to sacrifice his individual interests, his likes and dislikes, the better to serve the common good. Now, without discipline there can be no effective arm of defense, and discipline means obedience.

Parents may not always take kindly to their sons' enlistment in the service. But they never fail to be proud of the improvement made in their boys by a few months of training. The poise of mind and body has become so much finer. The lad no longer slouches, but walks like a man who has learned his worth, who knows he has an honorable place in life, and a high duty to fulfill. It is not a matter of small conceit, either. The young man may feel a little vain because he is admired, but that is a very venial fault. He has learned to be obedient, and to respect authority. He has learned to forget himself, and to sacrifice his individual interests, his likes and dislikes, the better to serve the common good. Now, without discipline there can be no effective arm of defense, and discipline means obedience.

**PERFECTION**

When Christian perfection is mentioned it is perhaps the majority of Catholics who think that a subject is under consideration which has no practical concern for them. They belong to priests, monks and nuns. And yet when our Lord spoke the words, "Be ye perfect," he addressed them to all his followers. To strive after perfection, then, is a duty incumbent on all Christians.

Not will this contention raise any protest when it is understood what is meant by perfection. We quote from The Fortnightly Review, (June 15), which in turn borrows its definition of perfection from Cardinal Newman: "We must bear in mind that what is meant by perfection. It does not mean any extraordinary service, anything out of the way, or especially heroic—not all have the opportunity of heroic acts, of suffering—but it means what the word perfection ordinarily means. By perfect we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound—we mean the opposite to imperfect. As we know what that imperfection in religious service means, we know by contrast what is meant by perfection.

sober thought. By the blessing of God, we have been a happy people. Our territory is immense. No land ever held so great a treasure of gold and grain. Prosperity has lured us on, musically enough, and has enriched us from her store of plenty. But, like every siren, she has her price. She did not stint milk and honey, she lulled us into carelessness, and into the dream that prosperity would never fail us. She has made us fussy, that whatever befell other nations, there would be for us no interruption of our pleasant afternoon of peace and material success. Perhaps only the rude shock of war could have roused us from our moral narcosis. But we are beginning to see how we went astray, and what is the cause of our erring. We are beginning to realize, as an eminent professor has said, that:

"We are a loose-minded and a loose-mannered people. Money-making and such things are the only things we take seriously. I share the conviction that the deplorable state of mind and behavior in no small measure the consequence of our fatuous custom of letting our young people go on the loose, instead of holding them to tasks, duty, discipline and achievement."

We are beginning to see that there is no dignity in treason, and no promise of good in those who oppose lawful authority. We are beginning to value the worth of obedience and loyalty as submission. We are beginning to realize that only the law-abiding man is the good citizen, and that the welfare of the country is in the hands of those who reverence our lawful governors. We are beginning to call things by their proper names, and to distinguish liberty from license. The conviction is growing with us that anarchy in all its forms is but a virulent kind of iconoclasm whose principle is first to smash something that sane men revere, and then, if needs be, to trample up a lame excuse for the smashing. Iconoclasm is an acquired taste, and an appetite is easily whetted. But then it requires no excellence in the chef to spoil a succulent chop, and a dunce with a bludgeon can ruin a masterpiece.

Since so much of the truth has come home to us, we must go further. Obedience is a virtuous habit. A habit is acquired by the frequent repetition of the same act. Obedience is a habit acquired with difficulty. Withal, nature has made it the foundation from which all true progress increases. Our boys and girls have hearts that they will be obedient to be self-willed and unruly. We cannot hope that they will be obedient citizens if they have never learned to obey at home. We can hardly expect them to realize the natural necessity and Christian dignity of honoring the law and its representatives if, during their most impressionable years, they have not been schooled in a well-ordered household. If they can do as they please at home, they will argue that they can do as they please anywhere. The home ought to be a seminary of reasonable submission and obedience. Parents are the natural superiors, teachers, and protectors of their children. Now, what are our parents doing in their homes to make their children realize duty, by word and example, the great truth that St. Paul urged on the Christians at Rome? "Let every soul be subject to higher powers; for there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. Render therefore to all men their dues. Tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor."—Francis J. McNiff, S. J., in America.

the Rosary well; be recollected; keep out bad thoughts; make your evening meditation well; examine yourself daily; go to bed in good time, and you are already perfect."

Is that all? you say. Yes, it is all—make an effort to do our daily duties well; if you make this effort, you are perfect, but it means that you are striving after perfection. And who would contend that we are not bound to make an effort to perform our daily duties well? Especially our religious duties? Actual perfection will come as a matter of course if this method is followed, and as a fruit growing naturally from the root of earnest and persistent endeavor.—The Guardian.

**VACATION DUTIES**

We give very little for the pupil who will part with his books and teachers as if the one were a task and the other an enemy. Books are beloved by the scholar, and teachers are venerated not so much for their parent ideas and their natural grace. So then let the children not fling away their books and eradicate the memory of their teachers. In vacation the teacher should be lovingly remembered. When the child has no set lessons, he should take thought on the hardships of the teacher. The poor man never slaves. During the school year, what a nervous strain it is to do the double work of a teacher—to keep order—and to impart knowledge. The teacher is the one takes, what care and intelligence the other. The nun never gets a vacation. She goes from one work to another. In the convent home she meets the old adage—to labor is to pray, and so she prays in work and word. In addition, the summer school engages her energies. She knows enough to know the need of constant study, and she takes every opportunity to develop her powers of mind.

The grateful pupil should then take time to make a contrast between himself and the devoted soul who never plays and never vacates her strenuous toil.—Catholic Columbian.

**CLEANSING FIRES OF WAR IN FRANCE**

EVIDENCES OF CONVERSION OF FRANCE ARE FOUND IN MOST UNEXPECTED CORNERS THESE DAYS

In most unexpected corners does one find testimony to the return to religion that the War has wrought in France. Writers, themselves strange to the promptings in the hearts of the men of the trenches that bring them again to the feet of the Crucifix, behold these conversions and simply wonder. But no one who is in touch with military life, even with civil life, in France to-day can remain blind to the fact that the fires of war, fires that there have burned with raging fury, have cleansed the nation of its greatest shame. In Dumb Animals, a magazine of the Humane Society, a contributor, Edw. Fox Sainsbury, writes from Paris under the date of March 29, 1917:

"The war has not been all evil. Its horrors, crimes, cruelties, its terrible hosts of death, its hundreds, nay thousands of millions of lost treasure, its demoralizing influence on civilian and soldier, all these evils have a counterpart in the heroism, self-sacrifice, pure patriotism and usefulness which have been so conspicuous, and which, when peace once more blesses the world, will, we believe, bear good fruit. It is only natural that religion should be affected in a very large measure while practically the whole manhood of France has been for over two and a half years in death grips with the enemy. The Poltu, the hero and pride of his country, the hero in trenches had time to think and consider his former attitude towards the religion he once flaunted. Beginning by doubting the justice of his former views, and coming in touch with the men for whom he formerly professed contempt, often even hatred, his doubts have become conviction and to-day he frankly admits his error. The Clericals no longer are his pet aversion. The clean living comrades, always ready to help, always at hand to speed him on his way to a heaven he formerly disbelieved in. He has long since seen the folly of attributing to the Clericals, his former arch-enemies, an imagined conspiracy to rob him of his freedom, to hold the masses in thrall by preaching a religion he once believed to be an impossible and unworthy of credence.

