

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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TITLES AND BADGES

There is no lack of critical discernment among great writers as to the use and abuse of titles and badges of supposed merit. Montaigne represents the intellectuals who prize the great realities for which "crowns of laurel, oak and myrtle, coats-of-arms, and the like" stand in the common estimation. Such things appeal to the senses and the crude imagination as emblems of excellence. True, the sign and the thing signified may be far apart. Prelatic robes, stars and garters, and similar decorative effects do not always carry with them the high qualities they denote; but may not the same be said of the dissenter's white tie and the staid costume worn by the hospital nurse? We may agree with old Platonius that "the apparel oft proclaims the man," while allowing that it may disguise his ulterior aims. That is why satire has been busy all along making game of the hunters after ribbons and orders, all the petty distinctions which unduly enhance the reputation of the wearers in the vulgar mind. The wise know that the visible tokens of outstanding virtue and patriotism can only fall to the lot of the few. There are not enough knightshoods and peerages, V. C.'s and D. S. O.'s to go round. A people's gratitude for noble service finds other and less mundane forms of expression. We have only to recall the satirical comments of Erasmus, the works of Dean Swift, and their numerous followers in the comic branch of letters to be reminded that the popular judgment has been largely discounted, kings and clowns alike being compelled to admit that "mottos are the only wear." After all, the best antidote to the consuming passion for honours and rewards is to be found in the pages of the great humorists. Chaucer's eyes twinkled with fun as he watched and depicted the worthy franklins and dames going on pilgrimage to Canterbury. Their small ambitions and tawdry whims showed as complimentary tints in the human rainbow, variants in the scheme of Time's display. Bunyan was gifted in the same way, and behind the serious intent of his Pilgrim's Progress his comprehension of life's incongruous elements peeps out at times—as when he gives Mr. Byend's opinion of Christian and Hopeful: "They are headstrong men who think it their duty to rush on in all weathers while I am waiting for wind or tide. I am for religion when he walks in his silver slippers in the sunshine." Have we not all applauded the song in which the Vicar of Bray expounds his view of politics as an instrument by which a sensible man like himself holds fast to the skirts of Dame Fortune? The mock tenderness with which some of our later comic writers handle the shallow fools of the ultra-fashionable throng is after the pattern set by Izaak Walton in his Compleat Angler—they hang the poor worms on their hooks with care "as though they loved them."

IN THE FUTURE

That titular honours should be bought and sold like marketable goods is certainly an intolerable scandal, but we make a mistake when we view the scramble for symbols of eminence too seriously. Emulation is a natural impulse, and is nourished by social aspirations of a very complex kind. What is needed is the trained instinct which will despise all trappings that do not represent real landmarks of moral progress. To strive for leadership in the public service is legitimate enough when the motive is reasonably pure; nor should it excite envy when there is a just suspicion of self-seeking. Least of all need we gird at sudden elevations in a day like this, when "sceptre and crown come tumbling down" in all men's sight; when also the tenure of offices is short and rewards uncertain. Democracy has come to stay, and the younger generation may live into a period when titles become an encumbrance and civic decorations a drug in the market. It may even come to pass that to be a plain citizen of

decent reputation will come to be regarded as the limit of an honest man's ambition. Such a modest claim may prove a more effective safeguard of vital interests than privilege can ensure.

Vanity is a widely diffused sentiment, and it is often mingled with lovable traits. In growth it is a sign of inexperience, in later life it may grow with achieved success. How many men of mark have owed to a belief in themselves! Lord Beaconsfield was a striking example of the power of self esteem in bearing down all obstacles.

QUICK SUCCESS

There are not wanting present-day instances of quick success in realizing a life's ambition; only time can arbitrate in the debate which admirers and detractors keep alive in such conspicuous cases.

The crowd of ordinary competitors for humbler satisfactions deserve to be tolerated. A certain amount of self-regard is necessary if a man or a woman is to contend successfully with the daily and hourly difficulties of trades and industry. "Swelled head" is a fault which "swells and rebuffs" will usually correct, but short of that many confident climbers have reached fair uplands and gained wider prospects which introduced them to fuller measures of life. Yet it cannot be denied that the stimulus of social ambition often works injuriously. When people disregard the sound maxims which hedge round a true advance, when they grasp at the shadow of credit and miss the substance, when they strive to bury their simple past and forget their obligations to those who have guided their first steps in years of toil and trouble, then the laws which regulate the world's affairs cease to be on their side, may indeed corrode their good fortune and pull them down at length.

The Fountain of Honor is no fiction of idealists who have lost touch with reality. Its waters gush forth in purest poetry. They reflect Nature's face in works of art and imagination. The cisterns in which imperial patrons have enclosed them may grow dry or become foul, but the living spring still flows and will flow while human hearts beat soundly. Vanity may urge some to clutch at the seals of office or chase the bubble reputation when their chief care should be to act their part rightly; even so it is in the province of the humour-sense which is the mask of charity to judge them leniently. We are our own judges in the long run. Certain faults lean to Virtue's side. Dammable errors entail punishment; in public life Nemesis is never far away. Oblivion, too, falls upon pretentious ineptitude. King Arthur and his Round Table only survive as a theme for the moralist, and the statesmen who rule us to-day will figure differently in history. Wisdom still cries in vain in our streets, and baubles attract the simple; yet irony holds the key of many tough problems, and it is for ever true that in the world of spirits, if not in the world of sense, the wages are proportioned to the work that is well done.

LINCOLN'S TRIBUTE TO THE CIVIL WAR NUNS

THEIR VERY PRESENCE ENCORAGED THE PAIN OF THE WOUNDED SOLDIER IN THE HOSPITAL

The Hon. Ambrose Kennedy, in a recent address in Congress on the Nuns of the Battlefield, quoted the following tribute by Lincoln to these holy heroes of Civil War.

"Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic sisters were among the most efficient. I never knew whence they came or what was the name of their order. More lovely than anything I have ever seen in art, so long devoted to illustrations of love, mercy, and charity, are the pictures that remain of these modest sisters going on their errands of mercy among the suffering and dying. Gentle and womanly, yet with the courage of soldiers leading a forlorn hope, to sustain them in contact with such horrors. As they went from cot to cot, distributing the medicines prescribed, or administering the cooling and strengthening draughts as directed, they were veritable angels of mercy. Their words were suited to every sufferer. One they incited and encouraged, another they calmed and soothed. With

every soldier they conversed about his home, his wife, his children, all the loved ones he was soon to see again if he was obedient and patient. How many times have I seen them exorcise pain by their presence or their words! How often has the hot forehead of the soldier grown cool as one of these sisters bathed it! How often has he been refreshed, encouraged, and assisted along the road to convalescence, when he would otherwise have fallen by the way, by the home memories with which these unpaid nurses filled his heart!"—Buffalo Echo.

CHRISTIAN SCIENCE MONITOR AGAIN

The following questions and answers are from Hansard, May 2, 1918:

MR. BROUX.—Was one E. Beaufort employed on the staff and in the office of the Chief Press Censor for Canada?

2. If so, by whom was he recommended for such employment, and what were his duties on the said staff and in the said office?

3. Did he act as German translator and Assistant in the said office, and if so, for what length of time?

4. While the said Beaufort was employed by the Chief Press Censor for Canada were his services placed at the disposal of the Post Office Department, and did he go to Halifax to perform work there?

5. If so, what was the nature of his work at Halifax and how long did he remain there?

6. By reason of Beaufort's conduct did events transpire that caused him to be placed under surveillance?

7. Were certain letters or other documents written by the said Beaufort intercepted and handed over to the Chief Press Censor, and did such letters or documents disclose an attempted liaison with the person to whom they were addressed?

8. In consequence of the said surveillance and of the disclosures contained in the said letters or other documents was the said Beaufort dismissed from the Government service?

9. If so, was he subjected to any other penalty or punishment by the Government?

10. Since his dismissal from the Government service has the said Beaufort represented the Christian Science Monitor in the Press Gallery of the House of Commons of Canada?

11. If so, on what credentials or authority did the said Beaufort secure admission in the first instance to the Parliamentary Press Gallery, and does he still represent the Christian Science Monitor therein?

12. Have any of the articles written by the said Beaufort and sent by him to the Christian Science Monitor at Boston, been censored? If not, why not?

13. Was the Chief Press Censor for Canada any reason for believing that the said Beaufort has deserted from the practices that led to his dismissal from the Government Service? If so, on what is such reason based?

14. Will the intercepted letters or other documents written by Beaufort and handed over to the Chief Press Censor for Canada be laid on the Table of the House, or placed at the disposal of a Special Committee of the House should one be appointed to inquire into and report upon Beaufort's conduct as a member of the Chief Censor's Staff and of the Parliamentary Press Gallery?

15. How much was paid the said Beaufort while in the Government employ?

HON. MR. BURRELL.—Respecting questions 1, 2, 3 and 15, Mr. Beaufort was employed on the Chief Press Censor's staff from July, 1916, to June 30, 1917. He was recommended by the Chief Press Censor. He did work as German translator and was paid \$4 a day. In regard to other questions, Mr. Beaufort was not under surveillance and was not dismissed. His services were no longer necessary as the work he was engaged in had considerably decreased. The Government is not aware of the circumstances connected with Mr. Beaufort's subsequent employment. All articles from the Press Gallery are treated alike. As to further matters added to the files and documents of the Chief Press Censor's office are necessarily secret and confidential, and it is not in the public interest to disclose them.

When the War is over and the secrecy of the Press Censor's office is removed we shall probably find the key to the Christian Science Monitor's extraordinary solicitude in watching over Canada's war activities.

90 PER CENT CATHOLIC

CLAIM MADE FOR SOME REGIMENTS AT CAMP DEVENS

Rev. T. P. McGinn, one of the post chaplains at Camp Devens, Ayer, Mass., was a visitor at the K. of C. headquarters in Washington the other day and gave some facts about the number of Catholic boys in that camp that are vitally interesting.

Father McGinn pointed out that the regiments stationed at Camp Devens, the 301st Infantry is 91 per cent Catholic, the 304th Regiment 90 per cent, while the lowest per cent would probably be found in the 301st Engineers, which runs about one-half Catholic.

He said that on the Sunday previous, by special arrangement with General Weigel, commanding the Depot Brigade, all Catholic soldiers received permission to leave their barracks under command of officers to attend Mass in a body, and of the 6,200 men, of the 15 per cent, quota of the first draft, a conservative estimate would place the Catholics at 4,000. Eleven Masses were celebrated by the seven priests in the camp, and afterwards two were said for the soldiers in quarantine. At the five Masses celebrated in the main building of the Knights of Columbus there were approximately 10,000 men in attendance.

This is a great showing and a sufficient incentive for all to do their "bit" in war relief work for the Catholic boys in the concentration camps.—Catholic Sun.

THE ITALIAN PROBLEM

F. Aurelio Palmieri, O. S. A., D. D., in May

In an editorial in Extension Magazine, September, 1917, we read: "The Italian problem is a problem, and it is our problem. We must either face it now, or take the consequences of our neglect later on. We must 'put up or shut up'; but if we 'shut up' we shall be guilty before God of neglecting our opportunities."

These stern words cannot but impress everyone who is stirred with a legitimate pride in the marvellous growth of American Catholicism. In this country, the Church has the mission of assimilating to herself, under the flag of American ideals, the best religious and civil elements of the Old World. It is a labor requiring not only skill but patience, not only patience but disinterestedness, not only disinterestedness but heroism and sacrifice. This task of assimilation is pursued with perseverance by the political leaders of the United States; it needs to be followed up in the religious field with even greater constancy, since it is impossible to build a real and enduring civilization upon an irreligious foundation.

It is a recognized fact that almost all the Italians who come to this country, are either practically or nominally Catholics. It is also a recognized fact that as soon as they established themselves in the United States, they are looked upon by some Protestant denominations as virgin soil to be exploited for the profit of their own religious aims. Some Protestant denominations, with the help of a whole staff of Italian pastors, exert a wide propaganda among the Italian immigrants.

What are the results? Here we meet with conflicting statements. A Catholic priest, who writes under the name of Herbert Hadley, declares that "the Italian falls an easy victim to the Protestant proselytizer," while a writer of great authority, the Rev. John Talbot Smith, affirms that "the Italian is not aptly disposed in the presence of temptation; their faith is in their blood." To solve these contradictory statements, we have carefully examined and compared the statistics of Protestant workers among Italians, and we submit in these pages the results of our inquiry. It is hoped that the investigation will be of service in the difficult solution of the Italian religious problem in the United States.

The general statistics of Protestant work among Italians, gives a total of 326 churches and chapels, 18,774 members, 42 schools, 13,927 Italian pupils in the Sunday-schools, 201 Italian pastors, and a total expenditure of \$227,309, not including the contribution of \$81,571 by Italian Protestants. A statistical list of the Italian Protestant churches published in 1903 ("Chiese evangeliche italiane negli Stati Uniti e nel Canada") gives only one hundred and sixty-five churches and missions.

Now, do these statistics represent the gains of Protestant propaganda among Italian Catholics in the United States? Is it true that in fifty years the above quoted denominations have been able to associate to their bodies 14,000 Italians who have left the Catholic Church? We are firmly convinced that this is exaggeration, and much exaggeration, in the figures just given.

First, the statistics include also the native Protestants of Italy. The Waldensians have several independent self-supporting churches in the United States: in New York City; Galveston, Texas; Valdese, North Carolina; and Monett, Missouri. They are found also in the congregations of churches of the other denominations, and several pastors of these churches come from their ranks. It is an error to include the Waldensians among Italians converted to American Protestantism.

