

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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THE DRAMATIC CRITICS

Some time ago the dramatic critics were all agog over a revived play, *The Mob*. It may or may not be a good play, but the underlying theme was never more pertinent for treatment through the medium of drama than it is just now. For good and for ill we are doomed to think and speak and act in crowds. Crowds are potential mobs. They tend to press with tyrannical swiftness upon the individual mind. Not seldom they all but abolish the free will which we claim to possess; they often destroy, the initiative of the private soul. The peril and shame of allowing ourselves to be merged in the clamour of a mob has long been apprehended and feared. The Athenian crowd probably earned the caustic verdict of Socrates when he declared that it was a sort of wild animal that stood in need of vigilant care and control. Shakespeare knew his Elizabethan crowd. In *Coriolanus* and *Julius Caesar* he identifies it with the old Roman popular assembly that sometimes completely swamped the dictates of the Capitol. Nevertheless, when the psychology of the man in the street is fairly studied it turns out to be that of the individual intensified by numbers rather than a radically-changed temper.

ITS RESULTS

Panic sometimes works terrible results; yet crowds in circumstances of tragic peril can be generous to a fault. Call to mind some of the famous revolutions of history; they all break away from the established order—sometimes justifiably, often with rash haste and loss of faith in the slow and sure arbitrament of time and justice. Every outworn tradition resists the trend of the reforming spirit. Threatened monopolies rise in wrath against those who would undermine them. The silvernits who made shrines for the temples in a famous city of Asia Minor stirred up the mob with the cry "Great is Diana of the Ephesians!" and on the strength of it they expelled the Apostolic pioneers. How often the same thing has occurred in after ages, when fanaticism has swept calm faith into the background! The political arena furnishes numberless instances of artificially-heightened fury, directed against rivals who have set their hands to some difficult task of statesmanship. Most of these come under the head of factional distortion, and at times they reveal a strange power of self-deception like the "No Popery" riots in Lord George Gordon's day, the Bristol conflagrations when the Reform Bill was passing, and the Birmingham riots. There is no need to cross the ocean or to recall stormy revolutions which have agitated every European country in turn: even our cooler Canadian nature can work itself up to a truly Celtic heat in times of unrestrained zeal and threatened defeat. Mobs are ready to plunge into deadly conflict with singular blindness to the consequences.

THE COMIC SIDE

Undoubtedly there is a comic side to these collective outbursts of public passion. Dickens hit it off in *Barnaby Rudge*, and again in his picture of Eatanswill during an election fever, he makes Pickwick say, in answer to his friend's inquiry as to what posture they should assume in the circumstances, "Shout with the Crowd!" "But," said one of them, "if there are two crowds?" "Then shout with the largest!" was the grim reply. There are, alas, towns and cities in the British Isles today where it is perilous to refuse to act in this time-serving way. It is sometimes wise to take a humorous view of these ebullitions of frenzy and look forward hopefully to the better time that will surely come when, as the great Victorian poet wrote, "Crowds will grow sane and crowns be just."

The awkward thing about present-day tendencies is that a sensational press and a despairing faction may coincide in a frantic attempt to over-

ride law and usurp even the highest prerogative. However, truth is mighty, and the foundations of justice are too deeply laid in the nature of man and the world's order to be permanently disturbed.

THE WILD MOB

It used to be assumed, as though it were axiomatic, that mobs were casual collections of ignorant people, drawn together by envy and cupidity easily wrought upon by ambitious demagogues for coarse and selfish ends. With the influx of modern knowledge this view has been heavily discounted. Well known writers have shown that the bias of class and property has often led men of education and position into courses of violence when their privileges or interests have been threatened. We have lived to see ladies organizing personal attacks upon those who differed from them in political matters and resorting to the bombs and destructive tactics of the anarchists to force their convictions upon a reluctant public. The fact is that, when passion perverts judgment, no order is secure against the temptation to resort to violence in support of its claims.

ON GUARD

Fanaticism is not merely a theological vice; persecution has taken innumerable forms in all ages. The excesses of party zeal are notorious. The day has gone by when strong tyrants, bureaucrats or superior persons can vote themselves into the seats of power by a plebiscite from the mass. Parliaments are no doubt fallible instruments of governments, but no better form of ascertaining the people's will has yet been discovered. Politicians group themselves according to their sympathies. Combined action is both inevitable and wholesome, so long as it does not degenerate into contagious hysteria—a condition which is no more estimable on a large scale than on a small one. An awful responsibility rests upon the orator or popular leader who ignores the proper limits within which collective action is legitimate. To play upon the prejudices of the crowd in order to terrorize constituted authority is a dangerous device that is sure to redound to the confusion of those who practice it. There is a sad lack of proportion in the contagious enthusiasm which displays itself when the crowd is moved to action. The individual who boasts great things usually cuts a poor figure; the "many-headed monster" is capable of acts which involve incalculable damage. It is to be feared that no grade of culture is immune from the disease which makes the logic of the hour regnant over the will. As Dryden put it long ago:

"Dreams are but interludes which fancy makes;
When Monarch Reason sleeps, this mimic wakes,
Compounds a medley of disjointed things,
A court of cobblers and a mob of kings."

KEEPING COOL

After all, mobs are like seismic upheavals; they come and go, gather and melt away, with unaccountable celerity. Aristophanes depicted their gullibility and turbulent zeal in the *Athenians* of long ago; it seems but yesterday that similar scenes were witnessed nearer home under modern conditions. Dean Swift and many later satirists have hit off their characteristics shrewdly. The ironic Muse delights in the incongruities which mark the outbursts of the awakened multitude; they illustrate the free-play of balancing forces. The crowd quite honestly applauds a Wilkes one day and the "First Gentleman in Europe" another. They will cheer a Tsar as heartily as a Republican leader. There is usually a method in the madness of the wildest crowd. More than one hundred and twenty years ago wigs suddenly went out of fashion. The wig-makers, in terrible distress, went in procession with a petition to the King, requesting him to take measures whereby the gentfolk might be induced to continue wearing wigs. As they went through the streets toward St. James' it struck somebody in the crowd that while they were wanted to compel other people to wear wigs, they were no-

wigs themselves. The idea excited the mob; they seized the wig-makers and cut off all their hair, and the unlucky petition never reached His Majesty. The moral is as timely as it is obvious. Wisdom, says the proverb, dwells with prudence—so does humor. These three, like the three Graces, have an abiding power in the lives of men and States. But, we are inclined to think that when passions are deeply stirred, humor, kindly humor, can best combine the parted elements in a new synthesis—the mob vanishing, and the man standing forth in all his dignity as the organ of truth and right.

METHODIST CABAL

LIEUT.-COL. MACHIN SCORES RAID ON NOVIATIE AT GUELPH

SPIFFLE STRIFE-STIRRERS WORSE THAN HUNS

Canadian Press Despatch

Montreal, June 24.—"There is evidence that a powerful cabal exists at Ottawa against the Minister of Justice, which showed its hand last week in the disgraceful and brutal raid on the Jesuit College at Guelph. The greatest menace to the Province of Ontario is the Methodist Church, which seems to make us in Ontario the most hypocritical body or class of people in the Dominion of Canada."

This was the declaration made this afternoon by Lt.-Col. H. A. Machin, Director of the Military Service Act branch of the Ministry of Justice and member of the Ontario Legislature for Kenora, in an interview given at the Ritz-Carlton Hotel. Lt. Col. Machin said he realized that he would probably lose his job over the declaration, but he felt bound to express his opinion in view of what had recently been taking place.

Col. Machin went overseas as a Colonel in command of the 94th Battalion, having refused a judgeship in order to do so, and his present position, which he says he does not expect to hold, is worth \$6,000 a year.

COMING QUEBEC FOR MEN

Col. Machin's interview follows: "I have been sent to Montreal to devise a means whereby the Militia Department will be able to handle more recruits than they have been able to do. At the present time they are over 1,000 eligible for call in this district; they have not been called because the Militia Department has not been able to take them. In the meantime, only those who have been requested to be called by the G. O. C. of Montreal and Quebec districts have been taken. This has resulted in only 8,000 under the Military Service Act being called in the Province of Quebec. The fact that Ontario has called 28,000 against 8,000 in Quebec was given out by the Militia Department last week. Immediately the Government became concerned and on Friday last I was plainly told by Messrs. Sifton and Mevburn that unless I produced the proper quota from Quebec I could look for another job. I reminded these gentlemen that recruits had been called in the Province of Quebec as fast as the Militia Department could take care of them. I now propose to try to arrange with the G. O. C. of the Montreal district to take care of the 11,000 at present in this district if he can do so."

DEFENDS DOHERTY

"I do not care anything about retaining my job, but the important business is to carry on this War for humanity. The Minister of Justice has rigidly enforced the Military Service Act ever since I have had the honor of serving him. There has been no favoritism, no one could have administered the act any better than the Minister of Justice had done, because the act itself invited exemption rather than conscription. "There is a strong desire on the part of the Militia Department to take over the work of the Military Service Act and the officers who have heretofore been connected with it as a part of that department. It has been openly stated, and I have been informed from private sources, that it would be accomplished before July 1. The only reason that I can ascribe for any such desire is the personal ambition of the entourage of the new Minister of Militia. And as a Canadian citizen with eight months' experience in the Government department, I would suggest to the Militia Department that they clean their own house before tackling anything new."

"There is evidence that a powerful cabal exists at Ottawa against the Minister of Justice, which showed its hand last week in the disgraceful and brutal raid on the Jesuit College at Guelph. The fact that the Minister's son was at the College points rather to personal spite than public necessity. Having already obtained control of the

Dominion Police, the entourage now purports controlling the operation of the Military Service Act and its officials."

QUOTA HAS BEEN RAISED

"Let me say that the quota of men authorized by Parliament has practically been raised. The Militia Department have granted some ten thousand men leave of absence after they had been enrolled, and this they do not propose to count. But, nevertheless, they have been raised under the Military Service Act by the operation of the Department of Justice."

"If I am allowed, which I very much doubt, to continue my work, there is no question that before the end of August the Province of Quebec will have produced 25,000 men under the Military Service Act."

As an Anglican I desire to protest emphatically as I know how against the brutal treatment meted out to the Jesuit College at Guelph and to say that the men who are responsible for that action ought to be made to realize that when they are indulging in such spite they are encouraging strife between religious denominations, and if prepared to accept the responsibility of such a grave condition simply to fulfil personal vanity, then they are worse than the Huns."

"Speaking offhand, the greatest percentage of recruits according to denominations in Canada is as follows: Anglican, Presbyterian, Roman Catholic and Methodist, in the order named. One would think that the Methodists of Ontario had done more than any other denomination. I say it advisedly, knowing full well my responsibility in my official capacity and as a member of the Ontario Legislature, that the greatest menace to the Province of Ontario is the Methodist Church, which seems to make us in Ontario the most hypocritical body or class of people in the Dominion of Canada."

MINISTERS SHIRKING RESPONSIBILITY

GENERAL FEELING NOVIATIE OFFICIALS NOT BREAKING MILITARY SERVICE LAW

Special Despatch to the Globe

Guelph, June 24.—The agitation which has resulted from the raid made on the night of June 7 at the Jesuit Novitiate is beginning to quiet down here, and it is not thought there may be much more doing until an official report is forthcoming from the Government. The feeling is general that the officials at the Novitiate have not been guilty of any infractions of the clauses of the Military Service Act, and the Protestant ministers are now turning their attention to attacking the act itself. Your correspondent had an interview this afternoon with Rev. Father Bourque, rector of the Novitiate, and Very Rev. Father Power, Superior General of the Jesuit Order in Canada, and several of the most important points over which there was some contention were cleared up. Father Bourque stated the Jesuit Novitiate courts the fullest inquiry into its records as to the members in the institution, the date of their admission, ages, etc. "We are not keeping anything secret; and our books and archives are open for the fullest inspection," he declared.

Very Rev. Father Power, Superior General of the Jesuit Order in Canada, stated he was prepared to give out any information which would have a tendency to clear up the calumnious charge leveled against Novitiate and the Jesuit Order.

INDICATES JESUIT ORDER

He declared that "such was our love of quiet and freedom and peace here that we remained silent for several days, at the request of the Government, and had not the Protestant ministers of Guelph taken the matter up nothing would have been said. But now we are ready and willing to prove, and have proven, that we have done nothing wrong." We have heard that Rev. Mr. Spence stated in his sermon that a Jesuit priest could lie at his will as long as it was in the interest of the Church. That is the highest possible slander on the Jesuit Order and the Catholic Church, and I want to state most emphatically that if our order were composed of men of that stamp we could not possibly exist, and the whole Roman Catholic Church would go down. We Jesuits have been on the firing line for the last 450 years, and we are still fighting strong. If men of other creeds and religions would exercise a little more brotherly charity the world would be the better. It is only the very lowest class of agitators who would say such things against us."

"We are getting tired of them trying to shift the responsibility," continued the Superior General. "First they were after the Novitiate, and when they find they are disproven they shift the responsibility and talk about getting after the law-makers."

NOT SHIELDING ANYONE

Father Bourque declared most emphatically that the Novitiate was

not shielding anyone from military service, and also stated that only one novice had left the institution since 1916, because of ill-health. Upon recovery he had enlisted. In reply to a question, the rector declared that there had been no change in the probationary period of the Novitiate from what had been exacted of the order for the past 250 years, and in connection with the vows and obligations taken by a novice when he enters the institution turned to the following clause taken from the Catholic Encyclopedia, Vol. xi, page 145, edition of 1911: "By the fact of his entrance into an approved congregation, the novice becomes an ecclesiastical person. If he is a novice in a religious order he becomes a regular in the widest sense of the word; as such he is not bound by any vow, but he is protected by the ecclesiastical immunities, and shares in the indulgences and privileges of his order, gaining a plenary indulgence on the day of his admission, at least into an order properly called; novices benefit also by any exemption attached to the order to which they belong."

SAYS TRYING TO EVADE

"What is your reply to the argument that there is one law for the Roman Catholic and another for the Protestant with regard to military service; the conscription being met by the Protestant colleges as depleted of men, while the men at such institutions as this Novitiate escape?"

In answer to this Rev. Father Power pointed out that their accusers were now trying to evade the charges they had first made.

CALL FOR RETRACTION

"The whole question is whether or not we are breaking the law in having men here who should be in military service, and until that statement is retracted by our accusers I absolutely decline to discuss the question of the law. We have been accused of being law-breakers, which has been proven false. The merits of the law we refuse to discuss, and we call upon them as honorable men to retract their statements regarding this place and the men at the head of it, against the whole Jesuit Order and the Catholic Church, and these are the men who will go into their pulpits next Sunday and preach charity toward their brethren. Why can't men agree to disagree and let it go at that?"

IRELAND TO REMAIN FACTIONS' PAWN

COERCION PREDICTED AS NEXT "CURE"

SCOT DECLARES EVIDENCE OF PLOT A FARCE; CARSON FOLLOWERS STORING ARMS; GO UNSCATHED

By James M. Tooby in Detroit Free Press. (Special Cable Dispatch)

London, June 27.—The general opinion expressed in the lobbies of the House of Commons is that the Irish chief secretary's and the premier's statements leave the Irish situation and the Irish policy of the government as obscure as ever. It now appears from the premier's speech with Home Rule, was adopted by the War cabinet before Lord French and Chief Secretary Shortt had studied the situation on the spot.

When they went over Ireland they advised a change of policy, which, as far as can be gathered, means the holding of conscription in suspense until Ireland has had the same opportunity as England had, of sending her fair quota to war voluntarily, and holding Home Rule in suspense likewise, for a still more indefinite period.

HOME RULE VITAL

The premier modified Lord Curzon's summary abandonment of both Home Rule and conscription to the extent that he acknowledged Home Rule was still a war problem of the first magnitude, the solution of which seemingly depends on the willingness of Sir Edward Carson, who had just delivered one of his most implacably anti-Home Rule speeches, to aid in bringing his Orange followers to reason in the interests of the Empire.

The desirability of satisfying American sentiment on Irish self-government he dwelt upon in impressive language, but there is no mistaking the strength of hostility to any settlement evoked by Carson's appeals to old-time Unionist feeling in the House. In fact, though ex-Premier Asquith suggested that the question be submitted to the imperial conference now sitting in London, there is no reason to suppose any recommendation by that conference would be accepted by the Unionist party led by Carson in both houses of parliament.

NO EVIDENCE PRODUCED

As to Chief Secretary Shortt's "evidence" of a German plot, nothing fresh was forthcoming. Mr. Pringle, a Scottish Radical member, indeed declared without any signs of dissent that "No man in this House has ever heard anywhere, not even in course of a farcical comedy, such evidence as

the chief secretary has offered of the existence of this plot. He has not produced the slightest scintilla of evidence that any plot existed in Ireland in justification of the government's change of policy." There may be a plot, and Asquith did not question it, but proof of it there is none.

Sir Mark Sykes, English Tory, put his finger on the real explanation of Ireland's disgruntled condition when he said that the first essential to producing proper feeling there was the vindication of the law whether in Ulster or in the south.

ARMS STILL STORED

Sir Edward Carson, to whom he appealed, didn't deny that arms are still stored in Ulster for the use against Home Rule, nor did he assent when Sykes demanded of the government in emphatic language that the keeping of arms should be treated as criminal in Ulster as well as in Munster, Leinster and Connaught. Equality of treatment before the law was the first requisite to convincing Ireland of the sincerity of ministerial professions and unless and until that demonstration is made no good can be done there.