"Although France has had its periods of unbelief, when we say of its people, for religion never dies, though for a time eclipsed. A remarkable fact tending to show the return of faith in 'La Grande Nation' as it once proudly proclaimed itself to be, is that twelve years ago the ministry of that day consisted of some fifteen members, eleven of whom were declared agnostics, three figured as Catholics, but one was a 'preaching' Catholic. To-day the greater number of the present ministry are not only good Catholics but practicing ones. In the army it is the same. Distinguished generals set an example by observing their religious duties and giving opportunities for their men to do so. In all ranks men are no longer ashamed to be seen going to Mass as they

formerly were. Nowadays men crowd around their priests when Divine help is sought.

"In this terrible struggle the priest—fraternity—a self-sacrificing heroism beyond all praise, beyond all belief. When General Joffre wanted men to carry out a difficult and dangerous mission at the front he said: 'I generally employ priests.' Over two thousand of these devoted men have given their lives in witness to that love of God and country. From end to end of France religion has become sacred. A new all the orgies of blitherhood that have stricken the dear Motherland. That so gifted a people as the French should once more embrace the faith they had in a great measure abandoned, and the spectacle of crowded churches filled, as we know, to the very doors, is a comforting fact from which legitimate hope of a better future for the nation is permissible."

**CATHOLIC DUTY**

Hilaire Belloc, famous Catholic writer, is a member of the Catholic Truth Society. That society met in the Cathedral hall, Westminster, England, recently. Somewhat pessimistically, Mr. Belloc said that Catholicism was making no progress in England. However, he thought the Catholic Truth Society was responsible for keeping the Church in England from losing entire hold.

"Therefore," he concluded, "I shall with increasing gloom continue to do my work in connection with it."

An English report of his speech reads: Mr. Hilaire Belloc put forward with some apology for presenting a purely personal point of view a somewhat pessimistic outlook on Catholic progress in England. The problem before Catholics in this country was unique, with the exception of that before the Catholics of Holland, only Holland was a small country—lived entirely surrounded by a community not only non-Catholic, but anti-Catholic in its preconceptions. Things which were commonplace in other countries were in England hardly ever mentioned. The war between the Catholic Church and Freemasonry; who heard it? The priority of the family to the State, which every Catholic felt instinctively; he never saw it advanced. It was taken for granted that the State was prior to the family and that a parent had a very small right over his own child. You did not find Catholic history, even in the hands of Catholics. Mr. Belloc related with sardonic humor his own experiences in this connection, saying that when he was at Oxford there was not a Don there who had read a word of St. Thomas Aquinas, and few had even heard his name. When a Catholic mind advanced a proposition near enough to the Church to be clear, it was received with distaste and the speaker was pool-pooled as having a "geometrical" mind. We are surrounded by the anti-Catholic atmosphere, and the problem was how to maintain, let alone how to extend.

Mr. Belloc then referred to two things inherent, by the providence of God, in the Catholic body, the former being the exclusion of heresy, the preservation of unity, and the keeping pure and clear the teaching of the Church; the latter the age-long persistence in converting the world. Those two characteristics were with Catholics in general, both bad and good. The former he could not deal with; the latter concerned them all, because they could not help being witnesses all their lives. They could not help their Catholicity being exasperated by the views advanced by those outside. Like potassium in water, it began to fizz at once. How were they to be satisfied under their very peculiar circumstances. He made the personal confession that he had supposed the thing was impossible, the struggle was no longer possible, but they were swamped. Look at that great stroke, and ending, he might say, with Manning. Their society was no larger today than then. The essential teaching of the Catholic Church was not getting a stronger hold, but apparently a weaker one, while Protestantism was getting stronger, not weaker. Mr. Belloc then said that after answering in the negative he had always begun again. After giving a picture of the exasperation caused by such things as the fact that our priests were looked upon and classed as the clergy of one of the many conflicting sects, he pointed out a corrective to the extreme point of view he had put forward. Faith had always been propagated by the appeal to the individual. It got to the mass later. This was true from the Church's foundation. There they came to the function of the Catholic

Truth Society. It dealt in its publications with specific points of doctrine, history, discipline, and what in his own view was more important, bore witness in them to the Church's general attitude towards human society. It was with this latter function that he was himself concerned, and the little he had written had been on those lines.

His bare witness to the evidence of the working of the society, in the very large field covered by its pamphlets one had the fact that every one of the pamphlets was read. He himself saw it continually happening. Remarks were constantly being made with regard to the Catholic position, both general and particular, that had clearly proceeded from some one of the society's pamphlets. Paradoxical as it might sound, he thought it almost as important that Catholics as by non-Catholics, because the mass of our own people did not know what ought to be said on points as they arose. The mass that Mr. Belloc ended on was the value of the society's work, in spite of his own pessimism. "Therefore," he concluded, "I shall with increasing gloom continue to do my work in connection with it."—Catholic Bulletin.

**STANDING THE TEST**

"While the Socialists are taking down the flags of the country and opposing the government in every way, and while the Knights of Luther are in hiding, Catholics are loyally doing their duty by their country," says the "True Voice." "The day when patriotism is put to the test is here; and behold the contrast! Those who in times of peace busied themselves with making charges of unpatriotism against Catholics are now lurking in their hiding places or tearing down American flags, while Catholics are supporting their country with all the means at their disposal, and offering their lives as a sacrifice on the altar of patriotism. The people of America can judge who is loyal and who unpatriotic by the action of men when the real test of patriotism comes. The so-called patriotic societies are not volunteering for service. Catholics are volunteering in such numbers as to attract the attention and the praise of secular editors. They can leave to Socialists and their kind the notoriety attaching to tearing down flags and cursing the government. That is not their brand of patriotism. Where sacrifices for country are to be made they will always be found in the front rank. In times of peace they are not denouncing their fellow men and seeking to create unjust suspicions of their patriotism; but in time of war no one dare question their patriotic devotion to the country that shelters them."

No human idea of God, or of God's love, would have been able even to conceive this splendid stretch of God's power,—the Holy Eucharist! In a Catholic land, the Blessed Sacrament is first and foremost. For it, great churches rise; for it, precious tabernacles, costly vessels, are provided.