Secondly, the statistics of several Protestant churches are magnified or falsified for reasons easily understood by anyone. Let us be suspected of bias in making this assertion, we quote from a paper by G. M. Panun-

zio, published in the "Fiaccola, the official and militant organ of Italian Methodism in America": "In a certain church, under the enthusiastic leadership of a pastor, five hundred members were reported as belonging to the church. Now, it may be set down as an axiom that whenever an Italian church reports such a large number of members, either the printer has made an error by adding a cipher, or a preacher has given the number of his constituency, and not of his members. When a successor was appointed to that field, he labored for a year, and by taking into account every person who had been related in any vital way to the church and who could legitimately be counted as a member or even an adherent, he found one hundred and forty. Another pastor went to the same field, and accidentally discovered that fully one-third, if not more, of those members were enrolled upon the books of another denomination. By looking still closer, it was discovered that the children had caught the same spirit. Many children were attending at least three Sunday schools; at the proper season, they went to three Christmas trees, three picnics, three entertainments, three outings, three everything. It was exactly this state of things that led an able minister, who had opportunity to observe the whole Italian situation in a large city, to make this remark: 'The Italian work in this city is a big failure.'

We are not far from the truth then in saying that allowing for Waldensians, probationers, and the fanciful manipulation of statistics, the actual number of members of Italian Protestant churches may be computed as one-half of the official numbers. Thus, the gains of Protestant proselytism after fifty years of hard work, are reduced to hardly more than six thousand souls. No wonder an old Italian pastor, Enrico Chieri, frankly avowed in the Churchman (1916) that the fifty years of "evangelical work" of Protestantism among Italians had closed with a complete failure.

Our inquiry would naturally suggest some consideration of the religious conditions of Italian Catholics in the United States. We refrain, however, from enlarging on this theme at present. But if the Italian problem, according to Extension Magazine, is to be "put up" those who must solve that problem should investigate why (1) the Protestant churches in the United States have the freedom and the means of supporting 326 churches and missions, and more than 200 pastors, and why 4,000,000 of Italian Catholics have only 250 churches and an insignificant number of priests of their own race. An impartial and sincere inquiry into the causes of this strange anomaly will be the first and most necessary step to the right solution of the Italian religious problem in this country.

CATHOLIC CHAPLAINS UNDER FIRE

The staff correspondent of the International News Service singles out our American Catholic chaplains for special mention. "The bravest and self-sacrificing," he says, "formed a big feature in the battle of Seicheprey." He then offers the following details:

"The Rev. William J. Farrell, thirty-nine years old, of West Newton, Mass., administered the last rites to dying soldiers during the height of the artillery duel and saved several wounded, dragging them out of the danger zone. Moreover, he carried ammunition for several batteries. Four men had been killed and several wounded at one American battery, so Chaplain Farrell personally kept the gun firing until he himself was wounded in the arm by shrapnel. Though exhausted from hours of excitement and strenuous work, Father Farrell carried Private Myron Reckman, nineteen, an artilleryman of Bridgeport, Conn., on his back to the dressing station.

"He was cited officially for bravery and offered a commission by the commanding officer, who said: 'You are too good a fighter to be in the clergy. Let some one else do the sky-pilot work.' Our men call Chaplain Farrell 'The Fighting Parson.'" The Rev. Osiab J. Boucher, of New Bedford, Mass., is the first American chaplain to receive the French War Cross. In the recent fighting he attended the wounded under fire in No Man's Land. Chaplain de Valles, also of New Bedford, assigned by the Knights of Columbus, has been mentioned by the commanding officers for "conspicuous bravery under fire in the last few weeks' fighting." The Rev. M. J. O'Connor, of Roxford, Mass., suffered a slight attack of chlorine gas Saturday, but this did not interfere with his duties.

The Knights of Columbus have rendered an invaluable service to our soldiers in promptly sending their first chaplains at the time when they were most urgently needed. Our priests at the front will add a new page to the glorious record of the Catholic Church in America, and at the same time they will teach some commanding officers that though Catholic chaplains can fight as well

as the best soldiers, yet their first work is to serve the dying and console the suffering.—America.

NEW ABBESS RECEIVES CROZIER RING AND PASTORAL STAFF IN IRELAND

(C. P. A. Service)

An interesting ceremony took place at Macmine Castle, Enniscorthy, Ireland, recently when the abbeess-elect of the Irish nuns of Ypres, Dame Maura O'Leary, was solemnly blessed by Bishop Codd, of Ferns. It will be remembered that her predecessor, who died in 1916 soon after the community settled again in Ireland, was a venerable lady of eighty-six, who went through much of the bombardment of Ypres before she would leave, and had never seen a railway train, or been outside of Belgium. The ceremony is very beautiful, the abbeess receiving a crozier, ring and pastoral staff. As two assistant lady abbeesses could not be found, Lady Esmond and Lady Power Cliffe supported the abbeess, who was attended by six bridesmaids, representing Belgium, Dublin, Waterford and Wexford. The pastoral staff is a relic of the abbey, dating back two hundred years, and was saved by chance, being found charred among the ruins of the burned abbey. It has been remounted and resilvered at the cost of Sir Henry Gratton Esmond. Among the many beautiful gifts received by the new abbeess, who is a Belgian, was the abbatial throne presented by Mr. O'Connor, a signed life size photo of the late John Redmond, and portions of the altar of Ypres beautifully mounted on ebony and silver, which were collected, restored and given by General Hickey and the officers of the Sixteenth Division, Irish Brigade. Owing to the ceremony being performed in a temporary chapel formed by a room in the castle, only a limited number of spectators and friends were present.

AWARDED TO A NUN

Under the auspices of the Missouri Section of the National Defence Council, the rewas recently conducted an essay contest on the reasons of America's entrance into the war. The judges at Columbia University who examined the papers have awarded the first prize to one of the Sisters of St. Joseph, of Carondelet. The decision must come as somewhat of a revelation to those who assert that the members of our religious communities, living, as they do, aloof from the world, are incapable of keeping in touch with current events, or imparting an up-to-date knowledge of affairs to the pupils for whom they live. The Western Watchman finds in the award an assurance, for those who may need it, "that America's cause is just, since its most able statement is the work of one whose spirit is that of peace, whose consecration is to instruct others unto justice, and whose separation from the world enables her to view and judge its struggles and problems in the pure light of unsullied truth." The Sister thus favored is obviously a thorough patriot, one of the many thousands of her kind who, day in and day out, are striving "to make the world a decent place to live in."—Catholic Transcript.

CHAPLAINS KILLED IN 1917 WITH BRITISH FORCES

The Westminster Catholic Chronicle gives the following list of Catholic chaplains who gave their lives while serving with the British forces during the year 1917:

Rev. Peter Grobel (Salford Diocese), January 1.

Rev. Herbert J. Collins (Westminster Diocese), April 9.

Rev. Matthew Burdese (Hexham Diocese), April 18.

Rev. James Leeson (Liverpool Archdiocese), April 24.

Rev. Joseph Strickland (Jesuit), July 15.

Rev. Simon Stock Knapp (Carmelites), D. S. O., M. C., August 1.

Rev. W. J. Doyle (Jesuit), August 17.

Rev. Michael Gordon (Glasgow Diocese), August 27.

Rev. Stephen Clarke (Kilmore Diocese), October 4.

Rev. Michael Bergin (Jesuit), October 11.

Rev. Patrick Loobey (Liverpool Archdiocese), October 27.

Rev. Laurence O'Dea (Franciscan Capuchin), November 4.

Rev. Robert Monteith (Jesuit), November 28.

Rev. Bernard Kavanagh (Redemptorist), December 21.

Father McMennamin, New Zealand.

It is a remarkable record of sacrifice and devotion on the part of men who were non-combatants, and whose presence in the fire zone was due solely to their desire to bring spiritual help to the wounded and dying. Of the fifteen priests whose deaths are thus recorded during a single year of the War, all but two were killed by the fire of the enemy.

CATHOLIC NOTES

In the last fifty years the hierarchy of the Church has increased more than 700 members.

The Westminster Cathedral in London covers an area of about 54,000 square feet. Its dome rests on arches 90 feet from the floor. It is 111 feet high.

Cardinal Van Rossum, who was the first Dutch member of the Sacred College, has been appointed prefect of the Congregation of the Propaganda by the Holy Father.

The oldest Catholic Church in the District of Columbia is Holy Trinity at Georgetown. Its register of Baptisms begins with 1795.

The greatest religious fact in the United States to-day is the Catholic school system, maintained without any aid except from the people who love it.

Dubuque, Iowa, May 1.—Magr. Daniel M. Gorman, president of Dubuque College for the last twelve years, was consecrated Bishop of Boise, Idaho, at St. Raphael's cathedral here at 9 o'clock this morning.

The fifteenth annual meeting of the Catholic Educational Association of the United States will be held in San Francisco, Cal., on Monday, Tuesday, Wednesday and Thursday, July 22, 23, 24 and 25.

Out of a total of 75,000 there are 50,000 Jews in the Jerusalem of today. The Moslems number 10,000 and the various Christian denominations 15,000, of whom 5,000 are Catholics.

The pupils of St. Anne's parochial school, Terre Haute, Indiana, have been awarded nine of the thirteen gold medals offered by the Terre Haute Trust Company for the best pen drawing and essay on the flag.

Pope Benedict XV. has placed the Portiuncula or Patriarchal basilica of Our Lady of the Angels, at Assisi, immediately under the jurisdiction of the Holy See. The Portiuncula is the little church of the famous indulgence which St. Francis repaired and where he died.

Lady Russell, wife of Lord Russell of Killowen, who defended Farnell in the famous Piggott forgery case, died recently at the advanced age of eighty-two. She was a sister of the well-known Irish writers, Rosa and Clara Mulholland.

At the funeral services of Rev. John A. Tracey, held at St. Teresa's Church, St. Louis, the rosary was recited by eighty priests. The recitation of the rosary took the place of the sermon. Father Tracey requested the substitute in a letter written to Magr. Connelly before he died.

The art collection of the late John D. Crimmins of New York, was sold at auction last week. It realized \$39,065. A Donai Bible, Dublin, 1792 brought \$6,250. The Inness painting, "Off Coast of Cornwall" fetched \$6,300; a "John the Baptist Preaching," \$675; Morgan's "Madonna," \$1,000.

To celebrate the deliverance of Jerusalem from Turkish rule a procession of 15,000 students and 20,000 members of scientific associations marched to the convent in Rome where is the tomb of the poet Torquato Tasso, who, in the sixteenth century, wrote "Jerusalem Delivered."

Dubuque College, Iowa, recently raised an American flag, representatives of thirty-five nations helping pull the flag into place. Each foreign-born young man had come to this country for an education. Many of them expect to be spiritual leaders of their fellow countrymen in America.

Rev. Ralph Hunt, S. T. L., Diocesan Superintendent for Schools, announces that a Summer School for Catholic teachers will be held in San Francisco under the supervision of Very Rev. Dr. E. A. Pace, Ph. D., of the Catholic University, beginning June 24. The sessions will cover four weeks and the program will embrace a variety of educational topics.

A very flattering compliment has been paid the Very Rev. Canon Viscount Verheljen, who is at present connected with the Duquesne University, in Pittsburgh. The Netherlands government has offered him the consulship of Pennsylvania, and has signified its willingness to transfer the office from Philadelphia to Pittsburgh for his accommodation.

The Shipping Board is now forging ahead with a definite program mapped out and one man in supreme charge. And, fortunately, absolute authority is vested in an executive who knows how to do things and do them quickly. Edward Nash Hurley, a Catholic of Chicago, who now directs the Emergency Fleet Corporation as well as the Shipping Board, was a locomotive engineer twenty-five years ago.

Cardinal Mercier decrees that on June 7 of the present year the fiftieth anniversary of the consecration to the Sacred Heart, made by the Belgian Episcopate in 1868 of the whole country, will be recalled. This act is to be renewed, not at Kockelburgh, as it is impossible to get there, but in St. Gudule, Brussels, in the morning and Antwerp Cathedral in the evening. The Cardinal presiding at both ceremonies.

It was not his to judge between the political contentions of the nations, unless called upon to act as arbiter between them. Yet his voice spoke loudly for justice and for charity. It condemned all acts of outrage and oppression and fearlessly pleaded for humanity and civilization.

From his pen there flowed those wonderful documents of wisdom and of charity which the generations to come will read with admiration as the basis of a new world-order of peace, justice and a universal brotherhood of men beneath the Fatherhood of God.

CARLYLE AND THE 19TH CENTURY

This then is what Carlyle really was: a teacher, and for a world now yearning for a peace which is to usher in a new era, his teaching should have a special interest, for, as far back as 1850, he declared it to be his conviction that "there must be a new world, it there is to be any world at all."

In order to appreciate this attitude in such a way as to be able to set a correct valuation on what was sound or unsound, of positive or negative worth in Carlyle's teaching, one should recall what was the spirit of the times in which he first began to think and write; for however similar to our own, it is in many respects much further removed from us than we are apt to believe.

Strew before our Lady's picture Roses—flushing like the sky Where the lingering western clouds Watch the daylight die. Violets steeped in dreamy odors, Humble as the Mother mild, Blue as were her eyes when watching O'er her sleeping Child.

Strew before our Lady's picture, Gentle flowers, fair and sweet; Hope, and Fear, and Joy, and Sorrow, Place, too, at her feet. Hark! the Angelus is ringing, Ringing through the fading light, In the heart of every blossom Leave a prayer tonight.

of man's life; and on those through never such strata of these, man and his life and all his interests do, sooner or later, infallibly come to rest—and to be supported or swallowed according as they agree with those." In order to grasp something of the significance of this statement we need only contrast the present moral state of mind of the peoples of the Allied nations with that which prevailed before the War: a contrast which may be strikingly emphasized by a passage from Madame de Staël, written at the beginning of the last century.

Indifference to the moral law, she says, "is the ordinary outcome of a thoroughly conventionalized civilization, and this indifference is a much more telling argument against the abiding presence of an inborn conscience within us, than the most degrading errors of savage races. Yet men, however skeptical, no sooner feel the weight of an oppressive hand, than they appeal to justice as if they had believed in it all their lives; let tyranny attempt to dominate over their more cherished affections and they appeal to sentiments of equity with an earnestness worthy of the strictest moralist.

Hence, for Carlyle at least, the definite conclusion was that Protestantism, or Christianity as he conceived it, had lost its footing upon solid fact and had suffered the fate of the giant Anteus whom Hercules, the fit symbol of modern materialism, succeeded in strutting by holding him off the ground.