But the premier's reply to Sykes's challenge was quite evasive and unsatisfactory.

Thus the Irish situation is to be permitted to drift, and in the hands of the purely Orange administration now installed in Dublin castle the drift will inevitably be in direction of coercion applied strictly outside Ulster.

CHALLENGE TO MR. SPENCE

COWARDLY CALUMNIATOR ASKED TO PROVE CHARGE

To the Editor of The Globe: The following letter has been addressed to Rev. W. D. Spence, Guelph, Ont.:

"Dear Sir,—On page seven of the Globe of this morning you are reported as saying: 'That any lie that a Jesuit tells in defence of his Church or his Order is to him the virtue of the highest truth.' I can hardly conceive of any intelligent man making a statement of this sort. At first glance I was inclined to excuse you on the grounds of ignorance. On reading further, however, I found that you made the claim that you had made a study of Catholicism and knew all the vows a Catholic priest is obliged to take. I acquitted you then on the charge of ignorance, only to charge you with a deliberate falsehood. With your encyclopedic knowledge of Catholic teachings it should not be hard for you to prove this statement: 'That any lie that a Jesuit tells in defence of his Church or his Order is to him the virtue of the highest truth.' I am going to ask you to prove it, not to my satisfaction, because you would probably consider me impossible to convince, but to a board composed of three prominent citizens of the Province. You shall nominate one judge; I shall nominate the other; the third one can be chosen by our nominees. What is more, Mr. Spence, I am not going to ask you to give your valuable time without compensation to this work. Therefore, I have deposited \$500 in bonds in the Home Bank. That amount will be yours if on the satisfaction of the board of judges you can prove 'That any lie that a Jesuit tells in defence of his Church or his Order is to him the virtue of the highest truth.'"

JAS. P. MURRAY, N.

Toronto, June 24.

THE POLECAT OF AMERICAN JOURNALISM IS SQUELCHED IN DETROIT

CITY COUNCIL PASSES ORDINANCE BARRING MENACE FROM THE STREETS OF THIS CITY

At an enthusiastic meeting Tuesday evening, at which many prominent members of Detroit Catholic laity were present, the city council of Detroit passed an ordinance prohibiting the sale of the vile *Menace* on the streets of this city. For several months back The Michigan Catholic, aided by several well-known pastors and militant laymen, has been actively campaigning against this obscene sheet. Through this we were enabled to get several local societies and non-Catholics interested, and at the meeting of the Holy Name Diocesan Union Sunday the delegates decided to take the matter up with the City Fathers with the above excellent result. But our Catholic laity must not set back contented that all danger is over. The enemy beaten at this point, will seek to recover lost ground, and it behooves Catholics to keep alert and advise their non-Catholic friends against signing petitions inimical to Catholic interests. Also, there are many Catholics being asked to sign papers at this period which require careful supervision before adding their signatures. In the factory districts petitions have been passed around the past month re the school amendment and bigots eagerly signed up.—Michigan Catholic.

The plain grass remains when the rose is rotten.

CATHOLIC NOTES

Most Rev. Juan Gonzalez, D. D., Archbishop of Santiago, has been called to his reward.

Isaac Taylor, a prominent Protestant of St. Louis, lately deceased, bequeathed \$8,000 to St. Louis University and \$5,000 to Father Dunne's Newsboys' Home.

The Sisters of the Blessed Sacrament, in behalf of the colored race have assumed charge of the Negro Catholic schools at Beaumont, Texas, at Montgomery, Ala., at Biloxi, Miss., and in the parish of Corpus Christi, New Orleans.

The Catholic "Big Brothers' League," of the Bronx, New York, is conducting a campaign to increase its membership 25,000. It will also erect at a cost of \$350,000 a centrally located club house for boys on ground recently donated, worth \$40,000.

Twenty-seven Catholic priests have become pastors of migratory churches within the training area of the American army in France. Their congregations consist of the Catholic soldiers from the United States, quartered in many French towns and villages.

The War Service Club, opened by the Catholic women of Washington for the purpose of housing young girls who come to the city to accept Government positions, was opened to the public last week when the building was blessed by the Right Rev. Thos. J. Shahan, rector of the Catholic University.

Preparations are being made to celebrate the centenary of the birth of Father Secchi, S. J., the great Jesuit astronomer, who was born at Reggio Emilia, Italy, on June 29, 1818. Father Secchi died in Rome exactly forty years ago, after having filled with signal success the position of director of the observatory of the Roman College.

An ancient Sea has been restored in Portugal by special bull of the Holy Father. It is that of Lleria, founded by Pope Paul V. in 1541 and suppressed in 1881. It has now been provisionally confided to the administration of the Archbishop of Lisbon, who will govern it as Apostolic Administrator until the appointment of a Bishop.

Rev. Timothy Dempsey, of St. Louis, Mo., requested that the city rent to him a building owned by the city at Fourteenth and O'Fallon at a nominal rental, to be altered for use as a hotel for working girls. Mayor Kiel and Comptroller Nolte completed arrangements with the city and Father Dempsey, by which the city is to receive \$12 a year rental and Father Dempsey is to stand the expense of improvements.

In the "Acta Apostolicae Sedis" appears a letter from the Holy Father to Mother Angele de Notre Dame, Superior-General of the Roman Union of the Ursulines, on the occasion of the third centenary of the elevation of that institute to the rank of a religious order. To the members of the order and all who unite with them in a triduum or other religious solemnity, His Holiness grants a plenary indulgence on the usual conditions.

Sir George S. M. Thomas, Sixth Bart., was received into the Church upon his deathbed at Paterly, England, by the Rev. Joseph Livesey, rector of the mission. On his father's side he was descended from the same stock as St. Francis de Sales, whose signature and relics he possessed. It is not surprising, therefore, that seven members of the family have returned to the true Church.

The Bishop of Soissons, who is now in Paris, in an address delivered recently, described the havoc wrought by the Germans in his diocese during the recent battles. He said they had razed one hundred churches and pillaged and partially demolished at least one hundred others. The famous Cathedral was severely damaged. He declared they were carrying away everything they possibly could.

To the list of officers of the Army and Navy who are converts to the Faith should be added the name of Gen. Charles H. McKinstry, Engineer Corps, U. S. A. General McKinstry entered West Point at the age of seventeen and graduated in 1888, at the age of twenty-one, as adjutant of his class. His father, Hon. Elisha McKinstry, LL. D., was also a convert. General McKinstry is now with his command "somewhere in France."

What is believed to be a record in sugar conservation was announced to the state food administration when the Sisters of St. Joseph, comprising the province of Minnesota and North and South Dakota, reported that no sugar has been used in any of their schools, colleges or home since November 1, 1917. The province consists of 100 pupils, 95 nurses and 30 maids, all of whom have dispensed with sugar in every form since conservation was first urged by the government. In addition to dispensing with sugar it was also announced meat has been eaten only once a day since November 1.

GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. SADLER

BOOK II CHAPTER XVII

THE CLOSE OF A REGIME

But for those events which shall presently be related, there is little doubt that new troubles would have been in store for Evelyn de Lacey...

Meanwhile the peace of the colony continued to be disturbed by intestine feuds, and by an active persecution of what was called the aristocratic party, the members of which kept alive their portion of the struggle...

There they were, sounding out through the streets of Manhattan with their ominous tolling. And as the guests, in confused groups talked and surmised and wondered, the rattling staves of the Watch were heard without on the pavement...

In the midst of it all came the news from Whitehall that Mr. Lord Bellomont was seriously ill. Consternation was general, especially amongst those who had approved of his policy and supported his strong measures...

Myneer de Vries strolled in and on restlessly, seeking for news. He had not been the same man since he played the part of Plinto and had suffered the innocent to go unwarned...

There was a gathering at the house of Madam Van Cortlandt on one of those evenings shortly after the news concerning His Excellency had

been made public. On that occasion there were no Leislerians present, so intense had grown the feeling between the parties, save of course Henrius Laurens, whom the grand-mother would not consent to exclude...

In the midst of it all, Myneer de Vries entered the room and stood scrutinizing the card-tables, where the wax lights cast furious shadows on the faces of the players...

The cards dropped from the players' hands simultaneously at all the tables, as if a magic wand had touched them. Men sprang to their feet and women sat back in their chairs...

There they were, sounding out through the streets of Manhattan with their ominous tolling. And as the guests, in confused groups talked and surmised and wondered, the rattling staves of the Watch were heard without on the pavement...

On the fifth day of March took place a pompous funeral at which the magnificence of the Colonies of New York and Massachusetts was exhausted. The flags on the public and many private buildings, as well as on the ships in the harbor, were at half-mast...

The streets were crowded to witness that pageant, brilliant with the uniforms of soldiers and sailors. Every face amongst the spectators bore traces of a different emotion, for each was wondering how this great change would affect that atom of the universe which is called self...

others by which he hoped to retrieve his fortunes. Above all, he was still eager for the possession of Mistress Evelyn de Lacey, and he cursed the evil fortune which had brought about the death of Lord Bellomont...

Looking out upon the funeral pageant from the room in the Fort, where he was now imprisoned, Captain Ferrers, pale and haggard from his long confinement, met the glance of Prosser Williams, who was glancing upwards...

There was a memorial service for the dead, solemn hymns and canticles being sung and prayers offered, though not for him. It was a solemn but ineffectual service, and at its close the body of the late Governor was lowered into its grave under the chapel of the Fort...

CHAPTER XVII

THE RETURNED EXILE

The weeks and months of anxiety and suspense amongst the various elements of Manhattan had subsided into a calm, when the new Governor, one of the weakest and most worthless of colonial rulers, Lord Cornbury, assumed the reins of government...

It was June, when the city was gay for the Pinxter festival. The cottage where the de Lacey had lived showed doors and windows open once more. Mistress Evelyn, garbed now in simple black, was in the garden, busy with the flowers that their dyes were the past...

As Myneer de Vries passed by, he saw that graceful figure, half hidden by the vines, the rambling roses and the peonies. Evelyn's face, when she turned it towards him, had lost little of its beauty, though the traces were plainly perceptible there of all that she had endured and of that saddest and most grievous experience by which she had been deprived of her father...

"You had some acquaintance with him," he began, "with Captain Prosser Williams, who was a member of His late Excellency's household?" It was accordingly with his smoothest and most plausible manner that Myneer approached the gate to express his delight at the return of so delightful a neighbor...

"Yes, I had some acquaintance with him." "I fear that I am awakening associations of a painful nature," Myneer went on, "but some facts concerning that young gentleman may be of interest."

"No fact concerning him can interest me either now or at any future time," Evelyn burst forth impetuously. "You will pardon me, however, a last reference to him and his affairs,"

the inveterate news-monger insisted. "It is merely to make known to you that he has become amenable to the laws of this province, and that through the contrivance of those whom his insolent manner has offended, or whom like myself were aware of his more serious misdemeanors, he has been at last brought to book."

Myneer hoped for some expression of the girl's satisfaction at this intelligence. But the young girl's face gave no clue to her thoughts, and she remained silent. He proceeded to inform her that the young man by his wild extravagance, profligacy and losses at the gaming table had accumulated debts which had caused his arrest...

Hence he had seized a favorable opportunity to bring the various delinquencies on their prey like vultures, and to ensure other and more serious charges being brought against the culprit. On being promised immunity, Greatbatch, who had many a score of his own to settle, was ready to give every evidence in his power against the accused and to prove conclusively that he had been deeply involved in illicit traffic...

"I know too well," ventured Myneer after a pause, "what a baleful influence he has exerted over your fortunes. He was your enemy from first to last, while I humbly pray you to forgive the allusion—aspiring to be more than a friend. Such pretensions might be readily understood and would have been pardonable had he pursued a legitimate path to attain so enviable an end."

A wave of color, similar to that which dyed the roses on the vine beside her, crept into Evelyn's cheeks but, when she spoke, it was with a haughtiness which caused Myneer to feel that he had been indiscreet.

"Such purely personal matters," she said, "are not fit subjects for discussion, and certainly cannot be of any interest now."

Myneer was disappointed, for he had been really anxious to get further information as to the exact extent of Prosser Williams' interest in this girl. He began again more slowly and impressively, because of the rebuff that had been contained in Evelyn's words, though they were softened by that smile which to men and women alike could be so winning.

"Since he was arrested for debt," he resumed, "other offences have been alleged against him, and this day sailed from the Port of New York the good ship, 'Victory,' having on board Captain Prosser Williams, who is to be tried in England for offences against the laws of these colonies; and, if his powerful relatives do not intervene, his punishment will be severe."

"Triumph and exultation were in the speaker's tone. The day of his vengeance had arrived, and he looked for corresponding sentiments in his listener. But despite the joyful relief which she could not help feeling, since she had been sorely afraid of new persecutions set on foot by that unrelenting enemy, the girl was conscious of an emotion of pity for the downfall of that once brilliant young officer. For she had the rare generosity of character which refuses to take pleasure in the misfortunes of a fallen enemy."

"These colonies," Myneer said, "are happily rid of him. And," he piously added, "as the Good Book declares, 'the way of the transgressor is hard.'"

"As for transgressions," said Evelyn, "which of us are free from them?"

"Now this remark, as well as the young man's derisive attitude, greatly perturbed Myneer. For he feared that through her late father, or in some other way, she had become cognizant of his own transactions with Greatbatch, as well as that secret compact which he had made with Prosser Williams, also, being ignorant of the state of affairs between Mistress Evelyn and Captain Ferrers, it occurred to him that the same lady might have been caught after all by the brilliant plumage of that bird of folly, who had now fallen into the fowler's snare. In which case he would have shown a most lamentable want of tact in coming to her with such disastrous information. Perhaps she was less disposed to rejoice than to mourn for Prosser Williams, who had been her consistent admirer ever since his arrival in the colony."

"Women," Myneer reflected, "are strange beings, and who could tell?" Being anxious to solve his own doubts, however, he ventured further: "He was your dangerous enemy," he observed, "as I had some occasion to know."

ply for a fallen enemy, since the best of us, Myneer, are weak and worthless."

Myneer's enthusiasm was thoroughly chilled. His attitude was one which he could in no wise understand, and he was haunted by the suspicion that she was far more fully informed than he had believed possible as to his own transgressions. He presently bade her a ceremonious good-morning, and left her to resume her work in the neglected garden with a deep sadness in her heart.

FATHER LADDEN'S VENTURE

It was 10 o'clock in the morning and already the day seemed old, for Father Ladden had been up since five, and that meant that he had done a multitude of things. First there was meditation, then Mass, thanksgiving, breakfast, two sick calls and a funeral, all of which had been capped by a visit from a lady bent on uplifting his down-trodden people by means of a settlement house which was to distribute hot coffee and cold meat sandwiches.

Michael had announced the visitor with a scorn he did not try to conceal.

"Here's a lady to convert yer parishioners," he said, giving her a glance intended to settle her. It didn't, however.

Father Ladden talked to the social worker the greater part of an hour; or rather, he listened. She was very frank in her statements. She was going to open a social settlement—and she hoped that if she could not gain his co-operation, she at least would not win his antagonism. The settlement was to be principally for the uplift of his people, for, with the exception of a few Swedes, the district was really inhabited by Catholics.

"I am afraid that my people will not come to your settlement, Miss Summers," Father Ladden told her when at last the whole plan had been laid before him. "I am afraid they will not patronize it. In fact, I am going to tell them of it next Sunday and say that it is my wish that they await the settlement I am planning for them."

"You!" gasped Miss Summers. "Why, I did not know Catholics did so much social work. I understood that they were ages behind the times in regard to it."

"Well, so they are," responded the priest; "and age ahead of the time as well; for long before Henry VIII, ever thought of having so many love affairs that he had to found a new church, and long before Martin Luther became lax in his prayers, Catholics were doing social service—that is serving Christ in the person of man. Father Ladden told her Miss Summers, that it is no exaggeration to say that Catholics will be doing social service long after the various forms of Protestantism have committed suicide."

Miss Summers flushed. Far from her mind was the intention of arguing religion with the priest. If she must argue it, it would be better and wiser, she considered, to do so with the least educated of the parishioners. She could enlighten them. The priest, she felt, was buried in his own darkness; she was not even sure that he wanted her light.

"And so you think that the settlement house will be a failure?" she asked, half defiantly and half nervously.

"Was it my blessing you wanted for success?" questioned Father Ladden humorously, yet with a tinge of sadness.

"No, not exactly," laughed Miss Summers, "but blessing was what I meant the money that the members of our church have pledged for the support of the mission."

After a few commonplaces she was gone, and the pastor of St. Bernardine of Siena sat down to think it over.

"I'll tell you what you are to do, Michael," he said. "Go down town; on the corner of La Salle and Illinois streets you'll find a lot of men working on a new skyscraper. I want one of them. His name is Bob Leonard and he's a bricklayer. Tell him to come to see me tonight. Tell him I need him, Michael."

"Faith, you'll have him if I have to carry him in a corpse to ye."

"There's no necessity for any rough stuff," Michael—all you need to do is to give him my message. He'll do the rest."

Father Ladden got his own noon-day meal which consisted of burnt potatoes, bacon and eggs and some weak tea, for Michael was off in search of Bob Leonard. The pastor also opened the door to the second visitor of the day, one of a population who consider that a priest, whether he is known to them or not, is their special property in time of sorrow, and the depository of confidences.