**FATHER FRASER'S CHINESE MISSION**

Taichowfu, China, Nov. 26, 1916

Dear Readers of CATHOLIC RECORD:

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

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

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FIVE MINUTE SERMON

REV. F. P. HICKRY, O. S. B. SIXTH SUNDAY AFTER PENTECOST

THE HOLINESS OF THE CHURCH

"A glorious Church, . . . holy and without blemish." (Eph. v. 27.)

The second mark of the Church of Christ is its Holiness. And this character it has derived from its Founder; has perpetuated by the means of being holy, with which He endowed it; and this mark is its glory, witnessed to and proved by the sanctity of the lives of so many, who have been steadfast to its faith and doctrine.

The Founder of the Church is none other than God made man, Christ Jesus our Lord. He, before Whom the four living creatures, resting not day or night, exclaim: "Holy, Holy, Holy, Lord God Almighty." (Apoc. iv. 8.) He is the Founder of the Church, and His merciful object in founding it was to make it holy, and endow it with the means of making the souls of men holy, sanctifying and saving them.

Yes, men say, He did that when He redeemed us, and blotted out the handwriting against us. What need, then, of the Church?

The mission and work of the Church is to apply the effects of the Redemption to the souls of men. If this continued application were not necessary, why did its Divine Founder not only redeem by His Death, but perpetuate His Redemption, by instituting the Holy Sacrifice of the Mass? And saying, "Do this in remembrance of Me," did He not bequeath it to the Church as the great means of holiness?

Yes, my dear brethren, in our Church, the home of our souls, there is every means and requisite to make us holy, and their efficacy is derived from the Precious Blood of Christ. These means are the Sacraments of the Church.

The little child is brought to the font; the waters of baptism wash away original sin, and at once it is a child of God, signed and sealed heir to the Kingdom of God. It is made holy. Later on the stripping and the maiden are anointed with chrism in confirmation to strengthen them and keep them holy. And through life, how many times—seven times, or "seventy times seven times" (Matt. xviii. 22) as our Lord said, does the poor sinner, who has fallen, come to the sacrament of penance? He is there forgiven, his soul is cleansed by the power of the Precious Blood, he is made holy once again.

And, day by day, the Holy Mass is offered up, the bread and wine changed into the Body and Blood of Christ. This is the holiest doctrine and the holiest practice in the Church of God. What sanctified the souls of men? The sacrifice of the cross. What continues, then, to sanctify them but that same Sacrifice, the Holy Mass, which, as the Catechism teaches us, "is one and the same Sacrifice as that of the cross, inasmuch as Christ, Who offered Himself, a bleeding victim, on the cross to His Heavenly Father, continues to offer Himself in an unbloody manner on the Altar, through the ministry of priests." And at the Mass, the faithful can communicate, can purify and fortify their souls, by receiving the Body and blood of Jesus Christ. This is "the memorial of His wonderful works," (Ps. cx. 4.) the Almighty's highest effort to make us holy.

This, then, is the work of holy Church. Who are we to talk of being redeemed once? Are we so innocent and holy throughout life? Do we never fall into sin? Have we never been unfaithful to God? "If we say that we have no sin, we deceive ourselves, and the truth is not in us," (1 John i. 8.) So the work of the Church is to watch over us, care for us, cleanse and nourish our souls, as a mother does her child. Our holy Mother the Church we call her. We understand about our bodies, that they must be fed and clothed, and diseases checked and weaknesses strengthened, not once, but continually all through life. But our soul! Oh, it was redeemed once, what matter how foul a life we have led since, no matter the vile habits we have fallen into, no matter the burden of grave and awful sins dragging us to destruction!

The Church would have failed in its holy mission, if it allowed its children to live like this. To make us holy is its work. It has every means necessary from the hand of God, its Founder, and as long as the world shall last, it will be found ministering to the souls of men.

The Church holy yes, in its Founder, and in the means of holiness bestowed upon it. But look around, see the number of careless, indifferent, even bad Catholics, and how can one say the Church is holy? By its children let it be known.

My dear brethren, do not be misled by talk like this. Yes, there are bad Catholics, and they are bad, just because they neglect the means of holiness so kindly offered them by the Church. It is not the Church that has made them bad, but their own wilful disobedience to the Church, neglecting the holy Sacraments, despising the Presence of their Lord upon the Altar that has made them what they are. But even for them there is holiness in the Church, if they will return to it repentant prodigals.

But their bad example is far more than atoned for by the holy lives of the subjects of the Church, who in all ages and in all lands have been devout, obedient, and loyal to the

Faith. Even now, how many throughout the world are leading careful, faithful lives, using the means of holiness afforded them by the Church. And it is not a weary, lonely life that they are leading. They are working before the eyes of God. They know that He reads their hearts, and sees their patience, and their love, and their pure intention, doing all for Him. To the world they seem the same as others: before Heaven they are the holy ones of God. And their hope and courage are buoyed up by looking at the example of the Saints who have gone before them. The Saints, the heroic men and women, who have been witnesses, in every age and in every country, to the holiness of the Church, whose children they were. And if their lives reflect the holiness of the Church and give glory to it; remember to each one of us the same Church offers the same means of holiness. To use those means and become holy, or to neglect those means and be lost, depends upon ourselves. We have free will, we can choose for ourselves.

Prayer, after the Sacraments, is the great means of holiness. Let us pray, then, pray daily, pray earnestly for a good will to use all these means with such diligence and perseverance that we may become holy children of the Church, that "glorious Church . . . holy and without blemish."

TEMPERANCE

THE POPULAR MARCH AGAINST THE SALOON

A Springfield business man whose duties carry him to all the principal centers of the Northwest, West and South has been powerfully impressed with the growth of temperance sentiment and action. Year by year he has seen the dissatisfaction with the saloon as a community asset steadily enlarging until results have been achieved that command the attention of the country. This change has not been emotional on the lines which begot the Washingtonian movement of long ago and inspired the oratory of John B. Gough and his successors, but has had its origin and strength in practical business considerations. As an economic factor the saloon is being recognized as an undesirable element which does not contribute anything of advantage to the common cause.

The oratory of prohibitionists has played small part in this change of opinion. The local traveler found that the economic factor had taken hold of the minds of leading citizens of localities visited who were pushing against the saloon because of their belief that their city or State would be better off without it. Long ago railroads and other employers of labor began to put the ban upon employees who indulged in liquor. No this public recognition that it impaired efficiency has helped to impress the general thinking. Indeed, our traveler reports that for a long time back the saloon issue has been quite at the front in the talk of his customers. It was always introduced before his visits ended. This helped to establish in his mind the fact that a social change was in progress, whose results have been placed in large evidence on the map of the United States. The contrast between the trend of opinion and the pioneer days of the West is very striking, of course. The period of the "bad man" who shoots up towns has gone into history.