With all this however, Carlyle was more up to date with the truth than our more modern modernists in that he did perceive that within himself and others there exists a supreme law of right and wrong, and that God alone could account for its presence. And it was chiefly from this vantage ground that he arraigned the world and pointed out its errors. For him right and wrong did not differ in degree merely, as aesthetes of the type of Walter Pater and A. C. Benson would have us believe, but in kind, with an immeasurable distance.

He saw that Europe could never have grown at all still less have grown to its present stature, unless truer theories of man's claim on man had once been believed and acted on, and if "all human dues and reciprocities have been fully changed into one great due of cash payment; and man's duty to man reduces itself to handing him certain metal coins, or covenanting money-wages, and then showing him out of doors," progress "so loudly talked about could be nothing but progress downwards.

Let the flowers spend their fragrance On our Lady's own dear shrine, While we claim her gracious helping Near her Son divine. Strew before our Lady's picture, Gentle flowers, fair and sweet; Hope, and Fear, and Joy, and Sorrow, Place, too, at her feet.

Peace to every heart that loves her! All her children shall be blest; While she prays and watches for us, We will trust and rest. —ADELAIDE A. PROCTER

THE CROSS AT NEUVE CHAPELLE

The war on the Western front has been fought in a Catholic country, where crucifixes are erected at all the chief cross-roads to remind us that, in every moment of doubt as to the way of life, and on whichever road we finally decide to walk, whether rough or smooth, we shall need the Saviour and His redeeming love.

We have seen a cross so often when on the march, that it has become inextricably mixed up with the War. When we think of the great struggle, the vision of the cross rises before us; and when we see the cross, we think of the processions of wounded men who have been broken to save the world. Whenever we have placed over him, as the comment on his death, a simple white cross which bears his name. We never paint any tribute on it. None is needed, for nothing else could speak so eloquently as a cross, a white cross.

White is the sacred color of the army of today, and the cross is the sacred form. In after years there will never be any doubt as to where the flag of liberty ran that held back the flood and saved the world from tyranny. From the Englishman to Switzerland it is marked for all time by the crosses on the graves of the British and French soldiers. Whatever may be our views about the erection of crucifixes by the wayside and at the cross-roads, no one can deny that they have had an immense influence for good on our men during the War in France.

The cross has interpreted life to the soldier, and has provided him with the only acceptable philosophy of the War. It has taught boys just entering upon life's experience, how to out-topple all history and standing out against the background of all human life, is a cross on which died the Son of God. It has made the hill of Calvary stand out above all other hills in history. Caesar, Napoleon—these may stand at the foot of the hill, as did the Roman soldiers, but they are made to look mean and insignificant as the cross rises above them, showing forth the figure of the Son of Man.

Against the sky-line of human history the cross stands clearly, and all else is in shadow. The wayside crosses at the front and the flashes of roaring guns may not have taught our soldiers much history, but they have taught them the central fact of history, and all else will have to accommodate itself to that, or be disbelieved. The cross of Christ is the centre of the picture for evermore, and the grouping of all other figures must be about it.

To soldiers it can never again be made a detail in some other picture. Seen also in the light of their personal experience, it has taught them that, as a cross lies at the basis of the world's life, and shows bare at every crisis of national and international life, so at the root of all individual life is a cross. They have been taught to look for it at every parting of the ways. Sufferings to redeem others and make others happy will now be seen as the true aim of life, and not the grasping of personal pleasure or profit. They have stood where high explosive shells thresh out the corn from the chaff—the true from the false. They have seen facts in a light that exposes the greatest number when the saint talked by skeptical arm-chair philosophers will move them as little as the chattering of sparrows on the housetops.

For three long years our frontline trenches have run through what was once a village called Neuve Chapelle. There is nothing left of it now. But there is something there which is tremendously impressive. It is the crucifix. It stands above every thing, for the land is quite flat around it. The cross is immediately behind our firing trench, and within two or three hundred yards of the German front trench. The figure of Christ is looking across the waste of No Man's Land. Under His right arm and under His left are British soldiers holding the line. Two "dud" shells lie at the foot; one is even touching the wood; but though hundreds of shells were swept by it, and millions of machine-gun bullets, it remains undamaged. Trenches form a labyrinth all around it. When our men awake and "stand to" at dawn, the first sight they see is the cross; and when at night they lie at the side of the trench, or turn into the dug-out, their last sight is the cross. It stands clear in the moonday sun; and in the moonlight it takes on a solemn grandeur.

I first saw it on a November afternoon when the sun was sinking under the heavy banks of cloud, and it bent my mind back to the scene as it must have been on the first Good Friday, when the sun died with its dying Lord, and darkness crept up the hill of Calvary and covered Him with its funeral pall to hide His dying agonies from the curious eyes of unbelieving men. I had had tea in a dugout, and it was dark when I left. Machine-guns were sweeping No-Man's Land to brush back enemies who might be creeping towards us through the long grass; and the air was filled with a million clear, crackling sounds. Star shells rose and fell, and their brilliant lights lit up the silent form on the cross.

For three years, night and day, Christ has been standing there in the midst of our soldiers, with arms outstretched in blessing. They have

looked up at Him through the clear starlight of a frosty night; and they have seen His pale face by the silver rays of the moon as she sailed her course through the heavens. In the gloom of a stormy night they have seen the dark outline, and caught a passing glimpse of Christ's elyby by the flare of the star-shells. What must have been the thoughts of the sentries in the late gazed at as all night long they have passed down the trenches to see that all was well; or if some private sleeping in the trench and being awakened by the cold, taking a few steps to restore blood circulation? Deep thoughts I imagine; much too deep for words of theirs or mine.

And when the battle of Neuve Chapelle was raging and the wounded whose blood was staining red the grass looked up at Him, what thoughts must have been theirs then? Did they not feel that He was their big Brother and remember that blood flowed from Him as from them; that pain had racked Him as it racked them; and that He thought of His Mother, and of Nazareth as they thought of their mother and the little cottage they were never to see again? When their throats became parched and their lips swollen with thirst, did they not remember how He, too, had cried for water; and above all, did they not call to mind the fact that He might have saved Himself, as they might, if He had cared more for His own happiness than for the world's? As their spirits passed out through the wounds in their bodies, would they not ask Him to remember them as their now homeless souls knocked at the gate of His Kingdom? He had stood by them all through the long bloody battle while hurricanes of shells swept over and around Him.

I do not wonder that the men at the front look to the Lord's Supper to commemorate His death. They will not go without it. If the sacrament is not provided, they ask for it. At home there was never such a demand for it as exists at the front. There is a mystic sympathy between the soldier and his Saviour.

There is a new judgment of the nations now proceeding, and who shall predict what shall be? The Cross of Christ is the arbiter, and our attitude towards it decides our fate. I have seen the attitude of our soldiers towards the Cross at Neuve Chapelle and toward that for which it stands and I find more comfort in their reverence for Christ and Christianity than in all their guns and impediments of War. The Cross of Christ towers above the wrecks of time, and those nations will survive which stand beneath its protecting arms in the trenches of righteousness, liberty and truth.—Thomas Tiplady, in April Atlantic Monthly

THE SOLUTION OF THE PROBLEM

If we may judge by the utterances of men prominent in public life and by the articles frequently appearing in the magazines and newspapers of the country, much concern is now being entertained with regard to economic changes and conditions which will be effected by the advent of peace. "Portents of great changes," states one writer—and his words sum up the convictions of thinking men generally—"are seen in the sky of the economic and social world. Eminent men of all shades of political, economic and religious thought predict conditions essentially different from those obtaining before the conflict of nations."

In view of all that is being said and written upon the subject, it is not too much to say that in the minds of many the situation on the European battle-front, critical though it be, offers occasion for little more anxiety than the situation which threatens to develop at home in the field of industry. Students of economic and social sciences are watching closely the new spirit, the new order of things which is manifesting itself among the workers. Labor's ascendancy they recognize and admit. Its growing power is forcing itself upon their notice. All are wondering what form this growth in power will assume. All who have society's welfare at heart are considering the methods best adapted for the direction of this power along safe and sane lines.

Next to performing our full duty by the country in this military crisis, we can do nothing more patriotic than to help pave the way for an early and orderly solution of the great industrial problems which vitally affect the well-being of the entire nation. We must put our industrial house in order if we do not wish to run the risk of having it wrecked by radicals who do not exercise discretion in the choice of means.

THE PEACE OF THE LORD IT WILL COME TO US PATIENTLY BEARING CROSSES PATIENTLY Our Saviour gives us a pattern which we are bound to follow, says Cardinal Newman. He was a far greater than John the Baptist, yet He came not with Saint John's outward austerity, condemning the display of strictness or gloominess, that we, His followers, might fast the more in private and be the more austere in our secret hearts. True it is, that such self-command, composure and inward faith are not learned in a day; but if they were,

can be made by effecting a change in the human heart by constantly keeping Christian ideals before the human mind. Reform such as this is the only reform desirable. It begins at the source of all industrial and social troubles, and such reform the application of Christian philosophy can accomplish. Men may introduce new principles into their political economy, they may broaden the scope of social science, they may write new legislation into the statute books, but it will be all to no avail unless based upon the teachings of Christianity. The first great step in successful reform must be the recognition of religion as the chief and controlling force. "Religion," says Leo, "teaches the rich man and the employer that their work-people are not their slaves, they must respect in every man his dignity, and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle and physical power. It teaches the laboring man and the workman to carry out honestly and well all equitable agreements freely made and never to employ violence in representing his cause or to engage in riot or disorder, and it reminds the rich again that to exercise pressure for the sake of gain upon the indigent and the destitute, and to make one's profit out of the need of another is condemned by all laws, human and divine."

Lessons such as these need to be learned today and what is more they need to be applied. Without them no problem that vitally concerns man can be solved satisfactorily. These lessons Pope Leo teaches with words that are clear and unmistakable in a document replete with sympathy for those that toil and suffer. Accompanying these are positive and practical methods which the immortal Pontiff recommends for the relief of the working classes.

We would suggest that all those interested in industrial problems study the principles and policies set forth by the great Pope Leo. There is much matter for reflection therein for all. His utterances may furnish a key for the solution of the present economic situation to those who still retain clearness of vision sufficient to see that "a return to Christian principles and institutions is a necessary condition for the adjustment of the difficulties and disorders that now threaten the whole fabric of civil society."—Boston Pilot.

APOSTLES OF PEACE

THE SOVEREIGN PONTIFFS HAVE ENDED MANY NATIONAL QUARRELS Rev. Doctor Kelly in Rome gives the following as a partial record of the work as peacemakers of the Sovereign Pontiffs: Pope Saint Leo I. (440-461) saved Italy from Attila, King of the Huns; Saint Gregory I. (590-604) secured peace for the Romans from Agilulphus, King of the Lombards, and peace between the Oriental Emperor and the same monarch; Saint Gregory II. (715-731) again saved Rome from another Lombard King, Luitprand; Victor II. (1055-1057) restored harmony between the Emperor Henry III, Baldwin of Flanders, and Godfrey of Lorraine.

Innocent III. (1198-1216) made peace between King John of England and Philip Augustus of France; Honorius III. (1216-1227) between Louis VIII. of France and Henry II. of England; Innocent IV. (1243-1254) between the King and People of Portugal; Nicholas (1227-1280) between the Emperor Rudolph and Charles of Anjou; John XXII. (1316-1334) between Edward II. of England and Robert of Scotland; Benedict XII. (1334-1342) between Edward III. of England and Philip de Valois of France; Gregory XI. (1370-1378) between the Kings of Portugal and Castile.

Nicholas V. (1447-1458) frequently mediated between Germany, Hungary and Italy; Innocent VIII. (1481-1495) mediated in Muscovy, Austria and England; Alexander VI. (1492-1502) peacefully settled the great dispute between Spain and Portugal over the division of the New World; Urban VIII. (1623-1644) settled various disputes between heads of reigning houses in Italy; Gregory XIII. (1572-1585) mediated between the Czar of Muscovy and the King of Poland.

In our own time Leo XIII. was chosen as arbitrator between Spain and Germany in the dispute over the Carolines, and both he and Pius X. performed the same service for different Republics of South America. And Benedict XV. also—is he not Vicar of the Prince of Peace?—and may he not go down in history as "Benedict the Peacemaker?"

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why should this life be given to us? It is given us as a very preparation-time for obtaining them. Only look upon the world in this light: its sights of sorrows are to calm you and its pleasant sights to try you. There is a bravery in thus going straightforward, shrinking from no duty, little or great, passing from high to low, from pleasure to pain and making your principles strong without their becoming formal.

Learn to be as the Angel who could descend among the miseries of Bethesda without losing his heavenly purity or his perfect happiness. Gain healing from troubled waters. Make up your mind to the prospect of sustaining a certain measure of pain and trouble in your passage through life; by the blessing of God this will prepare you for it,—it will make you thoughtful and resigned without interfering with your cheerfulness. It will connect you in your own thoughts with the Saints of Scripture whose lot it was to be matters of patient endurance; and this association brings to the mind a peculiar consolation. View yourselves and all Christians as humbly following the steps of Jacob, whose days were few and evil; of David, who in his best estate was as a shadow that declined and was withered like grass; of Elijah, who despised soft raiment and sumptuous fare; of forlorn Daniel, who led an angel's life and was light-hearted and contented, because you are thus called to be a member of Christ's pilgrim Church.

Realize the paradox of making merry and rejoicing in the world because it is not yours. And if you are hard to be affected (as many men are) and think too little about the changes of life, going on in a dull way without hope or fear, feeling neither your need nor the excellence of religion, then again meditate on the mournful histories recorded in Scripture, in order that your hearts may be opened thereby and raised.—Sacred Heart Review.

To attack other men's faults is to do the devil's work; to do God's work is to attack our own.—Faber.

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LONDON, SATURDAY, MAY 18, 1918

THE MODERN MIND AND MODERN CONDITIONS

In that dim and distant age, 'before the War,' we were told with dogmatic iteration that "the modern mind" could not accept, must imperatively reject, truths in the past held as fundamental, essential, eternal.