Father Ladden had often met the young man before, and once he had had quite an altercation with his father, the "boss of the ward," when the priest first came to oversee the spiritual welfare of the people of St. Bernardine of Siena's.

"Hello, Joe Fogarty—but the luck of the Irish! Here I am just at my mid-day repast, and here you are just in time to have an elegant scorched potato all to yourself as well as an egg, some bacon, a bun and a cup of tea. At what an opportune time you call—sharp noon."

Fogarty laughed. "Well, truth to tell, Father, I did not consider the time, but if you insist—and please do—I'll let you watch me eat."

Father Ladden cracked two more eggs into the black spider, threw in a slice of bacon, and soon Fogarty was eating.

"This is the first bit I've eaten to-day," he said between mouthfuls. "I got up this morning feeling so out of sorts that I had no desire for food."

Father Ladden laughed again. "Permanently?" he asked.

"But Fogarty was in earnest. 'Say,' he replied. 'If you took the love of Romeo and Juliet and that of Antony and Cleopatra and of a few other of the lads and dames I used to get low marks on in college because of the multitude of things I didn't know about them—well, as I was saying before you interrupted me—if you took their love and multiplied it by six and rolled it all up together, it would compare like an anti-bill to a mountain with the love I have for a certain girl not a thousand miles from Chicago.'"

Father Ladden appeared interested. "If that's the case—and I'm glad to hear it—why not get married?"

Fogarty put his cup down with a bang. "It was lucky for him that Michael was not there. 'Because—because—some one's read her low my pedigree. Some one's told her low my father was a political boss here in Chicago and how he made his money by taking the bread out of the mouths of widows, and she says that she wouldn't marry a man who came by his money that way.'"

Father Ladden looked serious. "Why not give up the money you had left you? I agree with the girl there's no luck in booze money, and the best thing you can do with it is to get rid of it and go to work at something with better pay than curses."

Fogarty jumped up with a whoop. "Well, I must have gone clean mad—it never once entered my head to give up the money—never once!"

That afternoon two telegrams passed between a man in Chicago and a girl in Illinois. Wired the man in Chicago:

"You object to me because of my money which you say is not mine, that it belongs to orphans and widows. Your brother suggests I get rid of it, says 'the girl' will marry me then. If I do will you make his word good? Will you marry me?—Joe."

"It's a regular scheme. Bob is always right. Glad he thinks so well of you. Get rid of the tainted stuff and I will marry you.—Vera."

When Fogarty received the wire at the nearest Western Union station he exultantly placed it in his note book and put it near his heart. Then he went back to Father Ladden.

"I've wired her," he explained, "and told her the scheme and she says that when I get rid of the tainted stuff I can have her."

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funds I'm at my wit's end to know where I can find one. Do you think you could withdraw from the deal before it is consummated and allow me to have the building on G'n'n street for my own settlement house? If you and your wife to be want to, you could live there for a while, and run it for me. I wouldn't charge you a cent."

Fogarty looked up. "You bet you can have it for your social settlement—but—aren't you afraid of the taint?"

Father Ladden smiled. "The taint will be taken out of it when the work begins. I've great plans for it. Of course, I'll have to get some one—some lady, preferably, to run it—some one who really loves the poor—not scientifically and statistically, but really and truly with a Christ-like love. I've been thinking of bringing Vera up here—if she would come."

Fogarty blew out a wreath of smoke that almost formed a halo around his boyish head. "Of course, what you say is true—Vera would be the one; the logical one. In fact, it's for Vera that I got rid of the old man's dough. You see, Vera wouldn't take me without your say-so, and—that's the reason I asked your advice in the matter."

For a minute Father Ladden did not answer—then he laughed. "You old rogue," he cried, "you old rogue! But I said that she was a notable girl to insist that you get rid of the money even before I knew it was Vera—and I still say it. My blessing on you, boy, for it looks as though you might prove worthy of her—in time at least."—Louis M. Whelan, in The Magnificat.

FOCH, THE MAN OF THE HOUR

Raymond Craft in America

True greatness, it has been said, is only brought out by a great crisis. The man of talent and genius often lies hidden and obscure while lesser men have their day, but let a great danger threaten, let an extraordinary peril put the very existence of a nation in jeopardy, then charlatans retiring in meek and chastened silence leave the master stand a clear field for action. In no case is this truth verified more completely than in that of General Ferdinand Foch, the Commander in Chief of all the Allied forces on the western front. Known before the fall of 1914 only in army circles as the Director of the War College and a shrewd tactician, he leaped, almost in a single hour, into public fame as the leading figure in the most decisive battle of the present war, the battle of the Marne.

General Foch was born at Tarbes on August 4, 1851. His father was secretary general of the Prefecture and had three sons, one of whom is a Jesuit, the other a lawyer at Tarbes, while the third, of whom we speak, has just been elevated to the highest rank possible in the Allied forces. At the Jesuit College of St. Etienne, young Foch was noted for his love of study and exemplary conduct. There he acquired that same precision and method that have since made him famous. He was, as one of his early masters said, "made for the Polytechnique," the great school for mathematicians and strategists. But with his mathematical talents he combined a love for literary studies that was almost a passion. History especially appealed to him and he early learned to carry himself in imagination to the ancient battlefields whose glorious traditions he was so capable of upholding. In 1876, after his first year at the Polytechnique, he received a commission as sub-lieutenant, and from then on he made his way by his own flagstaff. In 1897 he was appointed Brigadier, commander of artillery in the Fifth Army Corps, and Director of the Ecole de Guerre. In 1911 he was made General of Division, and in 1912 was sent to Cambridge to the British Maneuvers as head of the French military mission; when the War broke out he was in command of the Twentieth Corps at Nancy.

Practically an entire course from sub-lieutenant to general has been spent with the troops, and thus he has had ample opportunity to put into practice the strategy which his keen, precise mind had formulated. As Director of the Ecole de Guerre his work was not the cut-and-dried tactics of the book strategist; it was rather an art, the product of a man who had found his work and loved it. With his passion for clearness and accuracy, his missionary-like zeal, and his intense, flaming patriotism, he had accomplished wonders in his teaching. His boundless energy, fused into others a similar fire. He worked hard himself and permitted no shirkers about him. In all his teaching his aim was not to give his officers a set rule of conduct for every emergency, but rather the necessary mental direction for reasoning out their problems for themselves. "My pages," he says, "are beacon fires on the peaks to guide the mariner in the storm."

General Foch is an ardent disciple of Napoleon. Like the Little Corporal, he believes that the victor is he that gets there first with the most men. To him, too, he is a firm believer in the all-importance of the morale of the troops. War to his mind is not merely a physical combat; it is spiritual and intellectual as well. A battle to him is lost only when defeat is acknowledged; conversely, it is won when the army steadfastly refuses to accept defeat. It is not won by the haphazard rush as of so many wild animals: the

victors are those who pursue their maneuvers with precision and confidence, giving way to no obstacles and holding firm in the face of all dangers. To this end strict discipline is an absolute requirement. Not a blind obedience, but an intelligent, harmonious cooperation with the commander's will and the use of every possible means to carry out his plans. A battle is the clash of two wills, and the victor is he whose will is the stronger. A clearly defined end to be gained, a single aim in all minds, the same holy anger in every breast, a supreme, united effort—these are the forces that win battles.

From this it is clear that Foch is a man of studious mind, a thinker and a strategist, and the time of need revealed him also as a man of stirring, smashing action. On the fifth of September, 1914, von Kluck gave the French generals the inspiration for the battle of the Marne by exposing his right flank to an attack. They immediately seize the opportunity and fall upon the German army. Foch, with three army corps, holds the center of the line, and it is here that the Germans seek to strike the blow for the repulse of their right flank. For four days Foch stands firm under a terrific bombardment and desperate assaults. On the fifth he sends Joffre the famous dispatch, "Outflanked on the right, outflanked on the left. Situation on the whole excellent. Am going to advance." And advance he does, falling with a truly Napoleonic impetus upon the enemy's flank. His position is now desperate. The line is cast and he must abide by his decision. If his supporting division under Grossetti comes up in time, all is well; if not—failure. He pleads with his troops to stand firm and promises them help by noon. Midday comes and Grossetti fails to arrive. Foch sends out more appeals and nobly the troops respond.

Finally, at six in the evening, Grossetti appears and the balance swings towards the side of the French. The Germans retreat. Foch was again "the anvil on which victory was forged."

Though the battle of the Marne is Foch's greatest achievement, he has still other laurels in his wreath. In the long battle of Flanders his part was no less important and decisive. The Germans have sixteen army corps in the line, and over a million superior in number, were pushing the British back and the French were coming up to support them. Dixmude was threatened. But Foch had not lost his iron temper in the face of danger. He ordered the sluices to be opened and flooded the land, barring the Germans from Dunkirk. This was a new battle was beginning around Ypres and the situation looked desperate for the Allied forces. The Kaiser was with his troops, waiting to make his triumphal entry into Ypres. Mere positions were lost, and the Allies deemed it advisable to retreat. In a council of war Foch addressed the British commander, Sir John French: "The Germans have sixteen army corps on our front; we have but ten, including your command. If you retire I shall remain here with eight, one against two. As for me, come what may, even if it costs me my life, I shall not give way. I give you my word for it, as a soldier, and do you give me yours." And French gave it. A plan for a counter-attack was drawn up and executed. Town after town was retaken. The Kaiser was robbed of his expected triumph, and Foch in the early morning occupied the imperial headquarters.

General Foch has always been a fervent Catholic. He bears his piety as he bears his honors, simply and without ostentation. Although he knew that his military advancement was hampered by his practical faith, yet through the years he never sacrificed it for worldly distinctions. This was well exemplified in 1909 when Clemenceau, the French Premier, was looking for a Director of the Ecole de Guerre. He had considered general after general, but was finally driven to nominate Foch. The latter, too well aware of the hostility of the Premier and his Government to all things Catholic, replied abruptly: "Why, sir, it is impossible! I am not even a candidate. Moreover, do you not know of my family and myself, all practicing Catholics, and my brother an exiled Jesuit? What will the hostile Assembly say at my appointment?" "Your brother a Jesuit!" said Clemenceau. "What do I care about that? He cannot prevent your appointment. Such a man is General Foch. His religious honesty, confidence, tranquility, boundless energy, imperturbable good-humor have made him a favorite of the army, and in him they place their unwavering trust. These qualities, together with his keen brain and thorough mastery of military tactics, make him the fit leader for the Allied forces. And you Americans can rest assured that the path to victory will be as short as possible when Foch, the master strategist, the hero of the Marne, is in command of the Allied forces. What a light and inspiration shall such a Catholic soldier as General Foch be to our Catholic boys, who, enrolled in the armies of the Republic, shall follow his leadership in France!"

A TOUCHING INCIDENT

An incident in connection with the death of Father Bernard Kavanagh, chaplain with the British forces near Jerusalem, shows how charity and good will have been fostered by comradeship in arms. A Protestant chaplain, very shortly after the death of Father Kavanagh, went to a con-

vent in a village near and asked the priest to say Mass for the repose of the soul of the Catholic chaplain. The priest himself had been wounded by a shell and was unfit for duty, but so touched was he by the request that he managed by a great effort to say the Mass as desired. The Protestant chaplain was present and paid the customary stipend, thanking the priest with the most heartfelt sincerity for his services. The little incident redounds equally to the credit of the late Father Kavanagh and of his separated brother who so generously performed a spiritual work of mercy on his behalf.—N. Y. Catholic News.

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS THE BENEDICT XV.

MASTERS AND WORKMEN

The relations existing between masters and workmen were strained in many countries at the beginning of the War, and little or no effort was being made to improve them. Strikes, lock outs, and other forms of economic warfare, were fostering antagonism between capital and labor, were alienating one from the other, and were forcing labor, which hoped thereby to obtain justice, to play into the hands of deadly Socialism. As human nature does not change readily and as resentment and antipathies are not easily forgotten, there is the prospect that one of the after-war problems awaiting solution will be the same old hostile attitude and discord among employers and employees, who, social sense tells us, should work together for their common welfare. The peace of families and the tranquility of the State depend upon the mutual trust of those two powerful classes of men, and this mutual trust can be brought about and preserved only by the strict observance of the laws of justice and charity. Justice and charity are not hazy conceptions that may be cast aside as merely speculative; they are, on the contrary, concrete, practical exemplifications of the divine will and must be studied, if one wishes to find some basis of settlement whereby equity and peace shall prevail in the relations of man with man.

The great mistake too many masters of industry make is to view the question of men and labor as a purely economic one. It is a moral question as well. In the actual state of society the welfare and happiness of millions of human beings, who must toil in order to live, depend on the whims and idiosyncrasies of capitalists, whose power often rivals that of kingship. This blunt fact affects not merely the toilers, but their homes and families as well; it gives a moral aspect to the relations of masters and workmen. Capital may try to save its face by appealing to legal rights and privileges, and the like, but the reciprocal rights of men in regard to other men go deeper than legal enactment; and no matter what laws a State may evolve, if those laws undermine the rights of the family or the individual, they are unjust, for the simple reason that human rights spring from nature and are antecedent to any rights the State may claim.

Among the rights of man there is the paramount one of providing for his own welfare and for the welfare of his family. Seeing that he cannot force this right, owing to the circumstances in which he lives, it becomes equivalent to an obligation, and he may profit by it as well as he is able to better his condition. A workman therefore may sell his labor to capital for what he considers a fair wage and he may refuse to enter into a contract unless the wage is just. Leo XIII teaches that the living wage a man has a right to demand for his labor is that which will maintain him in decent and frugal comfort. If, through fear or through necessity, he is obliged to accept less than this, he becomes the victim of force and injustice. This is a principle of political economy and political wisdom which no wise man will dispute, for the welfare of the State depends on the welfare of the units which compose it. Further, seeing that workmen are morally obliged to protect themselves, if they can obtain a just wage in no other way than by offering legitimate resistance in trades unions and similar organizations, they are perfectly justified in combining with others to exercise moral suasion for the maintenance and even betterment of their condition, always, however, within the limits of justice and equity. They may provoke reasonable agitation in order to move public opinion in their favor and thus to redress their just grievances. They may even "strike," that is, refuse to work, when conditions become such that they consider themselves justified in adopting this extreme measure.

All these developments are the summing up of the right of men to the fruits of their labor. But workmen should understand that the man who employs them also has rights. A captain of industry has a right to a just share of profit for capital invested; otherwise there would be stagnation in the commercial world, and labor would be the first to feel the effects. As long, however, as this profit is not made at the expense of labor a captain of industry is within his rights; he does not violate any law of humanity or justice.

And yet his right to acquire legitimate profit does not give him, for instance, the right to endanger men's lives or lower their moral status. He is not professedly called upon to instill the moral virtues, it is true, but he should use reasonable means to promote the moral and material welfare of his workmen. He should be kind and humane in his dealings with them, he should be solicitous for their health, and should watch over the sanitary conditions of factories, etc., where they spend so much of their time.

It will be easily seen that these mutual rights and obligations have their origin in something higher and more noble than mere political or commercial economy. It may be good policy to treat men well when there is question of making money for money's sake, but the captain of industry has to realize that he is dealing not with mere cogs of a money-making machine but with human souls, and the moral standard calls for something more than cold-blooded justice. Employers, whether individual or corporate, whose ideals do not rise higher than their money-bags, may object and tell you that they are absolute owners of what they possess and claim the right to do what they please with their own. Undoubtedly they are exclusive owners of their wealth as far as their neighbor is concerned. But there is a God above them who is the original owner of their wealth. Their silver and gold were the work of His hands and He has not renounced His higher dominion over what He made. For this reason capitalists and captains of industry must consider themselves as the stewards of God. They have the exclusive use of the wealth that God created, until such times as His interests call for other applications. They cannot stand stubbornly by and refuse to recognize their obligations to their weaker brethren. They cannot hold to their right of temporal ownership and see those depending on them suffering from the absence of the decent and frugal comfort to which their dignity as human beings entitles them.

In the gold old Catholic times the Christian conception of wealth was given a practical application. Those who had wealth shared it with those who had it not, knowing that by so doing they were laying up for themselves treasures in heaven. They saw in the poor and the unfortunate their brethren in Christ and they allowed the laws of justice to yield to those of charity. The history of those golden ages have little to say about strikes and antagonisms between masters and workmen. But the times have changed. This is the age, unhappily, when cold-blooded justice, the offspring of selfishness, is the standard that guides the actions of too many soulless employers of labor. They learn one for all that the problem of the relations between masters and workmen must be solved not on mere philanthropic but on Christian principles. Masters and workmen face each other in a Christian spirit; they must look on each other as brethren "in the same great brotherhood of Christ."

There is room here for a crusade of social regeneration. Catholics throughout the world should work and pray so that the mellowing influence of their religion may rid the hearts of both master and workman of selfishness, envy, greed and hatred, which are obstacles to a right understanding. The Holy Father asks our members throughout the world to make this intention the object of their prayers during the present month. He wishes to see the Prince of Peace reigning in the world, and bringing peace and happiness to the social commonwealth.

E. J. DEVINE, S. J.

THE MONTH OF THE PRECIOUS BLOOD

During the month of July, in accord with the Catholic custom, the most Precious Blood of Christ which was shed for us and through the outpouring of which our souls have been redeemed, is put before us as the special object of our fervent worship and as the particular magnet to attract the warm affection of our hearts to the Great Lover of souls, who gave His life for His brethren.