Another phase of the situation has impressed this man in his first-hand contact with this period of transition as it relates to the saloon. The trouble which Baltimore has experienced through an influx of undesirable citizens who left Virginia because it has gone into the column of dry States, he has heard of elsewhere. Where the local sentiment against the saloon is strong enough to command the enforcement of the law, it has followed that men and women accustomed to its ministrations do not care to stay, and in due course a considerable portion of them move on to some locality where the saloon flourishes. This is obviously to the advantage of the place of exodus and undesirable for the places to which these people go. If that which has occurred in Virginia has been duplicated in anything like the same degree elsewhere, there must have been a great shifting of undesirable to the cities which remain wet. The first effect of such an influx, as in the case of Baltimore, has been the need for greater vigilance on the part of police departments. — Springfield Republican.

DON'T BUY BY THE COVER

"Writing of Catholic publications and Catholic reading we are reminded of the fact that the Catholic public is often really victimized in this very matter," says the Catholic Universe. "Books are made up out of old materials, a few facts are added on cognate subjects of present interest, the volume is handsomely bound, and an agent goes about the country selling the book, receiving payments in installments and making 60% on his sales. Such books, containing a table and a little read; an incense of installments is laid on the buyer; he pays twice as much as ought to be asked for the book and the sale of really valuable and much cheaper books is prevented. We have seen handsomely bound Bibles bought for fifteen dollars and twenty dollars, and solely used for an ornament, by poor people who could

surely have made much better investment in reading matter. What we say of Bibles may be said equally of certain ponderous volumes containing the life of the Blessed Virgin, etc. Of course these are grandly useful books in themselves but when so gotten up as to be unavailable except for ornament, and when creating an obstacle to the purchase of books more easily and more generally read, they do not serve Catholic interests."

SCANDALIZING THE LITTLE ONES

"Why are you priests so insistent," an anonymous correspondent recently inquired, "on keeping Catholic children in Catholic schools? I am a devout Catholic myself, but like many other good Catholics, send my children without scruple to non-Catholic schools."

The "devout Catholic," figuring occasionally in our newspapers, is a being curiously and fearfully mad. As a rule, he is in a state of chronic revolt against the Church. He adopts the singular policy of proving his devotion to the Faith by slandering its official teachers, or by doing his puny best to tear down what the Church builds up. Generally he possesses an abysmal ignorance of Catholic belief and practice; much of his correspondence he concludes with his self-assigned title, suppressing for reasons of humility, his illustrious name. Sometimes he masquerades as a "broadminded Catholic" or an "educated Catholic," realizing no doubt, the serious need of somehow proving the breadth of his intellect and the general tremendousness of his mental equipment.

CATHOLICS REAL AND FICTITIOUS But my anonymous correspondent is in error in believing that good Catholics entrust their children, by choice, to non-Catholic schools. In the absence of extenuating circumstances, of which the Church is the proper judge, parents who send their children to non-Catholic schools are, by the very fact, not good Catholics, but disloyal and disobedient Catholics. "Good" Catholics make every effort to "think with the Church," and according to the Church's thinking, expressed, for instance, in the Baltimore Decrees, and in countless episcopal pastorals, the only safe place for the education of the Catholic child is the Catholic school. "Good" Catholics gladly sacrifice many things, their real necessities at times, to safeguard their children against the perils to faith and morals so common in a society which is fast persuading itself that it can get along better without God than with God. They know that this necessary training can be had, ordinarily speaking, only in a Catholic school. They also know that an account of the care they have given their children will be exacted before the judgment seat of God. Therefore they gladly choose the Catholic school for their children. These parents are in truth "devout Catholics"; our anonymous correspondents obviously have no claim to the title. German silver is not silver and fool's gold is not gold. Neither are they even passable Catholics who condemn their children to non-Catholic schools, when they might easily place them in institutions where the name of Jesus Christ is revered, and not, as in the secular school, forbidden.

THE WORDS OF CHRIST

In many cases, moreover, if not in all, they may be thought of the objects of one of the most terrible maledictions uttered by the lips of the Saviour of mankind. He said of Judas, that it were better he had never been born; for those who place the little ones of His flock in the occasions of evil, He reserves a punishment compared with which the death of the body is as nothing. "And Jesus calling unto him a little child, set him in the midst of them, and said: 'he that shall receive one such little child in My Name receiveth Me. But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.'"

Does this condemnation apply to parents who freely send their children to schools not conducted in His name, schools in which God has no part?

THE DUTY OF PARENTS

By the law of nature, parents are strictly bound to care for their children. This obligation is by no means fulfilled by providing for the child's physical and mental welfare. Entrusted by the Almighty Creator to the guardianship of father and mother, the child is no mere entity of time, capable of mental and physical development within certain limits, but a being truly made to the image of God. He has an immortal soul essentially differentiating him from the brute beast; his destiny reaches far beyond the narrow bounds of time and space. He comes from the hand of God; he must, after the period of his earthly existence, go back to God, to live through an eternity of happiness or pain. The choice between good and evil is within the power of his free will, cooperating with the grace of God, but the line of his choice is deeply influenced by his early environment and training. In the intention of the Church, every home should, therefore, be a sanctuary, and every father and mother a minister of grace, turning the unfolding mind of the child to thoughts of its eternal destiny.

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DELEGATING THIS DUTY

In the present constitution of society, this priestly office is delegated in part to the school. For the time being the instructor shares the duty and the authority of father and mother. Parents, therefore, are strictly bound in conscience not to delegate any part of their duty or authority to any who are either unable or unwilling to watch over the spiritual as well as the physical and mental welfare of their children. If parents are careless or indifferent in sharing an authority which by the law of nature belongs primarily to them, not to the State, they fall grievously in their duty to their children. It is clear then, that except for grave reasons, approved by the proper ecclesiastical authority, a Catholic parent may not give the child into the keeping of teachers who are obliged by law to exclude even the most casual instruction in supernatural religion. "Their angels in heaven always see the face of my Father," said Our Lord of the children He had gathered about Him. But the secular school, unconcerned with life's most important interests, has nothing to teach the neglected child of the angels, of God, its last end, of Heaven. For "secularized" education, narrow in concept and in its practice, knows nothing of these things, except, perhaps, that they are "sectarian teachings" to be avoided in the class room quite as carefully as profane language.

THE CHILD AND THE FAILURE

The enemies of religion understand the importance of the receptive, impressionable years of childhood far better than many a Catholic parent. In himself small and feeble, as Pere Garand remarks, the child "is destined to be all. He is the future. He is the family, society, the Church." And it is equally true that the child of to-day may be the outcast of the next generation, a wrecker of all family ideals, a fanatic with hands impotently raised against the Church of God. Our enemies realize, and act upon their realization, that in securing the child, they secure the future. It is this reason precisely which has dictated the complete secularization of education in France, and which through the indifference of the American public, nominally Christian, bids fair to encompass a like result in our own country.