Even now, face to face with modern thought and modern principles culminating in the cataclysm of the War, though the pulpits dare not for the moment preach German rationalism instead of the Gospel of Christ, we hear on all sides that "the Church" must accommodate itself to the new conditions of a new world after the War.

And, rightly interpreted, there is a measure of truth in this; a truth that is quietly and clearly stated by Cardinal Bourne in his famous Lenten pastoral:

"During the War the minds of the people have been profoundly altered. Dual allegiance in social injustice has given way to active discontent. The very foundations of political and social life, of our economic system, of morals and religion, are being sharply scrutinized; and this not only by a few writers and speakers, but by a very large number of people in every class of life, especially among the workers. Our institutions, it is felt, must justify themselves at the bar of reason; they can no longer be taken for granted."

This awakening, though Russia proves it contains an element of danger, must offer tremendous opportunities; opportunities for justice and truth, for the never-changing principles of right and wrong; not for futile trimming to guide a rudderless craft through the cross-currents of modern thought. One thing will be evident to the rational mind: "modern" thought has had its day and the result is modern conditions. In changing these intolerable conditions the principles, of which these conditions were a logical and necessary consequence, will be thrust from the throne which they had usurped; men will be disposed to recognize that the real need of modern times as of all times is that truth ever ancient and ever new revealed by God through Christ and taught by His Church even unto the consummation of the world.

We have just been reading something which may serve to throw an illuminating sidelight on conditions and principles modern and medieval. The qualifications of these two terms depend on whether we accept to the shrill parrot cry of the modernists or the conclusions of recent research which is rewriting history. In either case these extracts from Carlyle's "Heroes and Hero-worship" will compel some thought on the part of those capable of thinking. It is hardly necessary to point out that Carlyle's "Modern European Mind" has nothing in common with the modernism of the Modernists.

Of Dante, "the melodious Priest of Middle-Age Catholicism," he writes: "Very notable with what brief simplicity he passes out of the everyday reality, into the Invisible one; and in the second or third stanza, we find ourselves in the World of Spirits; and I dwell there, as among things palpable, indubitable! To Dante they were so; the real world, as it is called, and its facts, was but the threshold to an infinitely higher Fact of a World. At bottom, the one was as preternatural

as the other. Has not each man a soul? He not only will be a spirit, but is one. To the earnest Dante it is all one visible Fact; he believes it, sees it; is the Poet of it in virtue of that. Sincerely, I say again, is the saving merit, now as always."

How medieval! How impossible to the "modern mind" and to the modern pulpits!

Again: "For rigour, earnestness and depth, he is not to be paralleled in the modern world; to seek his parallel we must go into the Hebrew Bible, and live with the antique Prophets there."

Because Dante's Faith was the Faith of the Hebrew Prophets; theirs in the Promise, his in the Fulfillment. The modern world has no such poet as Dante because the modern world has not Dante's Faith. The spirit of the modern world is the spirit of Platonism; he scoffingly asked: What is Truth? and disdained to wait for the answer from Him who was the Way, the Truth and the Life.

"Dante's Hell, Purgatory, Paradise, are a symbol withal, an emblematic representation of his belief about this Universe—some Critic in a future age, like those Scandinavian ones the other day, who has ceased altogether to think as Dante did, may find this, too, all an Allegory, perhaps an idle Allegory! It is a sublime embodiment, our sublimest, of the soul of Christianity. It expresses, as in huge world-wide architectural emblems, how the Christian Dante felt Good and Evil to be the two polar elements of this Creation, on which it all turns; that these two differ not by preferability of one to the other, but by incompatibility absolute and infinite; that the one is excellent and high as light and Heaven, the other hideous, black as Gehenna and the pit of Hell! Everlasting Justice, yet with Penitence, with everlasting Pity,—all Christianity, as Dante and the Middle Ages had it, is emblemized here. Emblemized; and yet, as I urged the other day, with what entire truth of purpose; how unconsciously of any emblemizing! Hell, Purgatory, Paradise; these things were not fashioned as emblems; was there, in our Modern European Mind, any thought at all of their being emblems? Were they not indubitable, awful facts; the whole heart of man taking them for practically true, all Nature everywhere confirming them? So is it always in these things. Men do not believe an allegory."

Here Carlyle grasps the very soul of that Christianity which Dante bodies forth in immortal song, the tremendous reality of Good and Evil, their incompatibility absolute and infinite. And the principles of Right and Wrong—eternal, Nationalism and State supremacy in matters of conscience gave us the Reformation with its principle of Private Judgment, a principle subversive first of all authority in matters of Faith, and now, as was inevitable in the long run, subversive of all authority in Morals.

Again Carlyle notes that Francesca's father was Dante's friend; "Francesca herself may have sat upon the Poet's knee, as a bright innocent little child." The story of illicit love is "woven as out of rain-bow, on a ground of eternal black;" "a small flute-voice of infinite wail speaks there, into our very heart of hearts." And still the inevitable, irrevocable punishment in Hell. "Infinite pity, yet also infinite rigour of the law: it is so Nature is made." It is so, too, with the eternal laws of the justice of Nature's God.

Contrast this conception of the immutability of the moral law with the sickly problem plays and problem novels which reflect the "modern mind" in its feeble wrestling with the tremendous fact of Good and Evil; or with the State morality logically developed in Germany.

But Dante lived by the Faith once delivered to the saints and never thought of doubting that revealed truth was eternally true. "And so in this Dante, as we said, had ten silent centuries, in a very strange way, found a voice. The Divina Commedia is of Dante's writing; yet in truth it belongs to ten Christian centuries, only the finishing of it is Dante's. So always. The craftsman there, the smith with that metal of his, with these tools, with these cunning methods,—with the low little of all he does is properly his work! All past inventive men work there with him;—as indeed with all of us, in all things. Dante is the spokesman of the Middle Ages; and the Thought they lived by stands here, in everlasting music. These sublime ideas of his, terrible and beautiful, are the fruit of the Christian Meditation of all the good men who had gone before him. Precious they; but also is not he precious? Much, had not he spoken, would have been dumb; not dead, yet living voiceless."

Here again is a pregnant truth which so-called history, polemically written, not only ignores but denies.

And just as it is true that Dante is the product as well as the spokesman of the ages preceding him, so the Hohenzollern and the great War are the product and expression of the principles of the Reformation, of Nationalism, of State Supremacy and of Private Judgment which disrupted Christian Unity, weakened Christian Faith, sapped the very foundations of Christian Morality, and enabled a hideous Caesarism to substitute Might for the eternal and unchanging principles of Right.

THE IRISH BISHOPS

The action of the Irish bishops in taking their stand with the Irish people in opposition to conscription has called forth some curious newspaper comment. The Toronto Saturday Night, which usually gives an impressionistic reflection of the mental attitude of the man in the street—the Toronto man in the Toronto street—without troubling much about investigating facts or reconciling principles, quotes the Irish pledge against conscription:

"Denying the right of the British Government to enforce compulsory service in this country, we pledge ourself solely to one another to resist conscription by the most effective means in our power."

Commenting on this it says: "By the most effective means in our power" is a clear incitement to armed resistance, although armed resistance against constituted authority in a matter where the rights of religion are not involved is, we have been frequently told, directly contrary to Roman Catholic teaching."

This assumes that armed resistance is the most effective means of resisting conscription which is an absurdity on the face of it, and is precisely what the Irish bishops by intelligent organization wish to avert. The other half of the comment assumes what the Irish bishops and people deny—the right of the British Government to impose conscription on the Irish people without their consent.

Again Saturday Night: "The offence of the Irish hierarchy is all the more reprehensible, because in the question of Irish conscription religion is in no way involved."

Purely political it is; if it involved religious differences the Protestants of Ulster would not be at one with their Catholic fellow-countrymen on this issue.

But it is not a strange thing that violently anti-papal Protestants become ultra-papist when the action of the Pope might turn to their political advantage? Protestants who used to vociferate that Home Rule meant Rome Rule, and consider that a good and sufficient reason for subverting the Constitution if necessary in order to prevent Home Rule, now complain bitterly that the Pope does not interfere in purely political matters in Ireland. There are many good reasons why the Pope does not so interfere. One is that the Irish people distinguish quite clearly between religion and politics, and they are none the less loyal Catholics when they quote O'Connell's famous dictum that he would take his religion from Rome but not his politics. In 1888 a meeting at which some forty Catholic members of Parliament were present passed the resolution that "Irish Catholics can recognize no right in the Holy See to interfere with the Irish people in the management of their own political affairs."

This political attitude of Irish Catholics ought to be intensely gratifying to those Protestants who profess to be in perpetual dread of the political influence of Rome; but, on the contrary, they loudly demand that Rome shall interfere in Irish political affairs. There have been times when this glaring inconsistency of Protestants with regard to the Pope has found shameful acknowledgment. When the Irish people were fiercely fighting and winning the Land War—credit for which is now coolly given to the British Government—the latter sought the assistance of Rome in putting down the "immoral" Plan of Campaign. In the House of Commons the radical member for Newcastle, in a spirit that did credit to his manhood, said:

"If we want to hold Ireland by force let us do it ourselves: let us not call in the Pope, whom we are always attacking to help us."

It is quite true, as Saturday Night claims, that the Pope cannot condemn in Austria-Hungary what he permits in Ireland; but it is equally true that he cannot condemn in Ireland what he permits in Austria-Hungary. If there is any truth in the despatch referred to

about the Archbishop of Limerick it can be nothing more than permission to proceed against him; a like permission would be as readily given to the British Government if it desired to proceed against the Bishop of Limerick.

It may seem strange, nevertheless, to Catholics as well as to Protestants, that Catholic bishops should counsel opposition to a law enacted by lawfully constituted authority.

In the first place conscription in Ireland is not yet enacted into law. As we showed last week by quotations from ex-Premier Asquith's speech the clause relating to Ireland is merely an empowering clause. It empowers the Government to bring it into effect by order-in-council, which order-in-council is to be debated and passed upon by the House before conscription is the law in Ireland. And the correspondent of the New York Times under date May 8th, writes: "Many believe that there is no real majority for Irish conscription in the Commons." Now it is a fundamental right, often a bounden duty, for loyal subjects to oppose strenuously a proposed law deemed unwise or harmful; and this though there is no question of the competence of the authority to enact the law.

With regard to the proposed law in this case hear not an Irish bishop but a staunch English Protestant—Robert Donald, editor of the London Chronicle, and consistent supporter of the Government:

"In the long catalogue of mistakes and misdeeds which blacken the course of British policy in regard to Ireland nothing has been so startlingly short-sighted and mischievous as the mess which the Lloyd George Government has created, one would almost think deliberately, if we did not know that the Cabinet think their policy is a wise and subtle combination to solve the political problem and meet the military emergency."

There is another and not less serious danger. Ulstermen do not want conscription without Home Rule; still less would they accept Home Rule with conscription. Their hostility will not take the form of armed revolt, as planned by Carson before the War. They have a more powerful weapon. They will down tools; workmen of Belfast will proclaim a general strike led not by leaders of Labor and trades unions who are in favor of Home Rule, but by Orangemen and political friends of Ulster."

But the Irish people, including the bishops, deny the right of the British Parliament to impose compulsory military service on Ireland against the will of the people. The whole allied world hailed President Wilson as its spokesman when he proclaimed as the foundation principle of democracy that governments derive all their just rights from the consent of the governed. Ireland enjoys that inalienable right as well as Belgium or Poland or France or England. More, she won it through long years of struggle within the limits of constitutional action; but the British Parliament abdicated its functions, and confessed its impotence; Carsonism was substituted for the British Constitution in Ireland.

The Irish people, their bishops with them, demand that Carsonism be overthrown and constitutional government restored before they will submit to conscription.

Diverse weights and diverse measures, both are abominable before God."

Captain Redmond from his father's seat in the House of Commons maintained Ireland's right to say whether Irishmen should be conscripted or not. And is there a shadow of doubt that his great father would have taken his stand unalterably on the same ground?

"In 1914, said Capt. Redmond, Ireland was almost ablaze with enthusiasm on the side of the allies, but the sentiment of the Irish people had since changed toward the War, owing to the distrust of the British Government and in the word of British Ministers."

And Irish bishops helped to create that enthusiasm. But Carsonism still reigned; constitutionalism was derided and finally discredited. The Irish people now demand that the foundation principle of democracy be applied to Ireland before a Carson-ridden Ireland be compelled to fight to make the rest of the world safe for democracy.

The charge of pro-Germanism is silly; Prussian junkerism has its Irish counterpart in Carsonism. Liberty like justice and charity must begin at home. The Irish bishops recognize the justice of this contention of the Irish people.

Many who concede the justice of Ireland's claim think they should do their part in the War now, leaving

the question of self government in the abeyance. They tried that. Ireland has taken a part in the War proportionately greater than has Canada.

MENTAL LABOR AND ORIGINAL SIN

The only excuse we offer for frequently referring to original sin is the same that a celebrated lecturer made for mentioning so often a place in the nether regions. "I do so," said he, "because so many people nowadays refuse to admit its existence or act as if it did not exist." "Original sin," says Chesterton, "is hard to explain but it makes easy the explanation of almost everything else." Those who admit the necessity of Baptism implicitly admit the existence of original sin. The fact "that darkness of the understanding, weakness of the will and a propensity to evil" are so manifest in the world-to-day is due in large measure to the neglect of this sacrament. If these evil effects of the primal fall remain in a measure after the sin has been washed away, it is evident that they will be found in a much aggravated form among those who have never been freed from the thralldom of sin.

In the spiritual life people recognize in the temptations that beset them the baneful effects of our first parents' disobedience. Likewise, in the material sphere, the many obstacles that tend to nullify the fruits of man's toil are traced to the primeval curse that God, in punishment of sin, inflicted upon all nature. Few, however, it seems to us, avert to the fact that the arduous labor entailed in the acquisition of knowledge is due also to this cause. The darkness of the understanding which remains even after original sin is forgiven is an obstacle alike to the learning of Christian doctrine and the mastering of the profane sciences. Two corollaries that follow from the foregoing are, firstly, that baptized persons have an advantage over those who have not been baptized, even in the secular fields of mental competition; and, secondly, that learning cannot be attained, nor intellectual laurels won, without persevering labor.