It is that crimson tide of living, pulsing blood, says the Los Angeles Times, flowing through the veins and throbbing in the heart of the Christ, Who died once for all, and being risen again, dieth now no more, but lives forever the glory of the Father above, and behind the veils of His Sacramental Presence on earth, that the children of the Church thus reverence and adore. United inseparably with the Divine Personality of the Incarnate Word the Precious Blood—once shed for us, is, indeed, the price of our redemption, worthy of all the worship of grateful hearts. All the religious teaching of the New Testament is centered in the mystery of the Precious Blood; the Epistles of St. Paul, the great apostle of the nations, are filled with it, the whole history of the Church of God is but a summary of its later story. The whole significance of the Christian teaching on sin and suffering is gathered about the doctrine of our redemption through the Precious Blood of Christ. The kingly secret of human salvation is contained in its revelation and the spirit of sacrifice it proclaims. No other devotion in the Church is so comprehensive, and none reveals to the humble and reverent heart deeper mysteries or more

magnificent wonders of the ways of God with men. In those days of self-seeking religion it conveys a lesson of generous sacrifice and voluntary mortification of sinful flesh, urgently needed by our comfort-loving times. No filial son could be chosen for learning such a lesson and no more profitable exercise of our religion can be found for these vacation days of July than the devotion to the Precious Blood of our Redeemer.—Catholic News.

THE KAISERITES OF BIGOTRY

A press circular issued by the National Committee on Public Information at Washington calls timely attention to the pro-German nature of the anti-Catholic propaganda now being carried on against the Catholic Church. America has often adverted to this fact, and public-spirited citizens cannot fail to realize it. Governor Catts was rightly prevented from continuing a recent harangue against his fellow American citizens of the Catholic faith with cries of "Pro-German!" Whether these attacks are fomented by German agents, as the Committee on Public Information believes, or whether they are simply the outcroppings of religious bigotry and the intrigues of a petty and despicable political ambition, is immaterial. It is difficult to see how they can be regarded otherwise than reasonable, and abating the enemy. The same is doubtless true of all similar attacks made upon any law-abiding body of American citizens, whether Jews or Protestants.

Special mention is made in the Committee's circular of the rumor, circulated at our very entrance into the War, that President Wilson's Catholic secretary had been executed for treason. In the same manner the mails have been filled with the alleged "bloody oath" of the Knights of Columbus. A pro-German agent, we are told, had been caught distributing copies of it in New Jersey and was forthwith sent to prison. The Washington circular, written by an associate chairman of the Committee on Public Information and officially issued for press notice throughout the country, thus expresses its further views upon the subject: "In Spain and the Catholic Kaiser poses as 'the champion of Catholic Bavaria and Catholic Austria against Protestant England, infidel France, and Socialist Italy, the enemy of the Vatican.' He does not preserve that pose in Catholic Belgium or Catholic Poland. And in America the Kaiserite uses this very claim of the Kaiser to arouse enmity against the Catholics, just as in Italy the German agent used it in an unsuccessful attempt to seduce the Italian Catholics, and now in America accuses the Italian Catholics of having succumbed to the seduction. As a matter of fact, the Catholic chaplains in the Italian army were among the first to discover this propaganda among the soldiers, reported it to the officers, and combated it diligently."

These last words are particularly notable and should forever silence the mouth of calumny. Whether or not we attribute the present anti-Catholic propaganda to the agents of the Kaiser, it is certainly doing his work. The men who before the War had been making "a living out of sectarian animosities" are engaged, unconsciously perhaps, in his service today: "They are representing the trouble in Ireland as a purely religious question and the opposition to description in Quebec as the same sort of thing; even Rudyard Kipling recently fell into the trap and denounced the Pops and the Kaiser and the neutrals in one breath. Such denunciations overlooked the fact that Cardinal Mercier, the Catholic prelate of Belgium, has been the most effective popular opponent of the Kaiser that Europe has produced. This is a war of nations, not of creeds. Prussia is as Protestant a nation as England is, and Belgium and Poland as Catholic as Austria."

Anyone, therefore, as the public circular concludes, who seeks to involve religious issues with the present War is serving Germany as effectively as if he were exclusively devoting his attention to disabling our transports or blowing up munition plants.—America.

SIGN OF DECAYING FAITH

The Census Bureau has published its compilation of vital statistics for the year 1916, says The Things. Seventy per cent of the population of the United States is covered by these reports, which contain much matter of interest to the physician and sociologist. The most startling feature is the enumeration of 60,162 suicides for the year. If the entire population were canvassed, the number who took their own lives would be about 85,000. Not a country in the world can touch this appalling record.

No surer sign of the decay of faith in the supernatural can be found. This usurpation, on man's part, of the power over life and death which belongs to his Creator marks a return to the paganism of the olden time, when one's existence was held lightly and when enough and terminated almost at pleasure. It is to be hoped that the serious thought engendered by the war will point out to many the way back to sanity—to sanity physical, to sanity intellectual, and, above all, to sanity spiritual.

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LONDON, SATURDAY, JULY 6, 1918

AN AUTHORITY ON LYING

"Any lie that (a Jesuit) tells in defence of his Church or Order is to him the virtue of the highest truth."

So the Rev. Mr. Spence, President of the Guelph Ministerial Association, declared to his congregation from the pulpit a week ago Sunday.

Before the War we were never done boasting of the progress and enlightenment and humanity of our age as compared with preceding ages. Since then we have learned that all the old atrocities and barbarities that man ever conceived, even in a state of savagery, are matters of actual and daily occurrence. Amongst them all perhaps the most savage and revolting is poisoning the wells so that the enemy in slaking his thirst may meet a treacherous death from a leeching flow. Whether the Germans were actually guilty of poisoning the wells or not is perhaps open to dispute; but that, before retreating, they befouled the waters so as to make them unfit for drinking is beyond question.

This is precisely what the Rev. Mr. Spence has done in his controversy with the Jesuits; he has done his best and his worst to poison the wells. He made a charge, a lying charge against his Jesuit neighbors. He may have believed it at the time. He saw it crumbling, however; and fleeing to another prepared position he poisoned or befouled the wells of controversy. He told his gaping crowd of credulous dupes that to a Jesuit a lie in defence of his Order was the highest virtue of truth. And he pretended to exceptional and accurate scholarship in the matter. "When Protestant ministers," said this learned and fair dealing controversialist, "attend theological colleges they study as well Roman Catholicism and know all the vows the Catholic priests are required to take."

We wonder if the Rev. Mr. Spence and the body of ministers of which he is the head have any guilty knowledge of a villainous Titus Oates concoction which has been printed and distributed amongst some at least of the drafted soldiers in Military District No. 1?

It was represented as the "Jesuit Oath" or the "Oath" of the Knights of Columbus. Whether low intelligence can be so low or high credulity be so high that such an "Oath" could be thought genuine we have not yet learned. But somehow it came to our mind on reading of Mr. Spence's familiarity with "all the vows the Catholic priests are required to take."

There is no more secrecy about the vows priests take than there is about the oath of allegiance.

We challenge the Rev. Mr. Spence to make good his cowardly insinuation by quoting any or all of the vows the Catholic priests are required to take, and with which he is so familiar.

For the open and lying charge that in defence of his Church or Order a Jesuit may lie and impute to himself the highest virtue of truth, Mr. Spence can hardly evade responsibility. Mr. J. P. Murray, of Toronto, in a letter—reproduced on page one—to the Globe has placed the onus probandi on the Reverend Gentleman so squarely that if he does not wish to insult the intelligence of his hearers, or unless he addresses himself only to those devoid of intelligence, he must accept the challenge.

Mr. Spence personally and as President of the Guelph Ministerial Association has made himself responsible for a lying charge against the Jesuits. The charge is now known to be utterly baseless. Not a single defaulter under the Military Service Act was found at the Jesuit institution. The Government after searching investigation have so declared. Mr. Doherty's son entered before the change in the act was mooted; besides, four military doctors had examined him and placed him in Category E as unfit for military duty.

Mr. Spence and his ministerial brethren owe to the Jesuits of Guelph and to Mr. Doherty, but above all they owe it to themselves and to their cloth, a frank and full withdrawal of the charges made and an apology for making them.

Come, Mr. Spence, are you a gentleman? Or, are you only what by an extension of perfunctory courtesy people call "a reverend gentleman?" The latter title is not yet generally regarded as a term of reproach; but— . . . You claim to be an authority on lying. What would you think of a Jesuit, for instance, who had publicly accused you of harboring defaulters, and when you had shown conclusively the charge was false, who refused to retract his lying charge or to apologize therefor?

What would you think, Mr. Spence, of a similar refusal in the case where you had been charged with double-dealing, hypocrisy and dishonesty in enabling your son to evade the Military Service Act and you were able to show conclusively that the Military Service Act had no possible application to your son no matter where he was or what he was doing?

You studied "Roman Catholicism" when in a theological college. Did you ever read that compendium of Catholic theology—Butler's Catechism?

This is what the Catechism has to say on a subject which, we may charitably believe, must be weighing somewhat on Mr. Spence's conscience at the present time:

Q. Say the Eighth Commandment. A. Thou shalt not bear false witness against thy neighbor. (Ex. xx.)

Q. What is forbidden by the Eighth Commandment? A. All false testimonies, rash judgment and lies. (Matt. vii. 1.)

Q. Is it lawful to tell an innocent or jocosely lie, or to tell a lie for a good purpose? A. No lie can be lawful or innocent; and no motive, however good, can excuse a lie; because a lie is always sinful and bad in itself.

Q. What else is forbidden by the Eighth Commandment? A. Backbiting, calumny, and detraction; and all words and speeches hurtful to our neighbor's honor or reputation.

Q. What is commanded by the Eighth Commandment? A. To speak of others with justice and charity, as we would be glad they did speak of us; and to witness the truth in all things.

Q. What must they do who have given false evidence against a neighbor, or who have spoken ill of him, or injured his character in any respect? A. They must repair the injury done him, as far as they are able, and make him satisfaction by restoring his good name as soon as possible; otherwise the sin will not be forgiven them.

The attempt to divert public discussion to the alleged unfairness of the provisions of the Military Service Act is not, according to Catholic theology at any rate, adequate reparation. And according to the natural sense of equity and justice, decency and honor, of self-respecting men who may know little of any theology and care less, the change of front of Mr. Spence and the brethren will not be regarded as reparation but as tergiversation.

Mr. Asquith's definition of sensation-mongers as "men of low intelligence and high credulity" is timely; it is not only a definition, but an explanation.

THE ARMY AND NAVY CLUB HALIFAX

In another column we reproduced from the Halifax Herald a glowing account of the successful working of the Army and Navy Club. This necessary institution has been maintained hitherto by the Catholics of Halifax, though obviously it is the men in blue and khaki from outside places who chiefly benefit. "In the Naval Service alone," writes the President, "quartered in Halifax there are three hundred Toronto men and about one hundred from other Ontario towns, and these men pay a visit daily to the Club."

Any financial assistance would be appreciated and contributions may be addressed to J. Kellaher, 56 South St., Halifax, N. S. Though Ontario has done the lion's share in supporting the Catholic Army Huts overseas there will be no question of the utility and necessity of the Army and Navy Club at the great port of embarkation on this side of the water. And it must not be forgotten that we have an important naval service on this side of the ocean.

The Rev. Dr. Foley mentioned in the Herald account is a contributing Editor to the CATHOLIC RECORD.

IRELAND

"Apart from military considerations the condition of Ireland today is a mockery of every profession to which we give utterance as vindicators of the ideals of justice and liberty."—The Daily News, London, England.

Imbedded in an Associated Press despatch from London, June 21st, in one paper we found the paragraph above quoted; in every other paper which carried the same, identical despatch this paragraph was omitted. Suppression *veri* is evidently not a means unknown to those who lend themselves to "moulding public opinion" with regard to Ireland.

The paragraph is short; but compressed therein is a wealth of bitter and undeniable truth. Suppression was the only adequate means of dealing with it effectively.

The outlook in Ireland is at present discouraging; but that editorial comment of this great English journal on Lord Curzon's pitifully disingenuous speech in the House of Lords gives reason to hope that ultimately the pharisees will give place to men who believe in the ideals which they profess, and will put them in force even in Ireland.

We have explained at various times the unhappy metamorphosis of Ireland, at the beginning of the War England's enthusiastic ally, now sullen, apathetic, distrustful.

It is urged, honestly urged by Ireland's friends throughout the world, that she should put aside for the time her ardent aspiration after the political ideals for which the War is being waged.

Nationalist Ireland did just that very thing. But anti-Nationalist Ireland flouted the hopes and derided the faith of Irishmen who were giving their lives for the ideals they cherished; and the anti-Irish faction, high placed and insolent, proclaimed for Ireland the very antithesis of the solemn war professions of liberty and justice, of government by the consent of the governed, of democracy, and self-determination for small nationalities. The Government endorsed the treason of the Ascendancy faction, and trifled with, when they did not openly insult, the National aspiration to participate in the new era of liberty and justice.

There were difficulties no doubt for British statesmen no matter how able and sincere; and the statesman's difficulties were faction's opportunity. Sinn Fein was made in Ulster and Westminster, not in Germany.

Sinn Fein as an expression of discontent, disillusionment, distrust, is unfortunately an undeniable fact; Sinn Fein as an expression of Irish pro-German sentiment is a chimera. That some Irishmen at home and abroad would set up an Irish Republic by force of arms and with the aid of England's enemies is not to be doubted; there have always been such, there always will be until the ideals of justice and liberty replace in Irish government the Prussian ideals of force; until the principles of democracy are substituted for the practice of the veto by a privileged and arrogant minority. It is regrettable that it should be so, but it is quite as natural, quite as praiseworthy even, as that the oppressed Slav nationalities of Austria should join with Italy to fight for their own freedom.

The Daily News is radical; and with the new franchise, radical will be the British Parliament and Government. There is no reason to doubt that that radical Parliament will recognize that Ireland is a mockery of every profession of English vindication of the ideals of justice and liberty. There lies Ireland's hope. They are Ireland's true friends who can revive the Irish faith in British democracy and induce Ireland's sons to take their place voluntarily in the ranks of those who are, when all about Ireland is said and done, fighting and dying for the ideals of justice and liberty.

ANTI-CATHOLIC RUBBISH

We have received from subscribers in Charlottetown, Edmonton, Ottawa, Renfrew, and many other places samples of Russellite literature bracketing together the Pope and the Kaiser, and all that sort of stuff.

One correspondent calls attention to the fact that it was "Passed by the Censor." The explanation is this: The Russellites are opposed to the War and have been publishing matter which is expressly forbidden by law as tending to hinder the prosecution of the War. Some of their leaders are now in jail. The Censor had in mind the bearing of the effusions on the War only; he did not mean to approve the Russellite "theology."

Russellism is the latest of the sects; it, of course, is opposed to the Catholic Church. But the proper place for such "literature" is the rubbish heap or the fire. It is not worth while worrying about.

NOTES AND COMMENTS

CATHOLIC FEELING (which is solely that of gratitude and thanksgiving) over the redemption of Jerusalem from Moslem control, is recalled by the discovery in the Augustinian Library at Rome of an ancient document, written on parchment in the twelfth century, and used in the churches of that order in the Eternal City. The manuscript consists of 213 pages, beautifully illuminated on a gold background in the best manner of the mediæval scribes.

WHAT IS OF particular interest in the document at this time, however, is the Mass dedicated to the Anniversary of the taking of Jerusalem, fixed for July 15th, 1099. The *Oratio* of the Mass reads:

"Omnipotens Deus, qui in virtute tua mirabiliter Hierusalem civitatem tuam de manu paganorum eruiti et Christianis reddidisti, adesto quæsumus nobis propitius et concede, ut qui hanc sollemnitate annua recolimus devotione, ad supernæ Hierusalem gaudia pervenire mereamur, Per Christum."

Or, in English: "Almighty God who in Thy wonderful power has wrested Thy city Jerusalem from the hands of the pagans and given it back to the Christians, etc."

Although under auspices of another kind, Catholics of today rejoice no less than their brethren of a thousand years ago over the emancipation of the Holy City.

THE PROPENSITY of the great Protestant public to work itself into a frenzy of excitement over the very mention of the name Jesuit has been effectively demonstrated during the past few weeks. Even the War has had to give place in the daily papers for the time being to the ill-considered agitation over the status under the Military Service Act of the inmates of St. Stanislaus Novitiate, Guelph, and, as was to be expected, ere the public discussion of the matter had proceeded very far the customary tribute of abuse, slander, and misrepresentation had to be paid to the Society of Jesus. That is the Jesuits' birthright, and in the light of what they have had to endure in the past they can afford to smile over the present excitement, which is a veritable tempest in a teapot in comparison.

It is a singular thing, however, that a certain type of Protestant minister who prides himself on his moral rectitude, can, in the very act of defaming the Jesuit, conform to the foul maxim which in his blind fury he attributes to the latter. The Rev. Mr. Spence, of Guelph, has been proclaiming his own immaculate honesty, and his spiritual leadership. Strange practice for an honest man, or a self-vaunted spiritual guide to step aside from legitimate controversy (for, we readily concede there may have been room for misunderstanding in his narrow mind in regard to the status of the Jesuit novices under the M. S. A.) to slander and abuse his opponent! As an educated man, and an avowed student of history, he must know that the maxim he attributed to the Jesuits is a demonstrated falsehood. If on the other hand he should plead ignorance we have the pretty spectacle of ignorance posing as teacher and lecturing the multitude.