"SECULARIZING" EDUCATION

"Secularization" is the word of the hour. We have secular education, secular charity, secular churches, and a secular State. Small wonder, then, that we also live in a society, worldly in the Scriptural sense, a society that finds God an unpleasant memory or a curious myth, and deems His commandments an unwarranted restriction upon the freedom of the individual to work out his own destiny. This is the world which our children must soon face. Are we preparing them to pass through it unscathed, by entrusting them to schools whose highest religious effort is the furtive admission that any religion is good if one finds it helpful? Plainly, this miserable principle means the substitution of a primitive form of pragmatism for the acceptance, binding on every human creature, of a supernatural revelation. Can the Catholic parent who freely subjects his child to schools ruled by this base spirit, escape before the judgment seat of God, the condemnation of those who "scandalize the little ones that believe in me?"—Paul L. Blakely, S. J., in America.

COMING "TO THEIR OWN AGAIN"

Dr. Arthur Anderson Martin, a Protestant physician from New Zealand who joined the first British Expeditionary Force, tells in his interesting war-book, entitled "A Surgeon in Khaki," how the Sisters of France have "come to their own again," and pays the following enthusiastic tribute to their efficiency and devotion:

"The nuns at this hospital [Bethune] were simply splendid all through, and I can quite understand how the religious Sisters have come to their own again in France. From the earliest times and up till about eight years ago all the nursing in the French hospitals was done by Sisters belonging to the various Religious Orders. Then came one of the big political upheavals for which France has been so noted in the past, and the nursing Sisters gradually disappeared from the hospitals, owing to the hostility of the State to the Church and all connected with it. The nursing Sisters of these Orders were at the time of this change well-trained medical and surgical nurses. As they were no longer able to exercise their professional skill, and no more of the younger nuns were

trained in nursing, it followed that on the outbreak of War only the older nuns were capable of undertaking skilled nursing in the many hospitals. The demand for nurses was a clamant one, for there were the beginning of the War there were large casualties. It was said that the nursing by the lay sisters who succeeded the religious Sisters was not of such a high order as in the old days owing to the absence of the strict and rigid discipline, the very fiber of the life of a Sister in religion. I have heard this both from French surgeons and from visiting British surgeons. . . . It was at this critical phase that the Franciscan Sisters, and the Sisters of other Religious Orders, quietly took their places beside the wounded French soldiers. Just as quietly they opened up their convents, churches, and buildings, warehouses, chateaux, cottages, railway waiting rooms, and turned them into hospitals for the wounded and sick men. Working tirelessly night and day, knowing no fatigue and shrinking from no task or danger, and glorying in their mission, they performed marvels. The younger Sisters were put to subordinate nursing duties, and so rigorously trained by the elder ones in the principles of nursing. . . . I do not think that any future government of France will ever dare to oust the religious Sisters from the hospitals. These quiet-voiced, simple-robed women, carrying help and compassionate pity in the welter of blood and slaughter, have come 'to their own' again."

The "lay sisters" Dr. Martin speaks of were the secular nurses, it should be explained, who took the place of the banished religious, but whose professional skill was not found to be of such a "high order" as was that of the Sisters they supplanted. To the thoughtful Catholic, however, there is nothing particularly remarkable in the spectacle that so impressed the "Surgeon in Khaki." For those noble French Sisters are simply doing now what the Church has been doing all through her history. The gift of irresistible energy and resourcefulness is hers, and nothing can keep her from exercising the Divine mission of teaching, healing and reconciling. If the Church's enemies refuse to let her undertake this work or that, she will meekly turn to another. If she is driven out of a country, she stands just beyond the frontier, and seizes the first opportunity to return and minister to the dire needs of those who banished her. If the Church is not allowed to teach, she will nurse the sick. If she is not permitted to preach to Catholics, she goes forth to evangelize the heathen. The Catholic Church is the only institution in the world that can always afford to bide her time and be patient, for against her, according to the Divine promise, the gates of hell shall not prevail. Not only in France but everywhere else as well, the Church will "come into her own" at last.—America.

THE UNBELIEVER

"John Ayscough" (Monsignor Bickerstaffe-Drew) is the kindest of philosophers, but even he has a rather sharp word to say about the man who poses as an unbeliever. He asserts: "The great majority of those who profess to be unable to believe are taken too seriously. They are encouraged to regard themselves as terrible creatures, gloomy, tragic familiar of Satan, when they are only his Jack-in-the-boxes and tin whistles. Such figures as they are intellectually are best reformed by the laughter their oddity suggests.—Sacred Heart Review.

HEED THE WARNING

"At the beginning of the vacation season the warning is given to Catholics not to go off to some place where there is no resident priest," says the Catholic Columbian. "Abundant rest and recreation can be found in localities where there is opportunity to hear Mass on Sunday and to receive the last Sacraments in case of sudden illness. In serious matters it is criminal to take unnecessary risks."

Sorrow's best antidote is occupation.—Young.

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CHATS WITH YOUNG MEN

IF YOU WERE BUSY
If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

USE THE PRESENT
Always at some future time it is
our intention and expectation to be
what we are not today—to be better,
differently, to make more of our lives
and work.

OUR BOYS AND GIRLS
THE BOY WHO TRIES
The boy who wins is sure of praise,
And yet I somehow prize
Through stress of dark and cloudy
days
The gallant boy who tries.

OUR BOYS AND GIRLS
THE BOY WHO TRIES
The lad whose valor hold its own
In presence of defeat,
Who falls and rises makes no moan
In dust, or cold or heat.

OUR BOYS AND GIRLS
THE BOY WHO TRIES
A thousand praise the boy who wins,
But twice ten thousands rise
Beyond this world of clamorous din
To praise the boy who tries.

OUR BOYS AND GIRLS
THE BOY WHO TRIES
The following beautiful incident is
related in the "Chroniques du Car-
mel": A Christian named Joseph
Gemonat, was on his journey toward
Baghdad. He passed through the
desert of Killa, in which there were
many lions. Whilst nearing Samona,
Joseph suddenly heard the roar of
the dreaded beast, and in another
moment saw it furiously rushing
toward him. The poor traveler
abandoned all hope of escape, and
his horse stood and shook with fear.

OUR BOYS AND GIRLS
THE BOY WHO TRIES
There is a great hole or well near
the River Suir, always filled with
water, whose depth no man has yet
fathomed. Near is a castle, which
in olden times belonged to a power-
ful chief called Neal Mor. One day
while his servants were saving the
hay, a violent tempest of wind and
rain came on, which quite destroyed
the crop. Then Neal Mor was filled
with rage, and he mounted his horse
and drew his sword, and rode forth
to the field; and there he challenged
the Lord God Himself to battle.