This latter may seem a commonplace, yet it is a commonplace that is lost sight of in our day. To illustrate this let us recall some fundamental principles. The adequate object of the intellect is truth, whether it be religious truth, scientific truth or historical truth. Any result of mental labor, or supposed mental labor, that lacks the element of truth is not of enduring worth. The only lasting treasure is truth. This applies alike to an answer to a mathematical problem, a religious treatise, a scientific or historical essay, a word picture, a play or an editorial. If there is little of value in much of the literature of today it is because it is lacking in the element of truth. It is not true to fact, or it is not true to nature, or it is not true to right standards of judgment. Of course, much of it may gain the applause of the multitude, for error has a special fascination for tainted nature; an error coincides with the prejudices of the crowd. To find out what the truth is, and then to set forth that truth in a manner conformable to approved literary canons, means labor. The devil does not like the truth, and he can be counted upon to give no assistance in arriving at it; but he does delight in lies, and one would imagine that he had bestowed a special inspiration upon some writers. Take, for example, this statement which appeared in a recent book: "At this time (1917) the influence of the priests had become very great in Mexico . . . They had once again risen to power and were doubtless a strong ally for the Kaiser, in Mexico as elsewhere. . . . The Kaiser had found them useful in Ireland where priests and Jesuits had done much to foment the rebellion, and in Russia where revolution was brought about through the intrigues of Rasputin, a German Jesuit." Now, it does not entail any great mental labor to write such stuff as that. The bigger dose of original sin the person has the better is he or she qualified for such work. Yet that is a fair sample of the literature that is provided in books, magazines and newspapers for the reading public of today.

We pity the man whose sole mental pabulum is the daily paper, and the woman who gets a new book out of the Carnegie Library every week. The wonder is that they do not become demented. As a matter of fact most of them suffer from illusions which are the symptoms that precede delusions. We have

read so many pharisaical, lying editorials in the daily press this week, and so much invertebrate matter from the pens of Catholics that we rejoiced in the privilege of being able to take our fishing tackle and hie us to the green bank where the mind finds, in the running brook, a book that does not lie. But even in this sequestered spot the printed falsehood stared us in the face. "No Fishing Here" read the sign. We proved that it was a lie, for we caught half a dozen speckled beauties. THE GLEANER

NOTES AND COMMENTS

THE PORTRAYAL of the Orange Order on the floor of Parliament as a "loyal and tolerant organization," and coming especially from an editor who above all others has excelled in mendacity and scurrility in his onslaughts upon Catholic institutions, is one of the richest incidents of the present session. "Indeed he doth protest too much!"

THE THIRD anniversary of the sinking of the Lusitania, and the manner in which it was observed in many English churches, and at the Queens-town cemetery where so many victims of the disaster lie buried, brought into strong relief the progress which belief in the efficacy of prayer for the dead has made among Protestants since the outbreak of the War. More than one such service was announced in the daily papers as a service of prayer "for the dead," not a mere memorial of their departure as such celebrations have hitherto been characterized. The change is a commendable one, and may be the means of effecting others ere many years have flown.

CATHOLICS who are disposed to depression or discouragement over the present-day hostility to their Faith should bear in mind that the Church is but passing through one of those periodical emanations of persecution bequeathed to her as her lot in this world by her Divine Founder. The new Auxiliary of Edinburgh, Bishop Graham, took occasion to remind his flock of this a few weeks ago in the course of a sermon in St. Patrick's church, Edinburgh, and his words may well be read and pondered on by Catholics far beyond the limits of that diocese.

AS THE CHURCH is the mystical body of Christ, invested with a Divine character manifested throughout all the centuries, it is not surprising, said the Bishop, that those outside the Church could not refrain from persecuting her. They had persecuted her Divine Founder, and all down through the centuries His true followers had come in for that portion of their inheritance. Why, it may be asked, should this be so? Catholics have respect for law and order, and in their relations with others are governed by the highest maxims of the gospel. Why then, should they be continually subjected to suspicion and obloquy, even to active hostility at the hands of those outside the Church? The world does not rail or scoff at any sect of Protestants, even those of the most outlandish and fantastic description, nor at Jews, as such, or even Mohammedans. They do not impugn their loyalty or trustworthiness. But this is continually the lot of Catholics, and as Bishop Graham affirms, it will be so until the end of the world.

THE REASON why adherents of the systems mentioned are not the special object of the world's animosity is, as the bishop reminds us, because there is nothing in them antagonistic to the world's maxims, and so she shakes hands with them. There will, on the contrary, always be war against the Catholic Church, for the reason that her maxims are entirely opposed to the maxims of the world. "Marvel not that the world hate you," was the solemn injunction of Christ to His followers. This is perhaps a commonplace of Catholic teaching, but it is very essential that we be reminded of it from time to time. Persecution does not necessarily mean a crusade of fire and sword as has characterized past ages of the world, although it is by no means inconceivable that the like may occur again. But the spirit of persecution finds an outlet no less through the more insidious and scarcely less cruel medium of imputation and insinuation, and that is what Catholics have specially to contend with today.

THE LAUNCHING of the merchant ship "Tuckahoe" at the Camden yard of the New York Ship Building Com-

pany, in the record-breaking time of twenty-seven days after the laying of the keel, and the promise of completion and readiness for sea service in fifteen days more, comes as promise of speedy solution of the Allies transportation problems, and of successful termination of the War. Apparently the ship building programme of the United States is now well under way, and with more than half a million workers now in her ship yards and accessory plants, and the machinery of administration of this vast organization working smoothly, we may look for immediate developments of a very interesting and momentous character.

THE ENTHUSIASTIC words of Mr. Schwab, to whom has been intrusted the organization and carrying-out of the United States' ship building programme, may be accepted as embodying the spirit of the nation at this juncture of the great conflict:

"God has endowed this nation with more material resources, and its people with greater enthusiasm and energy than any other nation on God's green earth, and we are going to make our mark in history. Now is the time. The United States has never been defeated in a war and we are not going to be defeated now!"

Those inclined to think this exclamation somewhat perferid will not be disposed to carp at it if the promise of the bud is fulfilled in the fruit. And we are of those who have faith that it will be.

ON THE BATTLE LINE

GRAVE TIMES AHEAD Earl Curzon on May 10th said: "The present is not a moment for prophecy. It is a moment for grappling with hard facts, because the military menace is greater than at any time during the last four years. It may be truthfully said that the enemy is at our gates and the hour of destiny is with us at this very moment."

"Grave times are ahead," he continued, "and British soldiers may have to give ground. Encouragement is to be found, however, in the unity of command, in America's effort, and in the resolute, indomitable spirit of the British people."

THE SINKING of the *Victory* in the harbor of Ostend has not effectively blocked the channel, according to late information, but serves a very useful purpose. A partial and very serious blockade has been achieved, and under the conditions of tide and siltation it is believed that the obstruction will tend to increase. The *Victory* was sunk early on Friday morning, under the protection of a fog. Several British vessels, according to the German account of the action, forced their way into the harbor, but were driven off by the fire of German coast batteries. The *Victory* was full of concrete, and the first Admiralty report stated that it had been sunk between the piers across the entrance to the harbor. Britain has plenty of obsolete cruisers that could not be used to better purpose. Should Ostend be completely blocked, following upon the closing of Zeebrugge, the enemy will have lost the only two ports on the Belgian coast capable of sheltering submarines, or through which submarines from the interior of Germany, reaching Belgium by the Dutch and Belgian canal systems, can find their way out in the North Sea.

TENS OF THOUSANDS of mines have been used in the construction of the new mine field, between Norway and the Orkney and Shetland Islands, which will be an extremely difficult obstacle for any German submarine seeking an exit to the Atlantic along the northern route. Submarines from the Elbe and Helgoland will have to endeavor to make their way out by the Straits of Dover. There also they will encounter nets and other obstacles that make the passage perilous. It must have been a knowledge of the impending operations that led Lord Jellicoe to say some time ago that by the month of August the submarine menace would be greatly reduced, if not altogether eliminated. The operations at Zeebrugge and Ostend prove that the British navy still has the spirit that made it great under the leaders of the past. The Nelson touch has not been lost.

THE FRENCH official report tells of the capture of the park at Grivesnes by French troops, who during the operation took 258 prisoners and a large amount of war material. This victory is of great importance, because of the relationship of the position to the German plans for an advance against Amiens from the southeast. Grivesnes is a village to the northwest of Montdidier, and was the centre of heavy fighting during the last general attack by the enemy.

SIR DOUGLAS HAIG's report yesterday morning announced that a small but important bit of trench north-west of Albert captured by the Germans during their assault of Thursday was retaken during the evening, and remains in possession of the British troops. It is rather a curious thing that, alike to the northeast and southeast of Amiens, the Allies have been steadily improving their position and securing far more favorable defensive ground against the next

great German attack than they occupied when the first rush toward Amiens was stopped. There is no reason to doubt that the Germans intend to fight another great battle on this field. It is, therefore, incomprehensible that they have submitted to the loss of positions of vital importance with relatively small resistance. It may be that they have determined not to disclose the position of their guns until they are ready for the big offensive. There was some infantry fighting during Friday at Aveluy Wood, north of Albert, but nothing of importance on any part of the British front.—Globe, May 11.

RELIEF WORK

FOR THE VICTIMS OF THE WAR IN BELGIUM, INC.

Montreal, May 8th, 1918.

To the Editor:

We enclose herewith copy of cable just received from Washington, which will show you how desperate the position of our gallant Allies in Belgium is. It is, as a matter of fact, worse than had been imagined so far.

Struck by the necessity of coming at once to the rescue of Belgium, in her now desperate plight, the Belgian Relief Committee in Canada have decided that the best way to help is to take under their care the children of Belgium; for this purpose the following two courses will be followed:

1. Establishment in Brussels of a Canadian Bureau. This bureau will be administered by Mr. Baetens, a member of the Commission for Relief in Belgium, who will look especially after the numerous orphans of Belgium, whose condition beggars description. Charity will be given in the name of Canada and in this way Canadian donations will not lose their identity.

2. Active help to the thousands of little Belgian children who have suffered from privations as to have their health critically impaired. These children are taken out of Belgium into Holland, Switzerland and France, where they are looked after under the supervision of Mr. Berryer, Minister of the Interior of Belgium, to whom the Canadian donations will be sent direct.

We need not dwell on how urgently funds are required to save these little ones from death, the cry "20 days without bread" is eloquent enough.

May we ask you to be so good as to insert this appeal in your valuable columns so that your readers may be made aware of the seriousness of things on the realization of which they will no doubt give with a generous heart to the poor children of Belgium.

Thanking you in anticipation as also for your past support of our Fund,

Yours very truly,
L. S. COLWELL,
Hon. Sec. Treas.

Address all communications to 59 St. Peter Street, Montreal.

UNITED STATES TO SEND THREE MILLION BUSHELS OF WHEAT TO BELGIANS

Extract from Free Press, April 4, 1918

Washington, April 22nd.—Food shipments to the civilian populations of the allied countries will be suspended for ten days to move three million bushels of grain to the Belgians, who are declared to be in desperate straits.

FOR OCCUPIED TERRITORY

A part of the wheat will go to the population in the German occupied territory of Northern France. The decision to concentrate on the shipment of this grain was made following the receipt of urgent cablegrams from the Belgian Relief Commission's representative in Brussels. One of the cables said: "Provided all shipments now enroute arrive and provided an equal distribution between all parts of the country Belgium and Northern France will be without bread from exotic grains for 20 days."

[Associated with this great work of charity are the Rt. Hon. Sir Robert Borden, the Rt. Hon. Sir Wilfrid Laurier, the Rt. Hon. Lord Shaughnessy, His Grace Archbishop Bruchési, and many others; contributions may therefore be sent without the slightest doubt that they will be applied in the most effective way to the relief of the starving little ones of martyred Belgium. "And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward." Matt. x. 42.—Ed. C. R.]

WIDELY KNOWN INVENTOR A CONVERT TO TRUE FAITH

FRANK SHUMAN, OF TAICONY, RECOVERED INTO CHURCH IN LAST HOURS

Frank Shuman, of Taicony, who gained international prominence when he built a motor operated by power from the sun's rays, died at his home, 3400 Diston Street, last Sunday. He had the happiness in his last moments of being received into the Church by the Rev. P. F. Fogarty, rector of St. Leo's, and of being fortified by the sacraments. Father Fogarty was called to Mr. Shuman's bedside on Saturday, and

on Sunday the priest had the added happy privilege of administering the sacrament of baptism to a son of the convert, Ormond Vitalis Shuman, an officer in the United States naval service, who had completed a transatlantic voyage barely in time to assist at the deathbed of his father.

The late Mr. Shuman's principal activity in developing power from the heat of the sun was in Egypt, where a plant was erected and put into operation. He also devised a machine for mercerizing cotton yarn and another for degreasing wool. Wire glass was one of his inventions. Mr. Shuman was president of the Simplex Concrete Piling Company and the Simplex Foundation Company. Among his other discoveries was a method for constructing concrete piling. His honors included the award of two medals by the Franklin Institute.—Philadelphia Standard and Times, May 4.

THE ONE FOUNDATION

There was a time when the most "orthodox" among the American Protestant denominations held fast to one dogma. They did not prefer to call it a dogma, but dogma it was, declaring the Divinity of Jesus Christ. These sects took the position that only if Jesus Christ were God could He be accepted as the Founder of Christianity. If He was not God, they thought, He was, at best nothing more than an "interesting personality," but if He were God, He could deliver a message to mankind, and rightly insist that it be accepted by every rational creature. The "Church" was an institution which assumed the duty of perpetuating God's revelation through Jesus Christ. If it delivered that revelation, complete, unimpairing, it had fulfilled its duty. Withholding any part of Divine revelation, it failed utterly in its purpose, even though its clergymen preached in crowded temples.