THE AMOUNT of space given to this matter in the daily papers is in itself instructive. It shows for one thing what an appetite the public has for the sensational and the extent to which the press caters to it. One Toronto daily gave up no less than two solid pages of its valuable space in one issue, to much idle gossip and

ON THE BATTLE LINE

THE AUSTRIAN disaster on the Piave became a rout on Sunday afternoon when the enemy troops who had gathered around the one remaining pontoon bridge in the Montello region were subjected to a demoralizing artillery fire and to the constant bombing of the Allied aviators who showered explosives upon the masses struggling to cross the swollen stream. Up to Sunday afternoon the Italians captured forty-five thousand of the enemy, and it is certain that thousands of stragglers, hiding in the reed-covered marsh lands along the twenty miles of river bank held by the Austrians on the West side of the Piave, will yet be added to this total. The spoils of war has been great. The Italians have not only recovered the guns they left on the Montello, but have taken many Austrian field guns brought across the Piave by the advancing enemy.—Globe, June 25.

THE EXTRAORDINARY stories about the destruction of London by Zeppelins and the isolation of the British Isles, that were current among the Germans at the front during the early part of the War, find their counterpart now in tall tales about the invasion of the United States. The American troops in the sector north of the Marne have been engaged recently in clearing the Germans out of the Wood of Belleau and driving them down into the low-lying land north of Chateau Thierry. The last stage of the operation took place on Tuesday night, and in the course of their advance the Americans captured two hundred and fifty of the enemy, including seven officers. One of the officers "gave away" the operations of the cheer up branch of the German army. He informed his captors that the German Commanders have been telling the soldiers that a German army has landed in America, and having captured New York, is now marching upon Philadelphia. Another story is that German submarines have sunk between forty and fifty ships in Long Island Sound.

THE ITALIANS continue to clear up the Piave battlefield. An official despatch from Rome states that a few hundred additional prisoners have been secured in the process, and that all the Italian artillery arms and material captured by the Austrians have been recaptured. It is added that only after much statistical work will it be possible to give a statement as to the enormous quantity of Austrian arms and material taken by the Italians. An earlier statement says that "the total captures by the Italian forces during their counter-offensive are brought up to the neighborhood of 15,000." This presumably refers to the last two days of the battle. General Diaz has already officially announced that since June 15 over 40,000 of the enemy have been taken prisoner. There is no sign of an Italian advance across the Piave. The concentration of Austrian troops on the Alpine front has doubtless caused the transfer of the Italian reserves to that region, so that they may be immediately available in the event of an initial enemy success in his next attack.

BRITISH AND French troops continue their nightly raids all along the front from near Ypres to the region east of Rheims. These raids afford evidence not only of vigilance in checking up the number and identity of the enemy troops in the trenches, but of the fact that the Germans have not yet disclosed the direction from which the next great assault is to be launched.—Globe, June 27.

DOUBT BEGINS to creep into the writings of European military critics as to the German program. Heretofore, after the failure of each succeeding blow to secure a decision, the question has been, "Where will Hindenburg strike next?" Now not a few begin to ask, "Will Hindenburg strike again?" The war correspondents on the British front are not among the doubters. They not only believe the Germans will attack once more, but consider that the storm troops to be used in the operations are already being moved up in, to their positions. Meanwhile, there is unwonted calm all along the battle-line. Save for a small local British attack on the German lines near old Berquin on Wednesday night, which resulted in the improvement of the British position and the capture of some prisoners, there has been no infantry action on the front from the North Sea to the Vosges during the past thirty-six hours. In the Vosges the French carried out some exploratory raids.

THERE IS nothing of importance to record on the Piave front. The Italians in the sharp action of Tuesday, which resulted in the occupation of a bridgehead at Capo Sile, on

MINISTERS TURNED DOWN

GENERAL MEWBURN DECLARES CALUMNY BASELESS AND INCIDENT CLOSED

JESUITS DEMAND APOLOGY Special to The Free Press

Ottawa, June 24.—So far as official Ottawa is concerned, the Guelph incident arising out of the "raid" on the Jesuit Novitiate is declared to be closed.

While a visit to the institution was both justified and ordered, the way it was carried out has caused Capt. MacAuley of London to be transferred. He had no instructions to do so, and in the opinion of the Minister of Militia he displayed bad judgment in visiting the institution at night, surrounding it with a cordon and making a theatrical demonstration in force when there was sixteen hours of daylight in which, without display, the same thing could have been accomplished quietly.

INQUIRY has shown that none of those in the institution was eligible for service. Hon. Mr. Doherty's son entered before the order in council changing the act was mooted and the exemption of such religious orders in the new regulations. Besides a military board had placed him in Category E as unfit for any military duty.

It is true that whereas members of Roman Catholic orders are exempted Protestant divinity students are not, but the elimination from the act of the "divinity students" clause, after it had been specially put in, was undoubtedly done at the instance of a group of Ontario members, and the leaders in the movement were connected with the Orange Order.

While it is not presumed here that such was their motive, the way it works out is to cause an inequality of treatment, the Minister of Justice speaking at the time in the House taking the stand that it would have been much better all around to have left the clause as it was.

The Guelph incident has undoubtedly caused a considerable flurry in Cabinet circles, but the militia department says that it is through with it. The Minister of Militia is leaving for England and France.

The militia department stated this morning that information had been received by telegram from the rector of the Novitiate to the effect that John O'Halloran, one of the young men referred to in a former statement as being liable for service, is an American citizen and in possession of his United States registration papers.

The other young man, John Holland, the rector states, was a tonsured cleric before the proclamation under the Military Service Act was issued. Investigation showed that these two young men were the only members of the Novitiate apparently liable for service.

Upon the statement's of facts, with regard to them, submitted to the department by the rector, neither of them is liable for service.

MR. PALMER IN TORONTO

Toronto, June 23.—Rev. Kennedy Palmer, of St. Paul's Presbyterian Church, Guelph, is a visitor in this city to-day in connection with the Guelph Novitiate affair.

In addition to conferring with brother ministers of various Protestant denominations here, Mr. Palmer will, it is stated, endeavor to see Premier Hears, and members of the Ontario Government, presumably to see if Ontario as a province can secure any status in the dispute.

DENIES LYING CHARGE

Guelph, June 24.—"It is absolutely false," replied Father W. F. Doyle, rector of the Church of Our Lady, at Guelph, when to-day he was asked if the statement of Rev. W. Spence yesterday was true, that a lie told by a Jesuit in defence of the order was considered by him to be the highest virtue. "I was twenty-five years of age before I became a Roman Catholic and I know that statement is false," he declared. "They are ac-

NEW PRESIDENT OF PORTUGAL A SINCERE CATHOLIC

C. P. A. Service

Senor Sidonio Paes has been solemnly proclaimed President of Portugal in the City Hall, Lisbon.

After the proclamation he read a speech in which he promised to gov-

ern with complete tolerance in religious and political matters. He then accorded a great amnesty to political prisoners. Some fears were felt regarding this ceremony and possible attacks upon the new President and his party by the anti-Catholics, but none took place.

Senor Paes is a strong man, a soldier and a scholar. He has become during the last four years successively a diplomat and a politician. Through all these roles he has shown himself an honest man and a sincere Catholic, and it is to him that Portugal owes the rejuvenation which is coming over her and freedom from selfish fanatics who would ruin her for their own aggrandisement.

IT IS OFFICIALLY announced at Washington that a regiment of American soldiers will be sent at once to the Italian front as tangible evidence of the solidarity of the Allies. The sending of this regiment "is not to be taken as representing the full extent of American military participation on the Italian front which may be carried out later."

This action is doubtless President Wilson's method of meeting the German lie that the United States has no sympathy with Italian aspirations for the redemption of the Italian population under Austrian rule. Up to the present time, while a state of war has existed between the United States and Austria for several months, there has been no fighting between the troops of the two countries. If the maximum transportation program of the United States is carried out, there will be 1,450,000 American soldiers in Europe by the end of August.—Globe, June 25.

THE AUSTRIAN disaster on the Piave became a rout on Sunday afternoon when the enemy troops who had gathered around the one remaining pontoon bridge in the Montello region were subjected to a demoralizing artillery fire and to the constant bombing of the Allied aviators who showered explosives upon the masses struggling to cross the swollen stream. Up to Sunday afternoon the Italians captured forty-five thousand of the enemy, and it is certain that thousands of stragglers, hiding in the reed-covered marsh lands along the twenty miles of river bank held by the Austrians on the West side of the Piave, will yet be added to this total. The spoils of war has been great. The Italians have not only recovered the guns they left on the Montello, but have taken many Austrian field guns brought across the Piave by the advancing enemy.—Globe, June 25.

THE EXTRAORDINARY stories about the destruction of London by Zeppelins and the isolation of the British Isles, that were current among the Germans at the front during the early part of the War, find their counterpart now in tall tales about the invasion of the United States. The American troops in the sector north of the Marne have been engaged recently in clearing the Germans out of the Wood of Belleau and driving them down into the low-lying land north of Chateau Thierry. The last stage of the operation took place on Tuesday night, and in the course of their advance the Americans captured two hundred and fifty of the enemy, including seven officers. One of the officers "gave away" the operations of the cheer up branch of the German army. He informed his captors that the German Commanders have been telling the soldiers that a German army has landed in America, and having captured New York, is now marching upon Philadelphia. Another story is that German submarines have sunk between forty and fifty ships in Long Island Sound.

THE ITALIANS continue to clear up the Piave battlefield. An official despatch from Rome states that a few hundred additional prisoners have been secured in the process, and that all the Italian artillery arms and material captured by the Austrians have been recaptured. It is added that only after much statistical work will it be possible to give a statement as to the enormous quantity of Austrian arms and material taken by the Italians. An earlier statement says that "the total captures by the Italian forces during their counter-offensive are brought up to the neighborhood of 15,000." This presumably refers to the last two days of the battle. General Diaz has already officially announced that since June 15 over 40,000 of the enemy have been taken prisoner. There is no sign of an Italian advance across the Piave. The concentration of Austrian troops on the Alpine front has doubtless caused the transfer of the Italian reserves to that region, so that they may be immediately available in the event of an initial enemy success in his next attack.

BRITISH AND French troops continue their nightly raids all along the front from near Ypres to the region east of Rheims. These raids afford evidence not only of vigilance in checking up the number and identity of the enemy troops in the trenches, but of the fact that the Germans have not yet disclosed the direction from which the next great assault is to be launched.—Globe, June 27.

DOUBT BEGINS to creep into the writings of European military critics as to the German program. Heretofore, after the failure of each succeeding blow to secure a decision, the question has been, "Where will Hindenburg strike next?" Now not a few begin to ask, "Will Hindenburg strike again?" The war correspondents on the British front are not among the doubters. They not only believe the Germans will attack once more, but consider that the storm troops to be used in the operations are already being moved up in, to their positions. Meanwhile, there is unwonted calm all along the battle-line. Save for a small local British attack on the German lines near old Berquin on Wednesday night, which resulted in the improvement of the British position and the capture of some prisoners, there has been no infantry action on the front from the North Sea to the Vosges during the past thirty-six hours. In the Vosges the French carried out some exploratory raids.

THERE IS nothing of importance to record on the Piave front. The Italians in the sharp action of Tuesday, which resulted in the occupation of a bridgehead at Capo Sile, on

cluding us of lying, but they are lying black and blue about us."

Asked about the O'Leary case at the Novitiate, Father Doyle said: "I merely answered to a man who inquired about O'Leary that he was a discharged soldier. He was not a member of the community. You had better see the rector of the Novitiate, as I do not know any more than that O'Leary was an employee, doing a little gardening."

Rev. Mr. Spence states he was told Sgt. Sedgwick was a secular student at the Novitiate.

"There is no such thing as a secular student at the Novitiate," replied Father Doyle, "and it shows how little they understand."

Father Bourque stated that the Protestant ministers have shifted their ground. "You do not hear any more about harboring defaulters," he said. "It is the law they want changed. To day I am sending to Ottawa copies of the birth certificates of all the members of the Novitiate, who entered since the Military Service Act came into force."

Rev. Mr. Palmer states that the Act came into operation on July 6, 1917, not October 12, 1917, said the reporter to Father Power, superior-general.

"Oh, well what can you do with a man who knows more than his own Government on the matter. Our official intimation from the adjutant general is that October 15 is the date the M. S. A. came into force," replied the superior-general.

NOTHING TO HIDE

A list of all those who were in the institution at the time of the raid, together with the date of entry and their birth was supplied and the books of the institution were placed at the reporters' disposal for any purposes. These are being forwarded to Ottawa.

Father Bourque, head of the Novitiate, invited the Canadian Press correspondent to visit the institution and go over all the books and archives, in order to be convinced that facts forwarded to the Government as to the number of novices and students in the Novitiate, together with their age and date of entry, were absolutely correct.

"You can have access to any document or books we have," he declared. "We have nothing to hide in this matter and only ask for fair play and courteous treatment."

ANOTHER MARE'S NEST

A new rumor that the Jesuit Fathers have another home across the "lower road" where there are other men, who have not yet been discovered. It is true that the Jesuit Fathers have a "villa" on the banks of the Speed River, away back from the road, like a bungalow, in amidst the trees. A reporter said to Father Bourque, the rector of the Novitiate, "A story is current that you have other men at the 'villa' who are not contained in the list which has been supplied us of the members of the Novitiate. Is that true?"

The rector laughed heartily before he replied as follows: "The list we gave you is a complete list of the members at the Novitiate and it covers every man who is at the villa, except Father Bradley, who is in charge. Any one who doubts it can come and see and ask the names of the men at the villa. Every year, in June, until the beginning of July the students from the Novitiate come here for a little recreation and rest from the studies. It is just a retreat. There is absolutely nothing in the story."

"Is there any one here except Father Bradley who is not named in the list you gave?"

"Not one," replied the rector.

HONORABLE MR. DOHERTY'S ANSWER

Ottawa, June 24.—It having been represented that Rev. W. D. Spence, president of the Ministerial Alliance, of Guelph, had not received an answer to a series of questions addressed to Hon. C. J. Doherty, regarding the Guelph controversy, Mr. Doherty, this morning stated that an answer had been sent by his secretary and mailed last night. The questions were only sent on Saturday. Mr. Doherty consented to a copy being made public. The letter, dated June 22nd, is as follows:

Ottawa, June 22nd, 1918.

Reverend Sirs: I am directed by the Minister of Justice to acknowledge receipt of this day your telegram of the 21st inst., and to inform you that it is so that this son became nineteen years of age on the 1st December, 1917, and consequently does not come within the act, having entered on the 30th of March, 1918, and was, and is, as the dates given in your message clearly establish, free from any obligation whatsoever under the law, including, of course, any obligation to submit to military medical examination or to register in his military district.

WAS FOUND UNFIT

I am further to say that though under no obligation, and not being within the act—in no position to obtain a certificate under it, the young man did, nevertheless, present himself for examination and was examined by four physicians, all members of the examining boards appointed under that act, and being more than a complete board, and was found unfit, as already stated, by the minister and by the military authorities. Of this fact, the latter are in possession of written evidence satisfactory to them.

I am instructed to point out that this information is conveyed to you in the hope that it may put an end to the misapprehension under which

you have been apparently laboring, not as recognizing the propriety of your message, and to add that the minister does not see that any useful public purpose can be served by a discussion between you and myself of this matter, insofar as it may personally affect him, and that in consequence this correspondence upon that question must be, so far as he is concerned, considered closed.

Yours respectfully,

E. TREMBLAY,

Private Secretary.

TO END CONTROVERSY

The minister declared this morning that he had no desire to perpetuate the controversy by means of continual rejoinders. The law, he declared, was plain and beyond controversy. The Military Service Act had not been amended in regard to religious orders. The same exceptions were permitted under the new order-in-council as were included in the original act.

The questions asked by Mr. Spence, to which the foregoing is an answer, were as follows:

Guelph, Ont., June 21, 1918. "Minister of Justice, Ottawa, Ont.:

"Re your statement in today's papers, it is not so that your son was nineteen in December, 1917, and, therefore, does come within the act, having entered March, 1918? Has he military papers to prove physical unfitness? Did he register in his military district?"

"GUELPH MINISTERIAL ASSN."

THE PSYCHOLOGY OF RELIGIOUS DOUBT

J. D. Tibbitts in America

It is a rather curious fact that the psychology of religious doubt should obtain its fullest treatment at the hands of writers of fiction. It is scarcely less curious that the widespread interest which the subject seems to evoke is so little confined to religious people. Those who have no theological convictions of their own seem especially concerned with the doubts of those who have. The indifferentist loses his indifference as soon as it becomes a question of some one else's faith. Of these truths we have abundant illustrations, two of which are of special prominence that they may be fairly considered as types of all the rest. One of these is the now somewhat historic "Robert Elmer," the other, the latest novel of Mr. H. G. Wells. Both are alike in that each depicts a character who begins with orthodox religion and subsequently discards it; and in each instance the process is not without interest, and certainly not without suggestiveness. The interest, of course, lies largely in the dramatic setting, coupled with a distinct charm of literary style. The suggestiveness is generally believed to lie in the real or imaginary difficulties which are supposed to be urged against traditional Christianity. As a matter of fact, however, it lies in the mere vulgarity of a misunderstanding. It is true that these difficulties are oftentimes destructive to that which their authors conceive as orthodox religion, but they are destructive to orthodox religion only as their authors conceive it. And it is because the basic foundations of the faith are invariably misconceived by those who seem most concerned to destroy them, that it may not be amiss to direct attention to a distinction of which they have apparently lost sight, but which is, nevertheless, of such vital importance as to render valueless any treatment of the subject that fails to recognize and comprehend it.