OUR BOYS AND GIRLS
THE BOY WHO TRIES
The conversion of Ireland was
effected without bloodshed. The
Apostles of other nations had to
suffer the sword for their blood before
it bore fruit in the hearts of the people.
"The blood of martyrs is the seed
of Christians." The pioneer mis-
sionaries of America and of China,
as well as the first Apostles of Con-
tinental Europe generally sacrificed
their lives in the cause of Christian-
ity before their labors were crowned
with success.

OUR BOYS AND GIRLS
THE BOY WHO TRIES
But to the honor of Ireland be it
said that her children were never
stained with the blood of martyrs.
St. Patrick gained over them a blood-
less as well as a rapid victory.

OUR BOYS AND GIRLS

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THE BOY WHO TRIES
The conversion of the nation bore
abundant fruit. So numerous and
so flourishing were the religious in-
stitutions which sprang up on the
island that it has been justly called
the "Island of Saints" (Insula Sanctorum). The venerable mon-
uments scattered over the country,
and imposing even in their ruins,
attest the splendor of her ancient
churches and monasteries.

THE BOY WHO TRIES
Ireland deserves also the title of
Island of "learned men," (Insula
Doctorum). During the Fifth, Sixth,
Seventh and Eighth Centuries,
Europe was devastated by hordes of
barbarians who rushed like a torrent
from the north, carrying with them
ruin and devastation everywhere.
The Goths and Vandals invaded
Italy. The Saracens overran Spain.
The Anglo Saxons took possession
of England, routing the native Britons.

CARDINAL GIBBONS ON ST. PATRICK AND HIS WORK

In his profoundly interesting pair
of volumes devoted to "A Retros-
pect of Fifty Years," His Eminence
Cardinal Gibbons has a special
chapter on "The Apostolic Mission
of the Irish Race," in which the
almost miraculous Avator of St.
Patrick on Ireland is dwelt upon in
most impressive periods, as to its
significance in the province of his-
torical development and the theory
of the eternal fitness of things and
the choice of instruments by Divine
Wisdom, among the multitudinous
races of mankind, by which to carry
out His mighty plans.

The Catholic religion is as intima-
tely interwoven with the annals of
Ireland as the golden threads which
are interlaced in a garment of cloth.
And as the fibres of the gold give
beauty and brilliancy to the tissue,
so the ecclesiastical annals of Ire-
land, intertwined in her secular his-
tory, impart to it a thrilling interest
and brighten every page.

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ful, warm air heat—and plenty of it.
When installed, according to plans
furnished by our heating engineers,
it is guaranteed to give absolute sat-
isfaction. Write for free illustrated
booklet.

Children of Erin, whatever may be
said of Irish misrule, which has led to
so much forced emigration, adore in
silence the mysterious providence of
God who has been pleased to make
you the instrument of His mercy in
the propagation of the Gospel
throughout the land! Say with
Joseph banished to Egypt: "It is not
by the counsel of men that we are
sent hither, but by the will of God,
Who hath made us His humble
agents in the salvation of souls."

THE SLANTING TEETH PREVENT GUMS
This special patented comb with the slanting teeth, and the handle to fit the hand, is the only one
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it directs the hairs onto the cutting blades at exactly the correct angle, so get a perfectly smooth and
even hair cut. You can't go wrong with a Duplex. It Won't Let You.

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R. P. Gough, Toronto; A. E. Corrigan, Ottawa.

USE OF INFALLIBILITY
St. Paul says in one place that his
apostolic power is given him to edifica-
tion and not to destruction. There can
be no better account of the infallibility
of the Church. It is a supply for
a need, and it does not go beyond
that need. Its object is, and its
effort also, not to enfeeble the free-
dom or vigor of human thought in
religious speculation, but to resist
and control its extravagance.—Cardinal Newman.

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50% CASH GIVEN FOR THIS AD.
The Duplex Automatic hair cutter
Price to introduce only \$1.00
WORTH \$5.00 COSTS \$1.00

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Prompted by the desire that the public shall
be thoroughly informed as to the composi-
tion and dietetic character of Coca-Cola, the
Company has issued a booklet giving a de-
tailed analysis of its recipe which is as follows:

- Black tea—1 cupful (5 fl. oz.) 1.54
Green tea—1 glassful (8 fl. oz. exclusive of ice) 2.02
Coca-Cola—1 drink, 8 fl. oz. 1.21
Coca-Cola—1 drink, 8 fl. oz. (bottlers) 1.12

From the above recipe and analysis, which are
confirmed by all chemists who have analyzed
these beverages, it is apparent that Coca-Cola
is a carbonated, fruit-flavored modification of
tea of a little more than one-half its stimulat-
ing strength.
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HOME BANK ENJOYS STEADY PROGRESS

The Home Bank of Canada has enjoyed steady and substantial progress during its past fiscal year to May 31, 1917. Assets of the bank show a gain of over \$5,000,000 for the year, and now stand above the \$20,000,000 mark, and the liquid or immediately available assets are in excess of \$10,000,000, equivalent to 53 per cent. of the liabilities to the public.

This indicates that the bank has been placed in a comfortable position, and with its organization and business in such good shape should be able to report further growth and expansion from year to year.

The Home Bank has right along advocated before the Canadian public practical plans for thrift. That these campaigns have had beneficial results for the bank as well as for those who are saving their money, is reflected by the marked increase in deposits, this amount now standing at over \$12,000,000, as compared with \$10,139,735 at the end of the previous year.

There has also been a marked increase in deposits by, and balances due, to Dominion Government, these having advanced to \$3,360,355, as against only \$500,000 last year. The largest proportion of the increased assets are maintained in liquid form, and during the year the bank has been able on all occasions to carry out its full share of all Government financing.

The principal changes in the liquid assets include Canadian municipal securities and British, foreign and colonial public securities, other than Canadian, these now amounting to \$1,211,450, against \$551,067 last year. Dominion and Provincial Government securities, \$891,000, while nothing was reported under this heading in the previous year.

Owing to the special attention the bank gives to the requirements of the grain trade in the west, a special account is this year shown indicating demand loans in Canada secured by grain and other staple commodities, to the amount of \$1,451,888. The call and short loans amount to \$1,173,949, and this, with the amount against \$217,050, as compared with \$129,406 in the previous year. The profits added to the balance of profit and loss, brought the total amount available for distribution up to \$259,850. After the payment of dividends and making special provision for tax on note circulation, and subscriptions to Red Cross, Patriotic and other funds, the balance carried forward amounted to \$140,239, as against \$42,790 last year.

Mr. M. J. Haney, president, in his address, also dwelt particularly on the financial assistance which Canada should provide for peace preparations, expressing the view that the Dominion should be made the factory of the world.