The older American Protestantism acknowledged principles which had been rudely attacked in the religious revolt of the sixteenth century, and in that acknowledgment, illogical as it was in Protestantism, lay its strength. Incomplete in foundation, and utterly at variance with revelation in many necessary doctrines, "old-fashioned Protestantism," at least as it existed in this country, could always boast of one prime virtue. It did not deny the divinity of the Son of God. If it could not preach all the truth, it could, and did, teach some of the truth. Hence it is with feelings touched with anything but exultation, that the Catholic views the practical disappearance of this one dogma from present-day Protestantism. Rationalism, the legitimate outcome of private judgment, has had its natural effect. Today a Protestant may regard Jesus Christ as a fallible member of a fallible race, like to us in all things without exception, and suffer no loss of standing. More than this, he may even be permitted to promulgate his blasphemy as head of a theological school, or, a fairly common occurrence in England, he may be advanced to the Episcopal Bench.

In answering the question, "Has Christianity failed?" a prominent Protestant clergyman recently observed that, in any case, a great deal of Protestantism masquerading as Christianity had certainly been rejected by the world as useless. Modern thinkers had tried it, only to find it illogical in theory and unworkable in practical life. No other religion could have been looked for. When the only safe foundation had been rejected, the whole building must soon tumble into ruins. "But now as ever," continued the clergyman, "it is the spine of the Catholic Church, pointing to heaven, which bears witness to an institution insisting on the Divinity of Jesus Christ. There is where we must stand if we would survive." But who shall lead Protestantism back to Christ? If, searching the Scriptures and appealing to reason, the Protestant concludes that the new religion which knows nothing of Christ and dogma, is better, he can rationally take his stand on a right furnished by Protestantism itself, the right of private judgment.—America.

A FAMILY OF SOLDIERS

In looking over the files of the war department, President Lincoln discovered the name of a mother who had given six sons to the cause of the Union. With his big heart full of tender emotion, he at once wrote her the following words, to express the gratitude of the republic which these sons had died to save: "I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost and the solemn pride that must be yours to have laid so costly a sacrifice on the altar of freedom." So noble and heartrending a sacrifice in the cause of freedom could be made only by a patriotic mother, who, in her married life, observed the high laws of morality. It is to the mothers of this kind that the country must ever look for its strength and safety. When the clarion call of war resounds over the land, these are the mothers who can offer to their country the requisite strength to preserve the shrine of freedom here in her hallowed home. Poor and unlearned they may be, but they are rich in virtue, and learned in the higher knowledge of duty and of love.

During the languid times of peace it is the other kind of mother, the woman of unlimited means and limited family, that commands the attention of the public. She is the one who cries loudest for the emancipation of her sex and for the adoption of theories that bring the blush of shame to the cheek of purity. She is the vile promoter of schemes that are aired in hell and of faithless nuptials that end in the divorce courts. In her home the lap-dog takes the place of the prattling infant, and lust and lassitude fill out the purpose of her life. At times the emptiness of her existence spurs her to some exertion, but it is only to gratify her vanity or to fill the void that the human heart, deprived of God, must ever feel. When her country calls for soldiers, what can such a childless woman offer?

The praise which the Great Emancipator gave to that faithful mother of Civil War times may possibly be repeated in these turbulent days of cosmic conflict. In the city of Erie, Pa., there is a good Irish family named Ryan which can boast, as perhaps no other American family can, of its service to the country. Captain John Ryan, who is a soldier himself, and his good wife Elizabeth, have already given six sons to the several branches of the fighting force and two other sons are ready to enlist. Mrs. Ryan does not belong to the "social set," she makes no effort to get into print, she did not neglect the family meal in order to assist in the emancipation of her sex; but she has evidently lived in chaste wedlock and has now given her country practical proof of her devotion to its cause. While the respectable concubines are living in sex sensuality or silliness, women like Mrs. Ryan are saving, both their souls and their country.—Buffalo Union and Times.

TWO IMMORTALITIES

Man is both a social being and an individual. As a social being he is a part of the immediate community in which he lives, of the State, of the Nation, and, in the largest sense of mankind, as well as of the Church, the parish, the diocese, the church universal. As an individual he stands alone, with a destiny of his own, of which the present life, while only the beginning, is the decisive factor. Human society is apparently more enduring than its component parts, the human individuals; for the latter come and go while the former will last until the end of the world. Do the individuals really come and go? We maintain that they come to stay in the impress on society they leave behind them, and when they pass off this mundane stage they go to the fruition of immortality true and proper. Thus man is doubly immortal: in a limited sense, as part of society, in a strict sense, as an individual.

Who would say, for instance, that George Washington is dead? He lives on earth in all the blessings that for a hundred years and more have been attendant on American freedom. He will live as long as the United States, true to the ideals of its founder, is the home of the brave and the land of the free. And every American soldier who down his life for his country continues to live in the blessings for whose perpetuation he has died. This is one thought to inspire the young men who are now in or about to go to France. The lives that are spent will redound to the larger life of the nation. Were death on the battlefield unto them the personal consummation of all, would they receive of a heart so noble that would consider it a gain to break for the happiness of others. In the moment of annihilation it would taste immortality in the forward glance upon the ages which from that death would assume a new radiance.

But such absolute abnegation of self is neither quite natural to nor is it demanded of man. No man personally in his achievements, but personally in himself will man continue to live forever. This is the glorious truth of the soul's immortality. Still to live beyond the grave and to be happy are not synonymous terms. It depends on the character of the mortal life what will be the character of life immortal. Each man has his duties, and those duties well done, whether through a shorter or longer span of years, entitle him to everlasting happiness. We suppose, of course, that he be a man of religion and seeks his salvation in accordance with the demands of religion.

But this supposed, can a life be put to better use than to be spent for others, can a prospect for the hereafter be better than the one based on death for duty's sake? Far, then, from pitying the young men who are called upon to make the supreme sacrifice for our country, we congratulate them. As social beings they are doing more for the commonwealth than most of us, as individuals they are marching the shortest road to a glorious destiny.—S. in The Guardian.

FRENCH PRIEST TO TEACH OUR BOYS ARTILLERY PRACTICE

Lieutenant Anatole Jousse, a French Jesuit priest, exiled from his native land before the beginning of the War, but who returned to his regiment after War was declared, was a guest at Georgetown University recently. From Washington he will go to Fort Sill, Okla., to instruct American artillery officers.

Father Jousse lectured before the students of the University, describing the preparations and scenes attending an artillery engagement. He told the students of his first battles and of his efforts to crack the Germans' pill boxes, from which Hun gunners operate with dread effectiveness against the allied battle lines.

Father Jousse was awarded the Cross of the Legion of Honor in 1915. He also has been decorated with the French war cross and mentioned for bravery in action. When the War started he was teaching in England.—The Monitor.

CATHOLIC CHAPLAINS HELP JEWS OF SALONIKA

From all camps of the belligerents come accounts showing the work of the Catholic chaplain, his influence among both Catholic and Protestant soldiers, the welcome accorded to him everywhere. And now comes an interesting document to the Vatican, an attestation from the Israelites of Salonika as to what these people owe the Catholic priest in their recent trials. The fire at Salonika of a couple of months ago was, as the world knows, thousands homeless. Among those most stricken by the disaster were the Hebrew population, which totals about 70,000 persons, most of whom speak a Spanish dialect, a relic of the days when their fathers were expelled from Spain under Ferdinand and Isabella. In the Camp Dennis one body of 2,000 Israelites were and still are gathered pending better days. The devotion of the Catholic chaplains in tending the poor people in this condition is the theme of the letter just received at the Vatican from the Director of the Hebrew Alliance at Salonika. The ecclesiastical authorities, needless to say, are proud of how the chaplains have acted during the three months they gave their services to the Camp Dennis.—The Monitor.

SAVING THE BOYS

We may not count as a Christian nation in the sense of church affiliation, but our civil rulers have on notable occasions manifested that they realize the necessity of religion for the welfare of the nation. The uncompromising stand of President Wilson on the question of safeguarding the morals of the boys in the army camps won the admiration of the Christian world. Now General Pershing, supreme in command of the United States forces in Europe, urgently calls for more chaplains.

We are at once struck with his impressive earnestness. He is mindful of his responsibility to the nation to surround the army with influences that will overcome certain conditions in France. He forcefully and beautifully says that this will require "fortitude born of great courage and lofty spiritual ideas." He requests three chaplains for each regiment, one to act as Major and the others as Captains, and some unattached chaplains for special use. The general lets it be known that he does not want chaplains to be considered "patronage." There is no place in the army for ministerial failures who are looking for soft berths. He requests chaplains "of high character, with reputations for earnest, sensible, practical, active ministers or workers accustomed to dealing with young men." He appeals to the churches to assist him in supplying these men. The need for more chaplains may be readily understood when we compare the present relative number to those of a few years ago. Formerly there was one chaplain to every 1,000 men. Now there is only one to every 3,800. This is not a result of an effort to give the chaplains more work, or to deprive men of religious ministrations but is consequent of changes in army formation which did not consider the chaplains. The law allows one chaplain to a regiment. In a recruiting station there may be no official chaplain. We have one in mind which had as many as 17,000 men for several months and yet no official chaplain. The rigid regulation of army detail causes many incongruities in the army. When a regiment had only a thousand men it had a chaplain. The regiment was increased from ten to twelve companies, with a total of 1,250 men, and still the law was that there should be only one chaplain to a regiment. When the size of the companies was increased to 1,600 men, making a regiment of 2,000 men, there was only one chaplain allowed by Congress. For many years this condition continued and Congress never seemed to see the necessity of preserving some proportion between men and chaplains.

Since the War began, the size of a regiment has been increased to 3,800 men, and still there is only one chaplain to the regiment. In answer to the call of General Pershing, Congress is being urged to appoint a chaplain for each battalion. This would mean three chaplains to every 1,200 men. This would be in a measure getting back to the original proportion. Even this number is larger than the average parish. There would be plenty of work for any chaplain who realized his sacred responsibility in caring properly for this number of men. Regardless of opinion or beliefs on the subject of religion there can be no question that spiritual help is needed to make the sacrifices that

our boys are called upon to make that help from on high must aid them to fight the enemy that is stronger than German arms and more wily than Prussian strategy. We want perfect men to fight the battle for right that we have entered; they must be perfect morally and physically. No great wars have ever been won by men not morally right. To achieve real greatness a man must have faith in something that transcends the carnal. To bear the trials that is the soldier's lot one must have confidence in God and a faith in His sustaining help. General Pershing is showing himself a good Christian and a good general. His plea should be heeded by the gentlemen of Congress. We want to save the world for democracy, but we also want to save our soldier boys for God.—Intermountain Catholic.

THE FIRST SERVICE FLAG

The first service flag, as it has been well said, was raised on Calvary. There the first great sacrifice was consummated, the world's supreme service was rendered to mankind. Ever since has the Cross of Christ, the first service flag of Christianity, been sacred to the Church. The Apostles went forth to preach Jesus Christ, and Him crucified; and it is glorified today in its position over a million altars. Once drenched with the blood of the Divine Victim, it now shines radiant in the light of the Resurrection morn.

With reverent hands it is hung upon the walls of every Christian home. We find it where the woes of the world bow down the head of the Vicar of Christ, and in the humblest chamber where a loving heart is beating in union with the Crucified. Far more than a mere symbol is the first Christian service flag. It is an inspiration to Christian deeds, an incentive to heroic sacrifice, a motive of supreme devotion in the service of God, of country and of our fellow-men.

Wherever that banner hangs it recalls the story of that love of Christ, greater than which no man hath, whereby He laid down His life for us. Hence that readiness for sacrifice which is bred in every truly Catholic heart; sacrifice for the Church, sacrifice for the Christian upbringing of children, sacrifice for institutions of charity and zeal, sacrifice for home, for country and for God. History bears on every page the testimony to this spirit. Without it no one can be a true Christian. It implies the renunciation of the world's flattery and favors, for we cannot doubt the Divine assurance that if the world hated the Master and persecuted Him, it will deal no better with His faithful servants. Nor should we wish to be more tenderly treated. Indeed the love of the world for us would be the surest sign that we ourselves have proved renegade to that service flag of Christ.

Yet in the school of war the world has been taught one lesson. If it once tore down the crucifixes from our churches in the Reformation, if it banished them from our schools under the rule of a French atheistic Government, if it vainly tempted the Christian martyr to trample upon it in token of apostasy, if it denounced as idolatrous the very reverence shown to that service flag of Christ, it has now been made to confess, in its own practice, the beauty and truth of our devotion. What human emblem can be more sacred in the eyes of all the world than that modest service flag we see hung from the window of some humble home? It tells of the brave youths who have gone forth in their prime of life to offer for their country all that earth holds dear. It speaks of the young wife's anxious fears, and tender hopes and loving tears; of the mother's heart that bleeds and the mother's hair that daily grows more silvery underneath the silent burden of grief, even though the sorrow be borne heroically. Who indeed might hope to put into words all the voiceless eloquence of that tiny emblem, that mere span of cloth which every breeze can lift and every gust of wind can toss about, but which is sacred to us all with a world of tender thoughts and fond affections woven in with every fibre of its texture? Yet what is the greatest glory that is cast about it but a reflection from the Cross of Calvary, and what are the highest hopes that can rest upon it but the light of the Resurrection morn?—America.