If we analyze, ever so briefly, the conceptions which these various writers of fiction quite unconsciously put forth under the label "Orthodox Christianity," we shall find that whatever be their individual differences, they yet have one point in common. That one point is the ultimate and final basis upon which they rest. This appears to be invariably and without exception; and it is that which is named up in the word "impressionism." Now it is evident, indeed, that to Protestantism of all shades and degrees, no other basis is possible. It is quite the same whether we are considering the religion of Dr. Pusey or the religion of Mrs. Mary Baker Eddy. But it is equally evident that impressionism, whatever form it may assume, carries with it no guarantee of stability; in fact, if experience counts for anything, it carries with it a fairly reasonable guarantee of instability. A religious system, therefore, thus founded, will persist only as long as its basic impressions persist. As soon as other impressions invade and displace them there will ensue a corresponding change in the religion itself. That this change may appear more or less in conformity with reason is not at all to the point. It will remain impressionism just as long as it remains Protestantism; and will be quite as liable to subsequent displacement as that which it had itself displaced.

The history of Protestantism has been a continuous and consistent illustration of this fact, though much of it has doubtless been unconscious, and even more of it obscured. Whatever else the Reformation may or may not have been, it was essentially and above all things a surrender of the reason to the feelings. It is evident enough that a movement of this kind meant nothing less than a cataclysm in theology, though it is important

to remember in precisely what sense this was true. The fact of Martin Luther differing from the Church of Rome in the interpretation of a text is a matter of some importance. But the fact of his abandoning the principle of authority, the only principle which imparts rationality to religion, is a matter of the importance of which cannot be overestimated. It was not merely the attempt at the logically impossible; it was the poisoning of the wells in which religion finds its very source. And no matter how cleverly or how plausibly a theological system might be erected upon such a foundation it is manifestly impossible for it to escape the absurdity which, however latent, was none the less implicit in its origin.

Yet, once such a system is established, the entire aspect of the question is changed. To prefer an irresponsible impression to the authority of the Church is, both logically and theologically, absurd. But to prefer one impression to another is not only no inconsistency, but is, in a rational sense, wholly a matter of indifference. While, therefore, the act of Luther in differing from Rome strikes at the basis of all reasonable religion, the act of Dr. Lyman Abbott, for example, in differing from Luther, is but the legitimate consequence of Luther's own act. So that, when we may truthfully say that Protestantism is a mere inconsistency we cannot justly charge it with inconsistency in its development; indeed we may not unfairly say that the more radically it changes the more consistent it is, and that there can be no result, however seemingly absurd, which was not implied in its beginnings.

Still, however apparent all this may be to those who give the matter an even moderately degree of thought, it seems wholly obscured in the eyes of those writers of fiction who have essayed to deal with the question. They are evidently deluded into the belief that there is something in the religious experiences of such a type as Robert Elmer or the Bishop in Mr. Wells's book far more profound than the mere changing of an impression, or they fall into the no less absurd error of imagining a mere changing of an impression of sufficient importance to write a book about. They forget that they are dealing with a mental process so ordinary as to make one sometimes wonder that it is not more ordinary than it is. It is surely far more surprising that religious impressions are as changeable as they are, though it is often very surprising that they are as permanent as they are. Men are proverbially liable to change their minds. That they should stop at religion, amidst the peculiar conditions which Protestantism has created, is hardly to be expected. The curious part of it all is the inexplicable idea that one can escape being an impressionist by simply changing an impression; and the failure to see that the basic principles alike of the old theology and the new are identical.

It is in the light of these facts that the distinction between religious experiences of value and those of no value becomes clear. By it we can readily understand why the experiences of such men as Martin Luther and Cardinal Newman were eminently "worth recording." The one was a sort of mental topography of the path which led from reason to the impressionist; the other of the converse path which led from impressionism to reason. But the path which leads only from one impression to another is far too unimportant and far too personal to possess even the elements of theological value. It begins nowhere, and it interests no one. No matter what interest the elements of controversy may have in it, it can never be transformed into a real contribution to religious thought.

UNDER A BUSH

Of a pious Irish layman, Henry Owen Lewis, who died some five years ago, it has been said, "It was one of his maxims that Catholics should take part in public life, be well up on public questions, and let their Protestant neighbors see that they are." Lewis lived up to his own maxims. He was in the country in Parliament, and while in the eyes of the world, he never became a "great man," he was always a useful citizen whose genuine unobtrusive piety was a power for good among his non-Catholic and Catholic associates.

It was, perhaps, the "fear of publicity," a relic left by ages of persecution, which in the past bred disinclination in many Catholics to "take part in public life." Too often open hostility showed plainly that "no Catholics need apply," and often enough the exigencies of the political game excluded the Catholic from his rightful participation, in discussing and bringing to a conclusion, questions of public interest. But the War has brought Catholics to the front in many public concerns. Our Bishops, surely, have shown that they "are well up on public questions," and on their part, the laity have responded splendidly to every call of the Government. Even were no other proof at hand, the excellent work of the Knights of Columbus, both at home and abroad, shows how well American Catholics understand the needs of the day, and how they are best met.

All this quick response gives good reason for the hope that, in solving the many problems of construction and reconstruction which the country must face after the War, Catholics will do their part ungrudgingly and completely.

We never fully know what we can do until we have been forced to try. The War has discovered valuable forces, hitherto unsuspected because dormant, in our very midst, and these are forces that must not be allowed to return to their former quiescence in the day of peace. The world can never be rebuilt safely, except on the principles of Jesus Christ. We know those principles, and it will be our duty not only to live them, but to do all in our power, to make them, by our active interest in the common good, the foundation stones of a lasting and genuine democracy.—America.

GOING DOWN THE WRONG ROAD

The fact of its utter failure which the Anglican Church has been forced to face not only in the charges of its laity but in the confessions of its episcopacy, have stirred a considerable sentiment for reform. A committee was, consequently, appointed by the Anglican Archbishops to consider the reorganization of the administrative system of that Church. The recommendations of this committee tend to release the Church from its submission to the State and to democratize the Church authority. The committee hit upon the weak points of Anglicanism, its establishment and its want of spiritual authority. In seeking to solve the latter it had a choice of two ways: toward the infallible spiritual authority or toward the chaos of lay control. And in the latter course would this committee direct the Church of England. It is almost certain, too, that this is the way in which Anglicanism will seek an extended lease on life. There may be an idea that demoralized religion will be popular in this heyday of democracy. The result must be more years of stumbling blindly about; more vain attempts to satisfy the unreasoning whims of unbelieving, theologically ignorant dictators, an even exchange for skeptical, dictatorial cabinet ministers. Officially, that Church can yield to laity domination. But it cannot take among those who have clung to its sincerely seeking to identify it with the Church of God. And the road from Canterbury to Rome must know many more ways.—New World.

INSINUATIONS AND RASH JUDGMENTS UNPATRIOTIC

Rev. H. C. Hengell in Our Sunday Visitor

Not by words, but by deeds, Catholics have proven themselves to be the most patriotic class of people in America. They proved it in the War of the Revolution when they constituted over half of the soldiers who, under Washington, took Cornwallis to Yorktown. They proved it when they furnished the staff that made a splendid Union Army in the Civil War. They are proving it now when over thirty per cent. of the men in Army and over forty per cent. of the men in the Navy are Catholics.

That American Catholics are patriotic is therefore a fact beyond dispute. This fact, however, does not prevent their being insulted by certain writers and speakers who pretend to give patriotic lectures. As Governor Philip of Wisconsin says, these high brow carpet baggers are guilty of a type of impudence that is a menace to the country in that it discourages the hearty cooperation of all the people in support of the War. When the loyalty of any class of people in this country is questioned and impugned by self-constituted arbiters of patriotism, much resentment and division is aroused instead of the co-operation so sorely needed. It is not only unpatriotic but also particularly sinful and uncharitable to be rash in judging others in these trying times.

brotherhood of individuals and of nations which is for her a constant theme is possible only amid peaceful conditions. The virtues which she inculcates as befitting the Christian man and woman, the virtues of patience, of resignation, of humility and of meekness are peaceful virtues, indigenous only to a world blessed with peace.

On the side of honorable peace the Church has always taken her stand. The words of the poet ring true—"The best of things which it is given to men to know is peace; better than a thousand triumphs is the simple gift of peace." She has insisted upon the principle of justice and of charity in the observance of which would promote and preserve harmony among men. When between individuals or nations difficulties have arisen, she has counselled the avoidance of conflict wherever an honorable alternative was possible, and often has she successfully arbitrated such differences. Though she teaches that war is just when legitimate rights are assailed and only by the force of arms can be secured, she has at all times done her utmost to mitigate war's evils and its awful horrors. Her twenty centuries of existence have revealed her ever the herald and advocate of peace and of peaceful measures before the world.

A policy of honorable peace, then, has been the traditional policy of the Church. If to-day Benedict XV. is leaving nothing undone to bring the warring nations to an honorable settlement of their grievances, he is doing what every Pope has done since the days of Peter, if he is securing the exchange of prisoners, demanding the protection of the weak and mitigating the suffering of the victims of the War, he is but carrying on the work of Christ, His Master, and giving practical expression to the fundamental lessons of Christ's religion.—Boston Pilot.

POPE CONSECRATES CARDINAL VAN ROSSUM

Rome, May 21, 1918.—Once again the Holy Father has personally administered episcopal consecration in the Sistine Chapel, where he himself received it from the hands of Pius X. when appointed Archbishop of Bologna. In this case it was a cardinal who was in question. Cardinal van Rossum was "Cardinal Deacon," became "Cardinal Priest" when appointed Major Penitentiary, but did not receive episcopal consecration till last Sunday. It is necessary that this should be so in the case of the Prefect of Propaganda, whose authority extends over so many bishoprics in countries not directly subject to the Holy See through the Consistorial Congregation. The ceremony is wonderfully impressive in the Sistine and with the extra ceremonial of the personal Papal laying on of hands. Every one was there including the diplomatic corps and the Holy Father's sister, and after the ceremony His Holiness invited the dignitaries present to breakfast in the "Sala del Tronetto" and honored them by being present himself.

A FOOLED DETECTIVE

This time Sherlock Holmes has been fooled badly. The stickler for matter of fact evidence has mixed up his facts with his dreams. And as a result of that mix up Sir Conan Doyle feels that he has a right to pose as a prophet, as a maker of a new religion. How the new religions come and go! It would take a Sherlock Holmes himself to keep track of them.

But anyway Sir Doyle has found religion at last. He admits that he never had much of it. In his new book he tells us that when he finished his medical education he found himself together with many of his associates a convinced materialist, an "advanced theist," indeed, but not a believer in an "anthropomorphic God." He did not believe then in the survival of personality after death.

But now he is no longer a materialist; he is a spiritualist; instead, "the new revelation" has come to him and instead of writing detective stories in which he was without a peer he is devoting himself to the supposed revelations of spirits.

And, as with the makers of all new religions, he has no fault to find with traditional Christianity. He believes that Christianity must modify its dogmas or perish. "People are alienated," he declares, "because they do not believe the facts as presented to them to be true. Their reason and their sense of justice are equally offended. One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means. Above all many can not understand such expressions as the 'redemption from sin,' 'cleansed by the blood of the Lamb' and so forth. So long as there was any question of the fall of man there was at least some sort of explanation of such phrases; but when it became certain that man had never fallen—when with our fuller knowledge we could trace our ancestral course down through the cave man and the drift man, back to that shadowy and far off time when the man like ape slowly evolved into the ape-like man—looking back on all this vast succession of life, we know that it has always been rising from step to step. Never was there any evidence of a fall. But if there was no fall, then what became of an atonement, of the redemption, of original sin, of a large part of Christian philosophy?"

Even if it were as unreasonable in itself as it is actually unreasonable, it would still be quite divorced from the facts.

In all of this there's no proof. It is merely the say-so of Conan Doyle. He rejects Divine Revelation absolutely because he cannot manage the strings in the way in which he made his own fictional puppet dance. And what does he offer in exchange? The word of God is set aside as unreasonable, and we are asked to accept in its stead the word of Doyle. As a proof of his vague new religion he offers the experiences of spiritualists! In a word we are called fools because we believe in God's word, and wise if we accept the unproved statements of the spiritualistic medium.

Sir Doyle asks us to have faith in his spiritualistic experiments even while it is beyond our own experience, and to reject the belief in traditional dogmas, because we cannot prove them by our personal experience. He merely asks us to shift our faith to the "new revelation" of spiritualism. All of which proves what has been so often said that the man who fools with the powers of darkness is in a sure way of having his mind darkened.—Boston Pilot.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE FIELD IS THE WORLD

The Catholic who contents his soul by merely responding to the calls of his parish church may be satisfied with himself, especially if his nature be worldly; but he is not doing his whole duty as a Catholic. Why not? Because he is not living up to the requirement of his name. Noblesse Oblige. The name Catholic has a noble signification. It means "universal." Therefore the sympathies and consequent works of a Catholic must be universal, must embrace the activities and needs of the Church wherever she may be found.

Good Catholic take your stand by the side of Jesus Christ as He gazes on the field white to the harvest and envisage His sacred thoughts! "The harvest is great," says the Lord, "but the workers are few." Let us name this harvest field "Canada" and let us think for a moment that the benign eye of the Master rests upon the vast and lonely prairies of our Great North West.

What do we see? Hope and there, from Winnipeg to the Rockies, scattered Catholic pioneers. They are the ordinary Catholic you find in every parish. They have come from the sheltered and protected townships of the East. At home they had every opportunity and advantage for the development of Catholicity in their souls. The church and school and priests were at their doors. Out here in the West, they are without these blessings and have at present little means of supplying them. The Sacred Heart of Jesus is solicitous for them. He sees them and their little children, the beloved of His tender Heart, living without the Sacraments and the fostering care of His Holy Church. They will gradually grow careless and unless something is done quickly for them they will assuredly grow out of the practise of their Faith and probably lose it altogether. Like the poor souls in purgatory they are unable to help themselves and are utterly dependent upon the aid they will receive from generous co-religionists.

These pioneers of the West are not laden down with wealth. As a general rule they "go West" to better their fortunes. Again the disorganized condition necessarily existing yet in such vast provinces as Manitoba, Saskatchewan and Alberta does not facilitate the practise of religion. For years and years to come the organization of the Church as we understand it in the East will be a growing thing. Yet how necessary it is, if the Catholic Faith is not to die out in these new lands—the Great "promised land" of the future—do our utmost to supply priests, teachers, churches and schools!

You see the harvest field and you

see the need of priests and of every-thing else necessary for the propagation of the Faith of Christ! You hear the lament of the Lord Himself over His ungathered harvest! Will you stand idly by in the market place and refuse to do your share to gather these souls into the household of the Lord? No, if you are more than a Catholic in name.

Christ has promised that anyone who will give even a cup of cold water in His name shall not go unrewarded. How glorious and how dazzling shall be the reward He will give to those who feed the hungry and thirst with His Most Precious Body and Blood.

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.

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ORDINATION AT MARYKNOLL

The American Foreign Mission Society has added another priest to its faculty in the person of Rev. John F. Swift, who has been released by Cardinal Gibbons that he might join the Maryknoll Society.

Father Swift, since his ordination a few years ago, has been attached to St. Charles' College, Catonsville, Md.

He is the third priest from the Archdiocese of Baltimore to take up this important work.

THE CHILEAN MINISTER

What the great Leo XIII. spoke of so enthusiastically is under Benedict XV. fast becoming a devotion in Christian households throughout the world. In Rome the first notable family to consecrate its household to the Sacred Heart is that of the minister to Chile accredited to the Vatican, His Excellency Don Errazuriz Urmenete, the ceremony in connection with which is well worth describing. By invitation to his magnificent mansion for the occasion were the following: Cardinal Vanutelli, Dean of the Sacred College; Cardinal Vico, Cardinal Gasquet, Cardinal Billoret, Cardinal Van Rossum, Archbishop Cerretti, Titular of Corinth; the diplomatic corps accredited to the Vatican, and the great personages in Church and State. In the chief salon of his mansion hung a large picture of the Sacred Heart, surrounded with a wealth of flowers in front of which the Chilean minister stood with his family to read the act of consecration to the Heart of Jesus.—St. Paul Bulletin.

FATHER FRASER'S CHINESE MISSION

Taichowtu, China, Nov. 28, 1918. Dear Readers of CATHOLIC RECORD! That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrina F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

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

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Rev. F. P. HICKER, O. S. B. SEVENTH SUNDAY AFTER PENTECOST

THE CHURCH CATHOLIC AND APOSTOLIC

"Go ye into the world and preach the Gospel to every creature." (Mark xvi. 15.)

No better known word exists, my dear brethren, than "Catholic." The spelling may vary a little, but its sound and root are unmistakable in many languages. Like the word itself, so the Church, that bears that name, is unmistakable. It is universal, as the word Catholic signifies, it is found everywhere, it has worked its way throughout the whole world. Imitations there are and there have been, but they are of no account except those who are willing to be deceived. The genuine Catholic Church is recognized by the whole world. Its enemies even, however bitterly they may hate it, certainly cannot ignore it.