"Canada has passed from a trading post to a nation within the Empire," said President Haney. With her magnificent agricultural lands in every province; her timber, and untold areas of coal and iron; her nickel, silver and gold, and furthermore, the greatest asset in her water powers in every province extending from the Atlantic to the Pacific, this country of ours should be the factory of the world. We should manufacture our raw materials and export the manufactured article. To do this, we first must have faith in ourselves and our country and the courage which will inspire confidence in those who will come to make Canada their home for themselves and their descendants.

We must provide increased transportation on land and the Great Lakes. Above all else, we should make every effort to establish firmly a Mercantile Marine on the ocean to carry Canadian manufactured products to the world's markets.

In view of the improved position of the Bank during the past year and the expansion looked for in the future, it was decided to add to the Board of Directors. Hereafter the Board will number nine instead of eight as previously. The new director or elected was H. J. Daly of Toronto, whose position as general manager of the National Cash Register Co. of Canada puts him in close touch with the rise and fall in commercial conditions throughout the country.

The other directors were re-elected. The Board now consists of the following: Brig.-Gen. James Mason, hon. pres.; M. J. Haney, C. E., pres.; R. P. Gough, V. P., A. Claude Mac-

donnell, M. P., H. J. Daly, all of Toronto; J. A. O'Brien, Rentfrew; C. A. Barnard, Montreal; Thos. A. Crerar, Winnipeg; John Kennedy, Swan River, Man.

CONFESSION

HAS ALWAYS BEEN A FACT IN THE CHURCH

By Rev. H. C. Hennell, Madison, Wis.

In the oldest and best known platform of Christian faith, the Apostles' Creed, we profess that we believe in the "forgiveness of sins."

In the western chapter of the Gospel of St. John, we find recorded the means which Jesus Christ Himself established for the forgiveness of sins under normal, ordinary conditions.

On the very day of His Resurrection, Easter Sunday, Christ appeared suddenly in the midst of the Apostles and said: "Peace be with you." "And when He had said this, He breathed upon them, saying: 'As the Father hath sent me, I also send you. Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven and whose sins you shall retain they are retained.'"

These words say nothing directly about confession, but they imply its necessity for the purpose of obtaining forgiveness of sins committed after baptism. Evidently Our Lord, in the words quoted from John xx, gave the Apostles judicial power. Judicial power cannot be exercised arbitrarily. Judges must weigh and try each case presented to them.

The early Christians could draw no other conclusion than that confession was necessary in order that the Apostles and their successors might exercise judiciously their power of forgiving or retaining sins. At first some early Christians thought that open confession was necessary. Imagine confession, even in quite general terms, to a priest before the whole congregation of people! But it was soon generally understood that private auricular confession would suffice.

Why did Christ give such extraordinary judicial power to the Apostles and their successors, a power clearly implying the necessity of detailed confession on the part of the penitent? Strictly speaking, it is not for us to ask. As penitents we are beggars. Beggars cannot be choosers. Catholics go to confession because Christ wills it. Theories opposing confession are worthless before this outstanding fact. Since sin is the only obstacle to salvation, Christ would certainly leave with His Church a sacrament to remove it, just as He left the sacrament of baptism to place the soul in grace the first time.

And yet it is not difficult to see good reasons why Our Lord should have made confession necessary. Sin involves pride. It is always a willful offense against God. Forgiveness of sins should involve humility and self-humiliation. Confession is a real test of humility which Christ might well demand of the sinner even for the sinner's own good.

Non-Catholics who do not understand our practice of confession often state that it is the one obstacle to their entrance into the Church. On the other hand Catholics often grow cold in their faith and abandon its practice because they will not be honest and sincere in going to confession. All these persons seek excuses for neglecting their duty. They attack the practice of confession on the ground of mere theory, forgetting that confession is a Christ instituted fact and not a mere theory. There are no persons so blind as those who will not see. As Christians we must obey Christ, no matter what theories, views, opinions may oppose His demands. To the theorist opposing confession the Catholic can say:

"History shows that the power of forgiving sins was recognized in the Church in every century of the Christian era. The writings and archeological finds of every century prove it."

"If you think Confession is of human origin, name the inventor and the date. If you assert that Confession is nothing but the invention of scheming priests, please produce proof for your assertion. Wild assertions do not prove anything. Possession is nine points in the law. The sion is in possession of the institution of Confession. Every scholar knows that she has been in possession of it for centuries. To attack her title to the institution of Confession successfully you must bring proof, you must explain away an historical fact of every century of the Christian era."

"Why should priests have invented Confession? If there is no Divine charter for it, why should they burden themselves with the onerous duty of hearing confession? Do you

think it is naturally pleasant to hear confessions for hours at a time, to listen patiently to everybody's tale of sin and woe? And do you believe that priests themselves would go to confession, if they knew it to be man-made? Believe me, if it were not for the duty undertaken at ordination and imposed by the sovereign will of Jesus Christ, priests would have rid themselves of the burden long ago."

"Yes, but how about the money part of it? I am some poor, misinformed non-Catholic. 'Preposterous!' answers the Catholic. 'A priest is forbidden to receive money or its equivalent for Confession. That would be simony and sacrilege. Ask any Catholic whether he ever pays anything for Confession before you repeat that old lie about money for Confession.'"

"Well, anyhow," says the non-Catholic, "I do not like it." To which the intelligent Catholic replies: "It is not a question of what you or I like. It is a question of doing the will of Jesus Christ. His will is sovereign and we must submit to it."

HONORED BY HIS COUNTRY

THE MEMORY OF BROTHER KLAUS HAS A MESSAGE FOR OUR WARRING AGE

Diminutive Switzerland stands today as an oasis of peace in the midst of the horrible devastation of the world-war. However diminutive, it still has a mighty history of deeds that were brave and noble. From one of these deeds, a great victory of peace, there cometh our war-harried times a noble message splendidly significant.

In a proclamation issued by the President of the Swiss Confederation to the constituent states, the people of Switzerland were recently called upon to do honor to the venerable figure of the saintly hermit, Nicholas von Flue. This remarkable man was born of poor peasant parents on the 21st of March, 1417, lived the simple pastoral life of the average Swiss of his times, fought bravely in the many battles waged to protect their country from the inroads of the many powerful states surrounding them, and in due time married a good wife and raised a family of ten children, all of them to useful and honorable manhood and womanhood.

Always remarkable for his deep piety and saintly life, advancing years drew him closer to God in contemplation and practices of devotion. With the consent of his devout wife, and after providing for her and his children, he retired to a lonely valley, where he spent his years as a hermit in prayer and good works.

Soon his name was known far and wide as a symbol of piety and wisdom. His advice was eagerly sought and his decisions respected. The times were full of stress and danger for his beloved Switzerland. Mighty neighbors cast covetous eyes at the stronghold of this brave people. But the outer foes were less dangerous than inner dissensions which threatened to disrupt the bonds that held these peoples of diverse tongues together.