THEIR LABORS ARE FRUITLESS IN LATIN COUNTRIES

Rev. Dr. Crapsey, (Prot.), had the following to say, a few years ago, about the failure of Protestant sects at work in Latin countries: "My assertion that the seed of the Reformation is sterile in countries long under the dominion of the Latin race is based upon study and observation. In three centuries the reformed doctrine has made no impression on these races. It is possible to make parasites of some of them, infidels of many; but a true Protestant is as rare among them as a true Mohammedan among Christians. The Latin races are eminent religious. Before and since the Reformation they have furnished to the world such saints as St. Francis of Assisi and St. Francis de Sales. They are attached to their religion as no other people are. How ever much we may differ from them

in opinion, we can not but admire their devotion and their zeal. "My belief in the utter failure of our missions in Mexico and South America is based upon the reports of those missions to be found in the church almanacs. . . . Perhaps you never heard of the sad fiasco of our Mexican mission. We had to disavow the actions of the bishop whom we consecrated for that country. We now maintain the form of a church there without the substance. We report six clergymen at work, 124 children in our school, and no communicants (though there may be some not reported). In Brazil we have a bishop and a staff of clergy, and report 400 communicants. Among all Central and South America, we report 650 communicants, who have about as much influence upon the religious life of those countries as a similar number of Buddhists would have in North America."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

The One Shepherd and one fold suppose the one saving church in which only truth is salvation. This great truth is the very foundation of the commission of Christ to His Apostles, "to go forth and preach," "that men believing might be saved."

This dogma of Holy Church forces upon us a recognition of the grave responsibility that rests on the members of the true Church to guard their Faith and to assist others so that salvation may be secure. Catholics, we know the doctrine and we know our obligations in regard to it and our fellowmen. Astonished, surely, we must be when we see our indifference to and lack of realization of this truth and its consequences.

How different are the saints from us! St. Irenaeus warns us that truth must not be sought elsewhere than in the Church because the Apostles deposited in her, as in a rich treasury, the whole truth in its fullness, so that everyone may draw from her the drink of eternal life. In the Council of Carthage under St. Cyprian the Bishops declared: "Our mother, the Catholic Church, preserves always and will preserve the truth pure, for she is governed and taught by God, she is the one and only teacher of salvation."

Every missionary, from Christ Himself, down to our day has been urged on by no other stimulus, in the propagation of the Faith, than the firm belief in the truth that, outside the Church there is no salvation. Down through the ages the priests of Holy Church are witnessed preaching to and pouring the lustral waters of Baptism on the multitude, so that born again of water and the Holy Ghost, salvation might be within the grasp of men. So too, the administration of the other Sacraments, the great channels of grace, for the salvation of souls. The Catholic Church Extension Society has for object an aim, to bring salvation to the scattered sheep of the Church of God. With this object constantly in view, we aim to support under the direction of the missionary Bishops, poor missions. No consideration is given to the race or nationality of the recipients of our charity. So long as they are Catholics and in need we come to their assistance. We build chapels in lonely and often forgotten places for the few Catholic families. Here and there the Holy Sacrifice is offered up and the spark of faith is kept alive. We too supply, in as far as our means permit, priests for the missions. We educate young men in the Seminaries with the purpose of sending them, when they have reached holy priesthood, to the great mission fields of our country. The zeal, over-worked, weary but happy priest on the missions is not forgotten. To him we send "Mass intentions." We have found in many cases that the money supplied in this way to our missionaries is the sole means of support for many of them. Vestments and linens and altar furniture are given free to the missions. The Extension Society only required that the petition sent in be endorsed by the Ordinary of the applicant.

Knowing that life is short and that Eternity is long and close at hand, a moment given to meditation on the fact that salvation is the one thing necessary, is time well spent. Our meditation will stir up the Charity of God in our souls. We will be compelled to realize to ourselves the gravity of life and the need of using the means of grace so as to secure for ourselves a glorious Eternity. Charity too will cause us to be mindful of our neighbours' spiritual welfare.

Alas! many of the beloved children of the Church have fallen away from the state of grace. They are to be found in every town and township of great Western Canada. It is hard to blame them. They were and are without a sufficient supply of priests, teachers and churches and so lost the Faith. How could they believe if they had no one to teach them? We perhaps may think that we have nothing to do with this condi-

tion of affairs. Well, we may think so, but there is a day coming when we will have to admit that the law of Catholic Charity was violated. Then — too late!

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

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

Table with 2 columns: Name, Amount. Includes: Previously acknowledged... \$480 00, M. Macdonald, Sydney... 2 00, Cornelius Murphy, Melrose, N. B. 1 50, Mrs. Mary Dobson, Chicago 1 00, Jer. Sullivan, Brents Cove, Nfld. 5 00

RHEIMS IS DEAD

Now Rheims is dead! Her great rose window withered and her towers Have gone with it upon the strange, dark way Of old, remembered things. But yesterday Her singing bells called down a morning street Where neighbors used to pass and lovers meet, And little children played; and now the wind...

What's lost with Rheims? There were the lotus flowers carved in stone, There was the window where a lovely child, Even amid the battle, stood and smiled; There were old songs that had been known— How many centuries? The towers sang And all the people answered. Every day The towers told the people when to pray.

There was the web of tapestry, and saints With quiet, folded hands. Had they not power To stay the swinging of a frightened tower? Does beauty die with Rheims? Ah, no! The word Is passed along the ages. Dust stirred And souls awoke and built. Men planned and wrought, And set fair towers against a flower-blue sky. There is no power in the world like thought, And beauty wrought with prayer can never die.

So long as men shall plan and people pray There will be those who will look back and say: "Remember Rheims!" A doorway arched and high— The color of a hundred gardens lent To lovely windows—spires against the sky! It has become a part of beauty's lore, Although we cannot see it any more.

What's lost with Rheims? 'Tis Germany—a land we used to know— A pleasant land of songs and fairy tales, A people the world loved. Where did they go? When will they come again? What thing avails To heal a man when once his soul has died? And who shall give them back their honest pride? What's lost with Rheims? The soul of a great people, blind betrayed. No roaring guns tore flesh from flesh and made A desert of their gardens, yet we see The desert of the world in Germany! —LOUISE DRISCOLL

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916.

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

Table with 2 columns: Name, Amount. Includes: Previously acknowledged... \$12,825 58, Mrs. P. McAllister, Sydney... 2 00, A Friend, Kilmarn, Ont... 4 00, Cornelius Murphy, Melrose, N. B. 1 50, Mrs. Mary Dobson, Chicago 1 00

FIVE MINUTE SERMON

REV. F. P. HOCKEY, O. S. B.
PENTECOST

THE HOLY GHOST AND THE BIRTH OF THE CHURCH

"You shall receive the power of the Holy Ghost... and you shall witness unto Me..."

This the promise of our Blessed Lord, and His final words before ascending to His heavenly kingdom.

Behold the effects of that coming of the Holy Spirit upon the Apostles. The poor, timid band of disciples were awaiting in prayer the fulfillment of their Saviour's promise.

Behold the effects of that coming of the Holy Spirit upon the Apostles. The poor, timid band of disciples were awaiting in prayer the fulfillment of their Saviour's promise.

The second effect was courage and strength. They were all together for fear of the Jews, and as soon as they had received the Holy Spirit they went forth with Peter at their head.

And the third effect was the power of miracles. They spoke in divers tongues which they had never learned, so that all the crowd, from various lands, heard their own tongue at one time from the lips of one man.

And how the miracles multiplied forth the sick in the streets, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities.

Thus the Church, born on this day of Pentecost, began its career commissioned and empowered, first, to be the guardian of all truth.

Secondly, to preach to all nations, "You shall be witnesses unto Me... even to the uttermost part of the earth."

Thirdly, to be victorious and empowered to prevail over all enemies, time, the world, the devil.

And yet men have the assurance and the folly to tell us, ay, and have repeated it for hundreds of years, that this Church so founded, so empowered by the Holy Spirit, has gone wrong, has failed, has perished.

Catholics, Protestants, Christian Scientists, Quakers, Dunkers, Jews

them, and let their own want of unity, of faith and doctrine, their want of vitality and stability, answer them and put them to confusion.

But for ourselves, my dear brethren, what glory should be ours on this day of Pentecost to say: "I believe in the Holy Catholic Church."

COMMENDS CATHOLICS

OFFICIAL DOCUMENTS OF THE GOVERNMENT REPUTATION OF RECENT CHARGES

During war when unusual stress and tumult make sad the hearts and shake the minds of men, is no time for questions of religious difference to enter on the scene with other troubles.

The Catholic Church in America and the Catholic Church in Europe have been attacked without reason. These attacks have come from the pens of three writers: Rudyard Kipling, Elizabeth Fraser and Margaret Mayo.

It would be possible to argue at length against these charges, but there is another and a better method of disproving them.

On pages 132 and 133 of the War Cyclopaedia is found this passage: "Immigration... The second (wave of immigration), chiefly Irish and Scotch and some Germans, settled in the back country of New York, Pennsylvania, Virginia and the Carolinas, from about 1720 to the American Revolution, and has been estimated at 500,000 in number."

Comment is unnecessary! On page 145 of the War Cyclopaedia is found this passage: "Knights of Columbus. The Knights of Columbus represent the Catholic communicants, who will constitute perhaps 35% of the new army."

"Peace Overtures, Papal. In August 1917, Pope Benedict XV. invited the belligerent nations to make peace upon bases which he suggested. Advocating a decrease in armament, international arbitration, freedom of the seas, he proposed reciprocal renunciation of indemnities to cover the damages and cost of the war.

The world is now paying the sincerest praise to the Pope's rejected proposals by that method of flattery known as imitation. Most of the published statements that come from either Teutons or Allies embody one or more of the Pope's rejected means toward peace and security!

What a subject for an artist! The

CONSTANT PAIN AFTER EATING

The Tortures of Dyspepsia Corrected by "Fruit-a-lives"

For two years, I suffered torture from Severe Dyspepsia. I had constant pains after eating; pains down the sides and back; and horrible bitter stuff often came up in my mouth.

et al are fighting to make the world safe for democracy; to make it possible for men throughout the earth to enjoy the fruits of their labor.

THE MEXICANS BARTER RELIGIOUS GOODS VANDALS PLUNDER CHURCHES AND SELL SACRED ARTICLES FOR WHATEVER THEY CAN GET

THE CATHOLIC CHURCH IS LIKE A PRISM

When I see the light-hearted Frenchman, the fiery Italian, the serious Spaniard, the cunning Greek, the dignified Armenian, the energetic Russian, the hard-headed Dutchman, the philosophical German, the formal and "respectable" Englishman, the thrifty Scotchman, the careless and warm-hearted Irishman and the calculating, go-ahead American, all bound together by the profession of the same faith and yet retaining their national characteristics, I can compare it to nothing but to a similar phenomenon that we may notice in the prism, which, while it is a pure and perfect crystal, is found on examination to contain, in their perfection, all the various colors of the rainbow.

After a Hard Day's Work rub the tired muscles with a few drops of the soothing, refreshing, antiseptic liniment, Absorbine, Jr. You will find it pleasant and convenient to use and remarkably efficacious.

Now is the Time to Plan Your Heating

As soon as possible, the earlier the better, get your plans complete for putting in a new and satisfactory Hot Water Heating System.

beautiful child face with its wrapt expression, the clear innocent eyes full of interest, as he listened to his mother as she narrated the story, pictorially illustrated upon the wall of the church.

OUR MOTHER'S MONTH It is hard to understand the general attitude of Protestantism towards the Blessed Virgin. It is an illogical attitude.

MIRACULOUSLY PRESERVED CROSSES AND SHRINES IN FRANCE STAND AMID RUINS

Capt. George P. O'Malley, of Cleveland, serving as surgeon with the British forces in France, in a letter to Rev. Richard J. Casey, of Saint Boniface's Church, New York, tells of a singular fact, namely, that amid all the destruction wrought by the Germans, a number of the wayside shrines and Calvaries with their great crucifixes have escaped unscathed.

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McClary's FLORENCE OIL COOK STOVES. You will enjoy cooking that big meal on this family size oil stove. Everything so convenient. Each burner controllable to any desired heat. Equipped with the perfect baking "Success" oven. Booklet free.

RAMSAY'S THE RIGHT PAINT TO PAINT RIGHT BEST for WEAR and WEATHER. This is the Paint you need for indoors and out. The guaranteed Ramsay Quality, that makes the house bright and cheerful.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS B. LEONARD QUEBEC: P. Q. We Make a Specialty of Catholic Church Windows

Economy in Organ Blowing "ORGOBLO" the only Blower to receive the Medal of Honor at the Panama-Pacific Exposition, San Francisco, 1915.

Now is the Time to Plan Your Heating KING HOT WATER BOILERS AND IMPERIAL RADIATORS. Write for Free Booklet and Descriptive Literature. STEEL AND RADIATION, LIMITED. Manufacturers of Hot Water and Steam Boilers and Radiators; Fenestra Steel Sash and Concrete Reinforcing. 68 FRASER AVENUE, TORONTO

CHATS WITH YOUNG MEN

THE LIFTED HAT

We deplore the "Age of Reason" that demands a human sign To affirm the faith that sees not, yet believes the Word Divine...

"All that I am, and all that I ever hope to be, is your work. I have had other teachers. I learned from them much that was good. But it was you who found the spark of worth-whileness in me and taught it to raise its head and live..."

The little teacher cried over that letter. She keeps it tucked under her pillow, and many times a day she feels for it and thanks God. She loves the flowers, too, but she loves the letter more.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

MAY 17.—ST. PASCHAL BAYLON

From the schoolboy with his satchel to the old man with his cane, from the rich man in the carriage to the tramp that all disdain...

From a child Paschal seems to have been marked out for the service of God, and amidst his daily labors he found time to instruct and evangelize the rude herdsmen who kept their flocks on the hill of Aragon...

THE JEWISH BOY AND THE NUN

The spirit of young America is well illustrated in the following: A Sister of St. Joseph, about to return a block or so to her convent looked around the street for a companion...

WELCOME NEWS FROM OVER THERE

Another chaplain's letter comes from "Somewhere in France" where a Massachusetts regiment of three thousand seven hundred men, 70% of whom are Catholics, are waiting for their turn to go to the front...

friends. With part of this money she bought a ticket for Chicago, where her tender age and forlorn appearance resulted in her capture by a policeman in the railroad station. Comment is unnecessary. Suffice it to say that the old adage, "Spare the rod and spoil the child," is just as true and salutary today as it was the day it was first uttered...