From the lips of its Divine Founder the Church received the commission to be Catholic. "Go ye into the world and preach the Gospel to every creature." And it has been faithful to that commission ever since. It is marvellous to follow the journeyings of the Apostles. Filled with the Holy Spirit, they hastened to carry the good tidings throughout the world. Their sound hath gone forth into all the earth, and their words unto the ends of the world. (Ps. xviii. 5.) The men who covered together for four of the Jews, when filled with the Holy Spirit and commissioned to preach, traversed the known world of those days, founded sees in every country and laid down their lives in various lands.

And their successors followed on and ruled the world from the Catacombs. Ten persecutions raged against the Church, and yet within fourteen years from the last persecution, the Emperor Constantine had given liberty to the Church, in the year 325, how many Bishops could assemble at the First General Council? Three hundred and eighty-eight. How amazed the world must have been! This Religion that had been stamped out? The Council was convened at Nice in Bithynia, and saw what a Catholic Church there. Pope Sylvester sent representatives from Rome, Bishop Hosius of Cordova in Spain presided, Caeilian came from Carthage, in Africa, from Gaul the Bishop of Dijon, Antioch and Asia Minor and Italy sent many, and from Alexandria in Egypt came Bishop Alexander and with him the greatest of them all, the young Athanasius. Thus the three hundred and eighteen Bishops, from all parts of the world, gathered together to proclaim their Founder Divine, and to prove that His Church was Catholic.

It is a long, long look back, through the vista of ages from 1900 to the First General Council, A. D. 325. But throughout those ages the Church has been ever spreading, making itself Catholic and more Catholic as time went on. True there have been storms and hurricanes that have tried it, but like some noble tree, a giant of the forest, though branches have been torn from its trunk, it is still alive, the same old tree, flourishing and throwing out new branches, and its roots spreading, claiming fresh ground each year. And in our own day there are Bishops in communion with Rome, and holding their powers from the Pope in every land upon which God's sun shines down. And under these Bishops, priests, and all these priests believing the same truth, preaching the same doctrine, saying the same Mass, administering the same Sacraments, Catholic in every way is the holy Church of Christ.

"Go ye into the whole world and preach the Gospel to every creature." They to whom these words were spoken were the Apostles, and they were told to preach the Gospel. My dear brethren, the Gospels had not been written then. What they had to preach was not the written Gospel but the good tidings of the Redemption of Christ. And how had they this knowledge? From the Holy Ghost whom Christ had said, "He will teach you all truth," (John xvi. 13), and "He will teach you all things and bring all things to your mind whatsoever I shall have said to you," (John xiv. 26.) And when the Apostles added fresh preachers to themselves, as Barnabas and Timothy and others, these learned the word from the Apostles, and so the Tradition, the handing down of the teaching of Christ by word of mouth, by teaching and preaching. Clinging to this tradition makes the Church Apostolic. What other Church, save the one, can claim this privilege, this mark of authenticity? We can trace back the history and origin of every sect and church, and their antiquity long subsequent to the time of the Apostles. And we find their author is a man, and not the Divine Founder of the Catholic Church, Jesus Christ our Lord.

So we children of the true Church see the importance of holding fast to the teaching and the traditions of the Apostles. What does St. Paul say? "But though we, or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema." (Gal. i. 8.) And see him, as St. Luke tells us, "confirming the Churches, commanding them to keep the precepts of the Apostles and the ancients," (Acts xv. 41.) From the beginning there have been proud and self-sufficient men who have started doctrines and

ideas of their own. They did not escape St. Paul's notice; he says, "There are some who trouble you, and would pervert the gospel of Christ." (Gal. i. 7.) But their errors have never prevailed except locally and for a time.

In these days of indifference, when one is called a bigot, unless he admits that one Church is as good as another, when believing what one likes, and nothing hard and fast, is mistaken for charity and largeness of mind, we cannot be too strict in holding fast in every point to the One, Holy, Catholic and Apostolic Church. "Therefore, Brethren, stand fast; and hold the traditions which you have learned." (2 Thess. ii. 14.) Let us rally to these strong and stirring words of St. Paul. Pray for earnest faith. Be on your guard against vain words and insidious sneers. Reverence every tradition and teaching of the Church. Remember that by your life you can honor or dishonor the Divine Founder of the Catholic and Apostolic Church.

TEN-YEAR-OLD THEOLOGIAN

It is the boast of the Catholic Church that she teaches her children their religion, a boast that rests on the solidest foundation.

The Church is making extraordinary sacrifices in our country to educate the children in the faith. Our Catholics pay their share of the taxes which keep the Public schools going; and yet they joyously contribute to the support of the parish schools. They realize that religion cannot be barred from the school without loss to the development of the child. The many hours passed in the classrooms are a mighty element in the spiritual life of the child. Church is important; home is important, but the trinity is incomplete; church and home are ineffective without the school. Education without religion must be lacking in an essential. It is unfortunate that circumstances in our country make it appear to our legislators that it is impossible to devise a school system which might admit and teach religion; but such is the fact, and facts, like mules, are stubborn things.

The Catholic Church calls upon her members to shoulder a double burden rather than endanger the religious training of the children. As a consequence of this anxiety and sacrifice of the Church, Catholic children are trained in the doctrines of their faith. These little ones know their religion and astound the questioner. They understand the doctrines of Christianity and appreciate the responsibility of salvation. They disclose a knowledge of moral obligations almost uncanny if it were not the inspiration of a trained and holy childhood.

The other day a boy of ten years of age was called as a witness in an important case in the New Brunswick court. The judge and the lawyers doubted the ability of the boy to testify. They questioned him as to the responsibility and admiration. "Tommy" Lally, a product of the local parish school, acquitted himself with credit and received his doctorate in theology from the spectators of the scene.

The New Brunswick Home News, a secular local newspaper, thus describes the incident: "Thomas Lally, ten-year-old son of John P. Lally, of Richardson street, was called as a witness before Judge Daly and a jury in the Middlesex court yesterday in the trial of Harry J. Van Horne, charged with manslaughter. As is usual when a witness of tender years is called upon to testify, Judge Daly put several questions to young Lally to determine his qualifications.

"Go ye into the whole world and preach the Gospel to every creature." They to whom these words were spoken were the Apostles, and they were told to preach the Gospel. My dear brethren, the Gospels had not been written then. What they had to preach was not the written Gospel but the good tidings of the Redemption of Christ. And how had they this knowledge? From the Holy Ghost whom Christ had said, "He will teach you all truth," (John xvi. 13), and "He will teach you all things and bring all things to your mind whatsoever I shall have said to you," (John xiv. 26.) And when the Apostles added fresh preachers to themselves, as Barnabas and Timothy and others, these learned the word from the Apostles, and so the Tradition, the handing down of the teaching of Christ by word of mouth, by teaching and preaching. Clinging to this tradition makes the Church Apostolic. What other Church, save the one, can claim this privilege, this mark of authenticity? We can trace back the history and origin of every sect and church, and their antiquity long subsequent to the time of the Apostles. And we find their author is a man, and not the Divine Founder of the Catholic Church, Jesus Christ our Lord.

"By Judge Daly: 'How old are you?'
"Answer: 'I'm ten years old.'
"What book was that placed in your hand when you were sworn?"
"That was the Bible."
"What is the Bible?"
"It is the Word of God."
"And who is God?"
"He is the Creator and the Lord of all things."
"Where is He?"
"He is all over."
"Is He here on earth?"
"Yes, He's all over."
"Can you see Him?"
"No."
"Where else is He besides being on earth?"
"He is in Heaven."
"Could you see Him up there if you went there?"
"Yes, you can see Him there, I believe."
"What happens to you if, after putting your hand on the Bible and asking God to listen to you tell the truth, you don't tell the truth?"
"It's a mortal sin."
"And where do you go if you die in mortal sin?"
"To hell."
"And if you are not guilty of mortal sin and tell the truth and die, where do you go?"
"You go to heaven, but if you have any venial sins on your soul, you go to purgatory."
"With the Court's comment, 'You're all right Tom, young Lally was accepted as a witness. The boy's father is a section foreman on

the Pennsylvania Railroad."—The Newark Monitor.

SPIRITISM

In view of the widespread interest which present world conditions have reawakened in the system, it behooves us as Catholics to be on our guard against that dangerous form of superstition known as Spiritism. Under this name we recognize that art by which communication is established with the spirits of departed souls, from whom knowledge is gained of things hidden from human perception. By no means a new discovery, the system has nevertheless a new appeal for those who have suffered, through the War, the loss of relatives or friends, with whom they would fain regain communication. The propagators of Spiritism, known as "mediums," promise this, and in return, usually, for a generous fee, and it is not difficult to understand why the art, or the business, is flourishing in this country, as well as across the seas.

IN THE OLD TESTAMENT

Spiritism, as we have said, is not new. Neither is the stand which the Catholic Church takes in its regard a new position of opposition. Among those practices condemned by God Himself, as revealed in the Book of Deuteronomy, that of "seeking the truth from the dead" is explicitly mentioned: "Neither let there be found among you anyone... that consulteth sooth-sayers, or observeth dreams and omens: neither let there be any wizard, nor charmer, nor anyone that consulteth pythonic spirits or fortune-tellers, or that seeketh the truth from the dead." To dabble in Spiritism, therefore, is to sin against the First Commandment. For the sincere Christian this is sufficient; no further argument or condemnation is necessary.

WHERE CONFUSION REIGNS

To set down even a brief outline of Spiritism, its nature or its claims, would require more than a single article. So many and so diverse are its phenomena, and so innumerable the explanations offered for its accomplishments, that men of science, both within and outside the Church, have written volumes in its regard. Attempts have been made to explain how, through spiritistic mediums, hidden things have been revealed; how, through the intervention of no visible human agency, writing has appeared on paper or on tablets; how spirits have been summoned and replied to questions put to them, and who, having been called by name, responded that they were "angels," "saints" or certain deceased souls; as yet, however, these authorities have neither been able to offer any definite explanation of the entire field, or to refute the claim of the Church that spiritistic phenomena are due either to fraud, or to the action of evil spirits, whether devils or lost souls.

NOT FOR CATHOLICS

A local advocate of Spiritism endeavored recently to bolster up an argument for its worth with the statement that there are lots of good Catholics who attend spiritistic seances. The determination of "good" Catholicity should hardly be entrusted to one altogether unfamiliar with Catholicity itself. Even the most elementary knowledge of the Church's teaching recognizes a Catholic as one of that congregation "who profess the Faith of Jesus Christ... and are governed by their lawful pastors, under the visible head." No other Church than the Catholic has any definite doctrine on the subject with which Spiritism deals, i. e., that of communicating with the dead. And the Catholic Church condemns any such attempt as an unlawful endeavor to escape from the conditions of our earthly probation, and as, at any rate, risking intercourse with evil spirits, God's enemies.

A RECENT PRONOUNCEMENT

It is now scarcely more than a year since the Holy Office made clear its stand with regard to Spiritism. In a decree dated April 27, 1917, the following question and answer was given forth: "Whether it is allowable, through a medium, or without a medium, with or without the aid of hypnotism, to take part in spiritistic conversations or manifestations of any kind, even where they have the appearance of propriety and piety; either by making inquiries of souls or spirits, or listening to their answers, or merely looking on—even under the tacit or express protest of having nothing to do with evil spirits? The answer is in the negative, all around." No instructed Catholic can therefore dabble in Spiritism without incurring what is, objectively, grievous sin. The dealing in friendly intercourse with damned souls or with the devil is clearly just as great an act of disloyalty to God and to His Church as dealing in friendly intercourse with those against whom we have declared war would be at present an act of disloyalty to the American government.

NO OTHER EXPLANATION

But supposing the spirits invoked are not all evil spirits? Does the Church deny the possibility of intercourse between the living and the souls of the faithful departed? On the contrary, not only does she admit that this can be, but she records herself, and points to the records of Sacred Scripture showing that such communication has frequently taken place. She does not admit, however, that the blessed spirits in heaven or purgatory are placed by God at the

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beck and call of every neurotic creature who poses as a medium or who seeks to make a livelihood out of traffic with ghosts. If God has permitted, or does permit, souls of the departed to communicate with the living, the advance is made from the other side of the veil; in the case of Spiritism, however, there is an intrusion from this side, a trespass, so to speak, on God's domain. And such encroachment is an insult to God, who is trifled with in being tempted to make miraculous revelation of the secrets of eternity outside the ways that it has pleased Him to choose.

DANGEROUS IN ITSELF

Even though there were no ecclesiastical prohibition in the matter, it is acknowledged that Spiritism is mischievously dangerous from another point of view. Were it nothing more than mere fraud and humbug, it is certainly a most pernicious agency for racking the nerves and brain, undermining the moral sense, and causing the physical as well as spiritual ruin of its devotees. One of the most prominent English critics of the system has lately declared: "My main object in this article is seriously to warn the public to think twice, and again twice, before they embark on these perilous spiritualistic seas of speculation. Let them beware; for three of my friends, men of eminence who really believe in Spiritualism, have told me that they have forbidden the very name of it, or any allusion to it, to be mentioned in their homes; have forbidden their wives and children to touch it, as if it were a thing accursed. And why? Because, not being really known and explainable, it puts their minds on the rack; and by the 'black magic' which is always a part of it, so often leads to insanity and death."

PROVIDED FOR US

If we would seek to know those things which are hidden from human perception, we have but to look to the teachings of Christ and His Church. Infallible utterances have been made, not by professional agents, worthy neither of our credence nor our support, but by Him Whose revelations have been made with all the fulness that it has pleased His Infinite Wisdom to leave us. Our holy religion is our consolation in the anxieties and difficulties we have concerning the life beyond the grave. Neither Spiritism nor any other substitute deserves our notice.—Catholic Transcript.

GUARDING YOUTH

Some parents find it hard to believe that any danger threatens their own children. They are willing to admit that the most outrageous things may happen to the children of others. They read of the sad cases that are published from time to time, moralize upon them and wonder how such things could be if parents exercised proper care. It never occurs to them that their own children enjoy no special immunity.

There is no sense in denying the fact that these are dangerous days for our young people. With the multiple, necessary activities occupying the attention of the community, there is logically a weakening of the supervision exercised at ordinary times. It is also a lamentable fact that there are many unprincipled youths about who realize the situation and try to take advantage of it. The burden of protection devolves upon the parents. They are primarily and principally responsible for their children. They have no right

to shirk this duty and throw it upon priest, teacher or public officials. The manner of fulfilling this responsibility can be summed up in two words, strict chaperoning. Young girls of sixteen should by no means be permitted to promenade the streets, to visit beach resorts and other places of amusement, without proper escort. This escort means the parent or some one in whom the father and mother have good reason to place the utmost confidence. To neglect this plain and necessary measure and then wonder at unfortunate happenings is criminal and stupid.

Parents cannot afford to take anything for granted in these matters. The fact that they have brought up their children well is no guarantee against evil. Nor is the fact that parents have never noticed any tendency towards evil in the children a reason why they should forego parental vigilance. It is a commonplace that the parent the last one to learn of the wickedness of a child he has thought innocent. The duty of conservation is being taught the community. This should include the conservation of the young and there is but one way to ensure this—watchful protection.—Boston Pilot.

PROBLEMS FOR THE SUMMER MONTHS

More than one Catholic parent sees with something very much akin to dismay the closing down of schools in the month of June. Vacation time means a time of freedom for the youngsters who during ten months of the year are carefully disciplined and watched over in the school room.

First of all, parents make a profound mistake if they try to deprive children who have tried to do their duty during the school year of a reasonable amount of amusement and recreation. There is a deep truth in the old adage that all work and no play has a deleterious effect upon the growing boy or girl. Even men in their maturity need to be taken out of the rut of every-day life to get new ideas and an added zest for their work. The man who never takes a vacation is probably the one who never needs one, for the simple reason that he never exerts his energies to their full limit.

But if no play is dangerous for the lad, too much play is equally harmful. The fact that vacation is limited to two months does not save a child from dissipating all the lessons of thrift and application which he has learned during the other ten months of the year. There is nothing which eats away the sterner and more robust qualities of mind so quickly as the spirit of unlimited, unbridled amusement.

Hence it is that Catholic parents will do well during the summer months to give each one of their children some little task to do each day. This will act like a rein to keep them from throwing themselves headlong into mere play. An hour's study each day during vacation will not hurt any child. A little serious application to household tasks, or even business tasks, will make the growing-up generation realize that life, after all, is a serious thing and that the only one who succeeds is the one who is willing to take pains. The fact that so many of our young men are away at War during this coming vacation makes it doubly imperative that parents insist upon the obligation of their children doing something useful and worth while.

TROUBLE AND PRAYER

Have you felt that curious unrest that envelops you when in time of distress you have tried to carry your burdens to One who has promised us that if we ask we shall receive? Your mind whirls from one thought to another and often strange thoughts, words and bits of disjointed sentences. You try to force yourself to calmly consider your great need so that you may the better petition the Almighty God to lift the sorrow from your soul and to give you peace. Though you desire that favor more than anything in the world, you cannot concentrate your thoughts upon it and again your heartaching desire is buffeted about like wisps of grass in a storm. You begin to feel that God has hid His face from you and that He has found you unworthy of His care. In this thought you have descended into the despair that well nigh destroys faith. Waves of horrible doubt seem to rise about your feet and hopelessness makes lead of your heart. You feel that God has been very hard to you in denying you health and means. But if you have the will to struggle you will reach a plane of thought that is to be compared to a beautiful upland where fragrant flowers and cooling waters seem to bloom for you and those you hope to lift out of trouble has written, "The darkest hour is just before the dawn." This old, old saying has comforted many a sad heart. "The severest the storm, the sooner the sunshine," bears an old and familiar bit of optimism that never fails to cheer. A less quoted saying but none the less comforting one is this: "God never shuts the door on your hopes, but He opens the door to something better." We have heard that the greatest first water diamond of the world rolled about in a hardened cake of clay waiting for the determined hand to find its wonderful secret beauty. All these say-

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ings, and they are truths, show us that God loves those who persevere, even though brought low in everything necessary to life. Try! Try! The last effort may disclose the hidden diamond.—Catholic Sun.