The Swiss cantons had emerged victorious from the long and costly Burgundian wars lasting from 1466 to 1477. Then arose the question of how the rich spoils of war were to be distributed. Some were for a division according to the number of soldiers furnished, some were for dividing it according to cantons. Added to this was the fact that the cities made a separate treaty with Solothurn and Freiburg and then demanded admission into the federation on this basis. The dispute on these questions was waged long and bitterly from 1478 to 1481 without the assembly of representative delegates coming to any agreement. Fourteen different times they had met but to no purpose. The question seems unresolvable save by recourse to arms. The delegates were in fact about to disperse and return to their homes and arms for conflict when the Pastor of Stams brought himself of Brother Klaus. Straightway he sought him out in his solitude and to enlist his authoritative wisdom in the cause of peace. History does not accurately record whether or not the simple hermit came in person to the meeting of dissenting delegates. But certain it is, and all the chroniclers agree, that within an hour after consulting the hermit of Rant, the quarrel was settled and settled so well that it did not again arise till the year 1548.

The official proclamation of the Swiss government alluded to in the beginning thus records the achievement of Brother Klaus: "The present day has vividly recalled to mind the memory of a venerable figure of Swiss history. In a period of extreme danger to the old federation, Brother Klaus, looking far beyond mere petty local interests, threw the weight of his moral influence towards the securing of peace and this not merely of temporary character. He likewise welded the loose bonds between the members of the federation, so that for the future they were able to tide over in safety the crisis of the Reformation."

After thus extolling his achievement in behalf of peace the proclamation goes on to say: "There was thus established the firm foundation of the present Swiss ideal—the peaceful living together of peoples of diverse tongues, all dowered with equal rights, and the amalgamation of three distinct types of culture. Also in the foreign affairs of the federation Brother Klaus, for

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ANGLICAN LOGIC The Anglican Bishop of Exeter while paying an official visit to the birthplace of St. Boniface, the Apostle of Germany, expressed his regret that Germany did not always remain faithful to the teachings of St. Boniface instead of following Martin Luther. The Bishop should be logical and recognize the fact that it would have been a good thing also for England to have remained faithful to the religion of St. Boniface. The world-to-day is reaping some of the evil sown by the revolt against faith.—Pilot.

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WRITE FOR CATALOGUE

THE HOME BANK OF CANADA Statement of the Result of the Business of the Bank for the Year Ending 31st May, 1917

PROFIT AND LOSS ACCOUNT	
Balance of Profit and Loss Account 31st May, 1916	2,306,855 49
Net Profits for the year, after deducting charges of management, interest on deposits, payment of all Provincial and Municipal taxes and rebate of interest on unmatured bills	217,059 67
<b>2,523,915 17</b>	
CAPITAL PROFIT ACCOUNT	
Premium on Capital Stock received during the year	144 57
<b>2,524,059 74</b>	
Which has been appropriated as follows:—	
Dividend No. 33, quarterly, at the rate of 5% per annum	\$24,230 52
" " " " " " " " " " " " " "	24,391 75
" " " " " " " " " " " " " "	24,393 52
Government War Tax on Note Circulation	897,327 06
Payments on account of special subscriptions to Red Cross, Patriotic and other Funds	3,000 00
Balance carried forward	140,239 68
<b>\$259,850 74</b>	

General Statement, 31st May, 1917 LIABILITIES	
To THE PUBLIC—	
Notes of the Bank in circulation	\$ 1,815,785 00
Deposits not bearing interest	2,306,855 49
Deposits bearing interest, including interest accrued to date of statement	10,245,553 29
Deposits by and balances due to Dominion Government	3,890,355 04
Deposits by and balances due to other Banks in Canada	53,789 56
Deposits by and balances due to Banks and Banking Correspondents elsewhere than in Canada and the United Kingdom	462,457 69
<b>\$18,335,800 68</b>	
To THE SHAREHOLDERS—	
Capital (subscribed \$2,000,000 paid up)	\$ 1,946,896 33
Reserve Account	800,000 00
Dividends unclaimed	1,644 75
Balance at 31st May, 1917	24,230 52
Balance of Profit and Loss Account	140,239 68
<b>2,413,022 28</b>	
<b>\$20,748,822 96</b>	
ASSETS	
Gold and other current coin	\$ 133,609 47
Dominion Government Notes	2,841,874 25
<b>\$2,975,483 72</b>	
Deposits with the Minister of Finance as security for note circulation	92,288 00
Notes of other Banks	186,298 19
Cheques of other Banks	844,809 86
Deposits by and balances due to other Banks in Canada	642,831 74
Deposits by and balances due to Banks and Banking Correspondents in the United Kingdom	10,028 86
Dominion and Provincial Government securities	17,805 27
Canadian Municipal securities, and British, Foreign and Colonial Public Securities, other than Canadian	\$31,600 00
Railway and other Bonds, Debentures and Stocks not exceeding market value	1,214,450 82
Call and Short (not exceeding 30 days) Loans in Canada on Bonds, Debentures and Stocks	890,291 27
Demand Loans in Canada secured by grain and other staple commodities	1,481,888 61
<b>\$10,190,794 78</b>	
Other current Loans and Discounts in Canada, less rebate of interest	\$9,477,640 45
Other current Loans and Discounts elsewhere than in Canada	52,713 76
Loans to cities, towns, municipalities and school districts	137,049 20
Overdue debts	41,300 28
Real Estate other than Bank premises	76,278 72
Mortgages on Real Estate sold by the Bank	72,584 68
Bank Premises, at not more than cost, less amount (written off)	734,951 57
Other assets not included in the foregoing	43,115 82
<b>\$30,415,034 68</b>	
<b>\$30,748,822 96</b>	

M. J. HANEY, President. J. COOPER MASON, Acting General Manager.

Auditor's Report to the Shareholders In accordance with sub-sections 10 and 23 of section 56 of the Bank Act, 1913, I beg to report as follows: The above Balance Sheet has been examined with the books and vouchers at the Head Office, and with the certified returns from the Branches, and is in accordance therewith. I have obtained all needed information from the officers of the Bank, and in my opinion the transactions coming under my notice have been in the powers of the Bank. I have checked the cash and verified the securities of the Bank at its Chief Office, both on the 31st of May, 1917, and also at another time during the year; the cash and securities of one of the Branches have also been checked, and in each case they have agreed with the entries in the books of the Bank with regard thereto. In my opinion the above Balance Sheet is properly drawn up so as to show a true and correct view of the state of the Bank's affairs, according to the best of my information and the explanations given to me, and as shown by the books of the Bank. (Signed) SYDNEY H. JONES, Auditor.