AN ENEMY IN THE HOME

Among bad habits, that of grumbling holds high rank as a destroyer of happiness in the home, or anywhere else that it exhibits itself. There are times when protest is right and necessary—a duty, in fact—but there is every difference between honest disapproval or protest and the constant whining against anything and everything...

DEPLORABLE REFORM

There is probably no other field of human endeavor where fads have done as much harm as they have in the sphere of child-rearing. In the good old days, when a man's home was his castle, parents taught their children the propriety of respect for their elders, and of obedience to their superiors at home as well as abroad...

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Capital Trust Corporation Limited

Authorized Capital \$2,000,000 'A SOUND MIND IN A SOUND BODY' Is the best condition a man can be in when making his Will, but no condition of mind or body can excuse a man for delay in making a proper provision for those dependent on him...

Board of Directors

- President: M. J. O'Brien, Renfrew. Vice Presidents: Hon. S. N. Parent, Ottawa; J. J. Lyons, Ottawa; E. P. Gough, Toronto; A. E. Corrigan, Ottawa.

to realize, the havoc wrought by what so many regard as a minor fault they will strive to overcome the grumbling habit.—Sacred Heart Review.

THOUSANDS OF SOLDIERS LIVING LIKE SAINTS

Rev. M. M. Bolger, an Irish chaplain at the front, writes a most interesting letter to a priest in Utica, N. Y., from which we take the following: "In the dying and wounded heroes," says Father Bolger, "God has permitted me to see His image as I have never seen it before. I have seen, amidst all this horrid slaughter, in the eyes of the wounded something of Heaven and tasted of its sweetness..."

owed there, no laggards when the soft whistle tells them the time has come to cross the parapet. With every hour spent amongst them one becomes better, less selfish, and therefore less afraid in danger, and ever more desirous to help others.

"But, alas! we have not nearly enough priests out here. We cannot do more than half what might be done for the fine fellows who look to us for spiritual help, and whose need is greater and more urgent than that of any others whom I know. What a pity! What a sorrow! Yet I feel certain that no priest who has once taken up this war work will ever willingly abandon it while that work is still to be done. The military authorities, too, while the Catholic chaplain they are courteous, himself assist him in every possible way; probably, indeed, they value his word as a military help."—Catholic Columbian.

They who know the truth are not equal to those who live it.

EATON'S GOOD NEWS FOR THRIFTY BUYERS. Featuring Fashionable Wearing Apparel at Special, Low Prices. Includes illustrations of various clothing items like dresses, blouses, and skirts with detailed descriptions and prices.

APPRECIATE OTHERS

The habit of appreciation is a great aid to happiness, and this, too, requires no sacrifice, says The Catholic Universe. It is as easy to permit ourselves to be gloomy and silent and unresponsive. And yet it is astonishing how unready we seem to be to make our fellows happy by this simple means.

HIS OLD SCHOOL TEACHER

In a big hospital in a big Middle West city lies a little, white-haired woman in what the doctors say will be her last illness. She is old and very frail. There seem to be no relatives. Friends are very few. But there is a magnificent bunch of fresh flowers always on the little table beside her bed.

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DEAR MISS E.

"Dear Miss E.: I have just learned that you are among the patients at this hospital. Perhaps you do not remember me, but I shall always remember you. It was a good many years ago that I was your pupil. I was a dirty-faced, irresponsible little break on the road to good for nothings. Nobody took any interest in me except to shoo me away and threaten to call the police if I didn't scoot. I had no respect for man, God or the devil. Nobody took the pains to understand me—till I entered your grade."

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PRIEST DECORATED FOR BRAVERY

MASSACHUSETTS CHAPLAIN TELLS OF FORTITUDE SHOWN BY TROOPS

By Bert Ford, Staff Correspondent of the International News Service

With the American army in France, the Rev. John B. DeValle, curate of St. John's Catholic church at New Bedford, Mass., assigned by the Knights of Columbus as chaplain to the American infantry regiment whose colors were decorated by a French general in an impressive ceremony marked by a regimental review, told the International News Service correspondent his experiences in the two-day battle in the Apremont woods in the sector northwest of Toul, when Americans and French routed 800 German storm troops a fortnight ago.

Chaplain DeValle was among those of the regiment who were awarded the French war cross for conspicuous bravery under fire. He was my baptism of fire, and it was hell incarnate while it lasted. There was a time when I was afraid to stay alone in the room during a thunderstorm and if anybody had told me I could ever go through such a thing I would not have believed it.

Striplings of eighteen showed the fortitude of veterans. It was my baptism of fire, and it was hell incarnate while it lasted. There was a time when I was afraid to stay alone in the room during a thunderstorm and if anybody had told me I could ever go through such a thing I would not have believed it.

You recoil for a minute; then you forget all about yourself. Shells were falling every where. Men were dropping to earth, stones were flying and shells bursting all around. Our dugout received one direct hit, but no one was injured.

Lieutenant John G. Galvin of Greenfield (state not given) came to the dressing station after fighting gallantly all of the first delivery. He told the doctor there was something the matter with his ear drums. He said he could not hear and it interfered with his work.

The doctor told him to bathe his ears in hot water. Galvin laughingly replied: "How am I going to get hot water when I can't even get cold, do you?"

I followed him to the door of the dugout and shook hands with him. A shell just then burst near where the doctor stood. I warned Galvin he had better not stand near the door. He was just about to go when another shell burst in front of us. It mangled the post fellow. He was mourned by the whole regiment. He was a born soldier. He loved the military game and was idolized by his men.

I had to do a little first aid work of my own in addition to giving the last rites to the dying. As for the latter, it mattered not what faith they belonged to. If the man was a non-Catholic I would say: "A prayer won't hurt you anyway, even if I'm not a minister of your faith. And in every case they begged me to pray and bless them. The spiritual feeling is strong in such trying hours when death lures everywhere. There were no denominational lines out there."

Just after the battle wound reached me from some of our men that Private Charlie Pike of Massachusetts lay wounded somewhere out in No Man's Land. They told me he was a Protestant boy, but Protestant or Catholic chaplains draw no boundaries. I crept around the dead, but could not find Pike. I came back and got new directions and then tried another place, but again failed to find him. I came across Pike at a dressing station later, however. The little patriot smiled when I reached him. He had been wounded by shrapnel and was unable to move. So I carried him back further behind the lines, dodging the shells. Pike was getting along finely.

The first thing I do is to give the wounded a drink of something hot. I carry a thermos bottle. Then I stick a lighted cigarette between their lips and that always brings a smile, no matter how badly wounded they are—"It gives them new pep." They are strong enough to fire him with almost supernatural energy and to stand by him to the last. We relate the story as it is told in The Tablet: "A young priest, serving as a private, was in a dugout at the front, with a band of soldiers. A bomb, falling near the entrance, exploded, sending its fragments inside and mortally wounding every one of them. The priest, with both legs shattered, made his way about the smoke filled cave, and administered the last rites of the Church to every man in there before he himself died—just as the stretcher-bearer came to drag the victims out."

It is men of this timber that are needed at the front. The priest who volunteers for service has a record before him which he must follow and a tradition which he must observe. To say that he is a hero at a safe distance is to refuse to accept the testimony of a thousand facts. All honor to the young priest who sets aside the darling ambitions of his life and lays his life and his learning on the altar of his country. There is somewhere a crown for moral courage of this kind. It is, however, the surest earnest that there is nothing in physical danger to appal him or to make him any thing less than a model of bravery

SEARCHES FOR WOUNDED

HISTORIC "CHAPEL ROYAL" THROWN OPEN TO PUBLIC

A beautiful picture is given of our pre-Reformation lavishness where the service of God was concerned by the newly opened Chapel Royal at Hampton Court Palace. This edifice, which with its royal oratory or praying closet, has been thrown open for the first time to the public this week, dates back to the times when the Knights Hospitallers of St. John had a foundation at Hampton before

Cardinal Wolsey feared his magnificent palace there. It is deeply interesting to Catholics, for here Mary Tudor, with Philip of Spain, came to hear Mass celebrated by Cardinal Pole, Archbishop of Canterbury, in the presence of the Papal Nuncio, on the restoration of the faith to England, and here, also, Elizabeth received on the same occasion Holy Communion from the hands of Bishop Gardiner. Here King Henry VIII was married to Catherine Howard and here he was praying when she escaped from her guards on the morning of her execution and beat in vain on the panels of the door behind him, imploring mercy. Here later came the Protestants in varying degrees, Laud and the Anglicans with Charles I., Presbyterians with James I. and lastly the Puritans with Cromwell. These creatures destroyed the "superstitious and Popish pictures and statues" in the chapel, took down the altar, leveled the steps of the sanctuary, tore down the altar rails and finally smashed every bit of glass that contained a saint's head or a sacred emblem. But the lovely mullioned windows remain and the wonderful roof with its ribs and bosses still retains the painting and gilding which has, in so few other instances escaped, while in the chapel itself is some fine carving by Gibbons and Verrio.

OBITUARY

MICHAEL MURPHY

At his late residence Washington St. Forest, on Monday April 22nd, Michael Murphy, one of Lambton's pioneers, aged eighty two years. He was a native of Kilkenny Ireland and had the distinction of taking the Total Abstinence Pledge from the late Rev. Theobald Mathew when twelve years old, which he faithfully kept throughout his long life.

While adhering to our rule give subscribers the short obituary notices free of charge, but to limit the longer notices to the families of priests or religious, (and soldiers), we think the item about the Father Mathew Pledge of unusual interest. While sympathizing in the loss we congratulate the family of the late Mr. Murphy on being able to insert that item in his obituary notice. It is not the mere absence from intoxicating drinks, even when social customs were other than they are now, but the fidelity during a long life to the pledged word of his boyhood that makes the brief obituary notice an eloquent tribute to the character of the man. It must have been and must ever remain an object-lesson of incalculable importance to his family.—E. C. R.

ONE OF THE KELLY AND BURKE AND SHEA KIND

Captain O'Kelly, decorated for bravery in battle, who is twenty two years of age, we read in the London Tablet, was born at Winnipeg, where he enlisted as a student in 1916.

For most conspicuous bravery in an action in which he led his company with extraordinary skill and determination. After the original attack had failed and two companies of his unit had launched a new attack, Captain O'Kelly advanced his command over 1,000 yards under heavy fire without any artillery barrage, took the enemy positions on the crest of the hill by storm, and then personally organized and led a series of attacks against "pill-boxes," his company alone capturing six of them, with 100 prisoners and ten machine-guns. Later on in the afternoon, under the leadership of this gallant officer, his company repelled a strong counter-attack, taking more prisoners, and subsequently during the night captured a hostile raiding party, consisting of one officer, ten men, and a machine-gun. The whole of these achievements were chiefly due to the magnificent courage, daring and ability of Captain O'Kelly."

Another one of Canada's sons has made the supreme sacrifice in the person of Lieut. Sylvester F. Hannan. He went overseas as a sergeant in the 3rd Battalion (Inf.) first Division and was with the first Division of Canadians who saw service in France in Spring 1915. At the second battle of Ypres he received shrapnel wounds in his foot and was invalided to England in April 1915. He returned to France following September and after winter in the trenches, during which time he took part in the battles of St. Eloi and Messines, he was wounded at Festubert, while operating a machine gun, a shell burst almost directly under him, inflicting terrible wounds in his hip and back. For particularly effective work and gallant conduct at this battle he was awarded the D. S. O. and his Lieutenant's commission. After five months in hospital, he miraculously recovered, and came home on furlough in Nov. 1916. Returning to England in February he was in training at St. Leonard's and Bexhill until October, when he went to France rejoining his old Battalion the 3rd as O. C. of No 10 platoon. At the battle of Passchendaele on Nov. 6th he had his right arm shattered by gun shot, and this time was awarded the Military Cross for conspicuous bravery. After one month in hospital in Birmingham, England, he died very suddenly of hemorrhage of the brain, and was buried in the Military Cemetery there.

Lieut. Hannan was born in Rochester twenty-four years ago but spent most of his life in Canada, being in Toronto four years previous to the outbreak of war. He was a member of St. Basil's Church and the Holy Name Society, and was prominent in athletic circles in Toronto.

May his soul and the souls of all his gallant comrades, who like him gave their lives in the heroic performances of duty, through the mercy of God rest in peace.

EGAN.—At Ottawa, on April 29, 1918, Michael D. Egan, aged 81 years. May his soul rest in peace.

MCCURDY.—At Grandora, Sask., on Friday, March 29, Mrs. Annie McCurdy, (nee Annie Foley). May her soul rest in peace.

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IT TAKES COURAGE

If any one is tempted to underrate the courage of the young clerical men who are volunteering for service in the army and navy, he ought to do them the honor of imagining them at the post of danger. No cannon, however deadly, can set bounds to the zeal of the priest who sees the chance to serve a soul at the threshold of eternity. Time and again, during the present War, have young clerics disregarded the expostulations of officers and rushed into the jaws of death to administer the last rites to the dying.

In the current issue of the London Tablet a particularly touching incident is related. There was indeed no going over the top, but the zeal of the priest who was serving, when as chaplain, but as a private in the French forces, was strong enough to fire him with almost supernatural energy and to stand by him to the last. We relate the story as it is told in The Tablet: "A young priest, serving as a private, was in a dugout at the front, with a band of soldiers. A bomb, falling near the entrance, exploded, sending its fragments inside and mortally wounding every one of them. The priest, with both legs shattered, made his way about the smoke filled cave, and administered the last rites of the Church to every man in there before he himself died—just as the stretcher-bearer came to drag the victims out."

It is men of this timber that are needed at the front. The priest who volunteers for service has a record before him which he must follow and a tradition which he must observe. To say that he is a hero at a safe distance is to refuse to accept the testimony of a thousand facts. All honor to the young priest who sets aside the darling ambitions of his life and lays his life and his learning on the altar of his country. There is somewhere a crown for moral courage of this kind. It is, however, the surest earnest that there is nothing in physical danger to appal him or to make him any thing less than a model of bravery

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for the men to whom he is supposed to give heart and courage for the life and death struggle in which they may be called at any moment to participate.—Catholic Transcript

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