FRENCH PRIESTS

Enemies of the French Church succeeded in having the priests drafted into the ranks like all other citizens, hoping, it is said, that the clergy would show the white feather and lose the respect of the French people. But it seems that just the opposite has happened. The priest has confounded all prophecies as to his courage and effectiveness, and defeated the very means that were designed to accomplish his downfall. Indeed, he wins a tribute from a Church of England bishop that in the words of the Tablet (London) summarize one of the resounding facts and revelations of the War. He is "the admiration of the world at large and the confusion of the anti-clericals." It is only in France, we are told, that priests are called to the colors to fight, as well as to act as hospital orderlies, as stretcher-bearers, and as chaplains. The legislation which has brought them into the firing line was "induced less by military necessity than by a spirit of hostility to religion and the Church." The aim in drawing them into the military body of the nation was "to attack the power of the clergy by drying up their sources of recruitment." Thus:

"It was thought that a term of barracks life would destroy vocation, and that the mere prospect of it would serve to reduce the number of candidates for the ecclesiastical state. But there the enemies of religion were deceived. Some vocations were wrecked, but most passed through the ordeal unscathed; while the priests in the ranks had an influence for good upon their comrades which was altogether unexpected. That was in the days of peace, when war was unthought of by the men who placed the burden of arms upon the clergy, and who were seeking to 'purify' the commissioned ranks of the army of the officers who were even so much as suspected of leanings toward religion. But the cur's and the seminarians have shown their spirit and mettle in war, and war trainings have brought them before the eyes of all as a body of matchless devotion to duty, self-sacrifice, and patriotism. "Far from sealing the source of clerical recruitment, or exposing the clergy as the incapables and poltroons they had been represented, the test of war has shown them to be heroes, both on the field and in the hospital, wherever, in fact, there was danger to be encountered or devotion needed in the cause of country and of their fellow men. They have been tried by fire and have not been found wanting."

General Humbel pays the priests this tribute:

"They have shown themselves, by turns and at once, valiant soldiers, because ready to die, they have no fear of death, and sublime priests because before action and during and after it they were at the disposal of their comrades in arms to give them the best means of removing fear. Stories in the papers, the mentions in despatches, the list of promotions, and of the Legion of Honor and of military medals, have shown us our priests at work, giving facts about them an example of bravery, encouraging the men by the serenity of their attitude, teaching them how to die by sweetening the sacrifice of life, dressing their wounds, blessing and absolving them before the assault, offering the Holy Sacrifice in the open air with their red trousers showing below their vestments, traversing the space between the trenches to bring in the wounded, and listening to the last wishes of the dying." Facts from the notes of eye witnesses to support the General's tribute have been published by René Gaël in a book bearing the title, "The Priests Under Fire." From this the Tablet culls some citations:

PROMINENT CATHOLICS "DOING THEIR BIT"

General Ferdinand Foch, Commander-in-Chief of the Allied Armies, is a Catholic and has a brother a Jesuit.
Sir William Robertson, until recently British Chief of Staff, is a Catholic.
Admiral Benson, head of the American Navy, is a Catholic.
General Petain, hero of Verdun, is a Catholic.
Admiral Lord Walter Kerr, of the British Fleet, is a Catholic.
Charles M. Schwab, Director General of American Shipbuilding, is a Catholic.
Edward N. Hurley, Chairman of the United States Ship Construction, is a Catholic.
Edward R. Stettinius is head of the Munition Department.
John D. Ryan is head of the Aviation Department.
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CHATS WITH YOUNG MEN

HOPE, FAITH, LOVE

There are three lessons I would write— Three words with a burning pen, In tracing of eternal light Upon the hearts of men.

Have hope. Though clouds environ now, And gladness hides her face in scorn, Put thou the shadow from thy brow— No night but hath its morn.

Have faith. Where'er thy bark is driven, The calm's disport, the tempest's mirth, Know this—God rules the host of heaven, The inhabitants of earth.

Have love. Not love alone for one, But man, as man, thy brothers all; And scarlet, like the circling sun, Thy charities on all.

Thus grave these lessons on thy soul— Hope, Faith, and Love—and thou shalt find Strength when life's surges rudest roll, Light when thou else wert blind.

YOUR VACATION

It is none too early to plan your vacation. Each year thousands of young people go on vacations, probably for a week or two at the sea shore, the mountains or the farm, tired of the same old grind day in day out, and wanting to get away and have a change.

THE FINANCIAL SIDE OF MATRIMONY

A group of young men were discussing matrimony. "You can get married," said one, "if you've got enough not to go broke."

But the question is: How much is enough not to go broke? A young man buying some things in a little corner grocery, exhibited to the grocer when he had paid his bill 37 cents. "That's all I have left," he said, smiling, "and we are just married."

That's one extreme. At the other end is the man who will not marry until he has a large bank account; and who works and saves while the years slip by, and the desire for matrimony grows dim, and bachelor habits fasten upon him, until if he does get married, he is by no means an easy proposition to live with.

The man with 37 cents is probably not thinking about going "broke," or, perhaps, he is quite sure he will go "broke" and doesn't care. But the other man is certainly thinking about the prospects and is taking exceeding care not to, perhaps such care that he will never get married. Where, then, shall the mean be fixed?

For the young man was quite right. You certainly want enough, if you can secure it, not to go "broke." If a prosperous matrimonial voyage be desired, it is only a matter of sense to provide the wherewithal to run the ship.

If this young man, who had an assured position with an old and honored corporation, married a girl of extravagant tastes, or one whose past method of living was beyond what his salary could afford, he might go "broke," even though he thought he was secure against the catastrophe. So, some things are to be looked to in spite of the present earning power or bank account. The sensible man who is earning a small salary is apt to look more carefully over the economic side of marriage than is the man earning a fairly good salary. Of the two, the man of more than modest means and position, is more likely to go "broke," for he will want to live with a certain degree of style; he will probably marry a society belle (and no reflection is meant by this) but simply a girl accustomed to fashionable dress, to gay social life, and who knows little of actual house-keeping. And the salary that seemed sufficient will melt away so amazingly that it will seem as if some unaccountable magic is at work consuming it.

So, the question of enough not to go "broke" really needs to be considered more carefully. It may seem exceedingly sordid to obtrude the question of money into the dream of love; but if the dream is not to vanish or at least be shattered in many of its most beautiful parts, the twin must consider carefully the financial side of marriage.

FIVE YEARS FROM TODAY

Looking ahead a year from now, five years from now: what do you see for yourself? Are you working and planning now to increase your earning capacity in the next ten years, or are you letting the future take care of itself? Where do you expect to land? Five years seems a long way to look into the future, you say; and perhaps you feel that it would be a great hardship to you to have to continue studying along a certain line which you know would benefit you greatly.

But when this five years has passed and you find that you are no better off than you are at present, with just as many years out from those in which you must make good, you will regret the time wasted.

Have you a picture in your mind "that something is going to turn up" to improve your position? Alms-houses are filled with men who entertained just these sort of thoughts and day dreams.—Catholic Columbian.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JULY 2.—THE VISITATION OF THE BLESSED VIRGIN

The angel Gabriel, in the mystery of the Annunciation, informed the Mother of God that her cousin Elizabeth had miraculously conceived, and was then pregnant with a son who was to be the precursor of the Messiah. The Blessed Virgin out of humility concealed the wonderful dignity to which she was raised by the incarnation of the Son of God in her womb, but, in the transport of her holy joy and gratitude, determined she would go to congratulate the mother of the Baptist. "Mary therefore arose," saith St. Luke, "and with haste went into the hilly country into a city of Judea, and entering into the house of Zachary, saluted Elizabeth." What a blessing did the presence of the God man bring to this house, the first which He honored in His humanity with His visit! But Mary in the instrument and means by which He imparts to His divine benediction, to show us that she is a channel through which He delights to communicate to us His graces, and to encourage us to ask them of Him through her intercession. At the voice of the Mother of God, but by the power and grace of her divine Son in her womb, Elizabeth was filled with the Holy Ghost, and the infant in her womb conceived so great a joy as to leap and exult. At the same time Elizabeth was filled with the Holy Ghost, and by His infused light she understood the great mystery of the Incarnation which God had wrought in Mary, whom humility prevented from disclosing it even to a Saint, and an intimate friend. In her joy and astonishment Elizabeth pronounced her blessed above all other women, and cried out, "Whence is this to me that the mother of my Lord should come to me?" Mary, hearing her own praise, sunk the lower in the abyss of her nothingness, and in the transport of her humility, and melting in an ecstasy of love and gratitude, burst into that admirable canticle, the Magnificat. Mary stayed with her cousin almost three months, after which she returned to Nazareth.

JULY 4.—ST. BERTHA, WIDOW, ABBESS

Bertha was the daughter of Count Rigobert and Ursula, related to one of the kings of Kent in England. In the twentieth year of her age she was married to Sigefroi, by whom she had five daughters, two of whom, Gertrude and Deotilla, are Saints. After her husband's death she put on the veil in the nunnery which she had built at Blangy in Artois, a little distance from Hesdin. Her daughters Gertrude and Deotilla followed her example. She was persecuted by Roger, or Rotgar, who endeavored to asperse her with King Thierry III., to revenge his being refused Gertrude in marriage. But this prince, convinced of the innocence of Bertha, then abbess over her nunnery, gave her a kind reception and took her under his protection. On her return to Blangy, Bertha finished her nunnery and caused three churches to be built, one in honor of St. Omer, another she called after St. Vaast, and the third in honor of St. Martin of Tours. And then, after establishing a regular observance in her community, she left St. Deotilla abbess in her stead, and shut herself in a cell, to pass the remainder of her days in prayer. She died about the year 725. A great part of her relics are kept at Blangy.

JULY 5.—ST. PETER OF LUXEMBURG

Peter of Luxembourg, descended both by his father and mother from the noblest families in Europe, was born in Lorraine in the year 1369. When but a schoolboy, twelve years of age, he was appointed, on account of his prudence and sanctity, Bishop of Metz, and made his public entry into his see barefoot and riding an ass. He governed his diocese with all the zeal and prudence of maturity, and divided his revenues in three parts—for the Church, the poor, and his household. His charities often left him personally destitute, and he had but twenty pence left when he died. Created Cardinal of St. George, his austerities in the midst of a court were so severe that he was ordered to moderate them. Peter replied, "I shall always be an unprofitable servant, but I can at least obey." Ten months after his promotion he fell sick of a fever, and lingered for some time in a sinking condition, his holiness in-

creasing as he drew near his end. St. Peter, it was believed, never stained his soul by mortal sin; yet as he grew in grace his holy hatred of self became more and more intense. At length, when he had received the last sacraments, he forced his attendants each in turn to scourge him for his faults, and then lay silent till he died. But God was pleased to glorify His servant. Among other miracles is the following: On July 5, 1432, a child about twelve years old was killed by falling from a high tower, in the palace of Avignon, upon a sharp rock. The father, distracted with grief, picked up the scattered pieces of the skull and brains, and carried them in a sack, with the mutilated body of his son, to St. Peter's shrine, and with many tears besought the Saint's intercession. After a while the child returned to life, and was placed upon the altar for all to witness. In honor of this miracle the city of Avignon chose St. Peter as its patron Saint. He died A. D. 1387, aged eighteen years.

JULY 6.—ST. PALLADIUS, BISHOP, APOSTLE OF THE SCOTS

The name of Palladius shows this Saint to have been a Roman, and authors agree that he was deacon of the Church of Rome. At least St. Prosper, in his chronicle, informs us that when Agricola noted Polignac, had corrupted the churches of Britain by introducing that pestiferous heresy, Pope Celestine, at the instance of Palladius the deacon, in 429, sent thither St. Germanus, Bishop of Auxerre, in quality of his legate, who, having ejected the heretics, brought back the Britons to the Catholic faith. In 431 Pope Celestine sent Palladius, the first bishop, to the Scots then believing in Christ. The Irish writers of the lives of St. Patrick say that St. Palladius had preached in Ireland a little before St. Patrick, but that he was soon banished by the King of Leinster, and returned to North Britain, where he first opened his mission. There seems to be no doubt that he was sent to the whole nation of the Scots, several colonies of whom had passed from Ireland into North Britain, and possessed themselves of part of the country since called Scotland. After St. Palladius had left Ireland, he arrived among the Scots in North Britain according to St. Prosper, in the consulate of Bassus and Antochius, in the year of Christ 431. He preached there with great zeal, and formed a considerable Church. The Scottish historians tell us that the Faith was planted in North Britain about the year, 260, in the time of King Donald, who they call Pope of Rome, but they all acknowledge that Palladius was the first bishop in that country, and style him their first apostle. The Saint died at Forfurn, fifteen miles from Aberdeen, about the year 450.

WAR REVEALS BEAUTY OF CATHOLIC PRACTICE

Earl Godwin in Washington, D. C., Times. A few days ago I printed in this column a suggestion that Washington should establish the custom of ringing the church bells daily at 6:00 o'clock p. m., and that every one should stop for a minute or two and offer a short prayer for the country at war.

Since then I have learned the suggestion fell upon fruitful soil. Several splendid gentlemen and several splendid women have taken the matter as a serious business and within a day or two I believe there will be a real development along this line. If your church has a bell, write or talk to your pastor or priest about the practicability of ringing that bell for a few seconds at 6:00 o'clock every evening. [The priest has been doing this for many years.—Ed.] If you belong to a social or religious organization introduce the subject and obtain an endorsement. You will have an opportunity very soon to join dozens of other organizations which are about to endorse this project. There is nothing so heartening as a man or a woman as a thoroughly quiet moment. Nothing is so clean and wonderful as the prayerful atmosphere of devotion. For all of us to stop from the rush of the day's work to offer a quiet prayer to God to preserve our army and our navy and our leaders and our ideals would hearten us as we had come upon a cooling spring by a hot roadside. Here is a suggestion which costs only organization and determination to do a simple and beautiful thing at the same time every day. I quote from the Dallas, Texas, Times: "Every afternoon at 6:00 o'clock the bell of Verbeem church rings. It continues to ring for two minutes, and while its brazen song is lifted the people of Verbeem stand and pray. With heads uncovered and bowed, each man, each woman, each child, each saint, and each sinner repeats these words: "God bless our President, our soldiers, and the nation and guide them on to victory." "When the sound begins the observance is universal. Men halt in the street; wagons are pulled up on the road; women rise from their knitting or pause in their cooking—for they have early suppers in Verbeem—the ploughman halts his work, and each repeats the prayer. Verbeem calls it 'The Prayer of the Bell,' and it is said men who have never been known to pray before answer it all beautifully."

THE BLESSED SACRAMENT

CARDINAL VAUGHAN. "My Flesh is meat indeed, and My Blood is drink indeed."

If we were addressing unbelievers with the purpose of convincing them of the truth of the great mystery of the Blessed Sacrament, we would limit ourselves to consideration of one or two of the many proofs, so that we might be able to develop them fully and exhaustively. But since we are speaking to you, who are of the household of the Faith, we feel that our words will be more profitable if we summarily gather together, into one great accumulative proof, those various arguments, or "motives of credibility" which, when considered singly, lose a considerable amount of their force. It is with such arguments as it is with the rays of the sun, though feeble individually, yet when focused together in one point, they become of quite irresistible force and power. Hence, there is no doubt but that a weak faith is strengthened and a languid devotion revived, not so much by reviewing this or that particular argument, as by massing them together, and considering them as a whole. A single stream is easily resisted, but when a number of streams, meet and form a mighty river, it bears down all resistance and cannot be stayed; so it is when argument is joined to argument. I begin by putting myself the plain simple question: Why is it that I believe so firmly and without the slightest hesitation or shadow of doubt, that Jesus Christ, True God and True Man, the second Person of

the adorable Trinity, is verily and substantially present in the Blessed Sacrament, together with (by concomitance) the Father and the Holy Ghost? No sooner do I set myself the question, than quite a number of strong motives at once suggest themselves. Each of these is of considerable weight, even when weighed individually, but when taken together, as we propose to do, the result is simply overwhelming.

SUMMER VACATIONS

ARCHBISHOP GLENNON WARNS VACATION SEEKERS NOT TO GO BEYOND CHURCH BELLS

Warning to summer vacation seekers not to go beyond the sound of the church bell was uttered by Archbishop Glennon of St. Louis. He took his theme from the excuses of the men of the parable which was the Gospel of the day—that one had "planted a farm," another was trying out "oxen," and a third had "married a wife." In the last class the Archbishop mentioned undue stress of social obligations.

The Catholic going on summer vacation," said the Archbishop, "must see to it that 'the farm' is near enough to the church to be able to attend. There is no vacation from church-going. Ours is not a fine weather religion.

"There are a great many who, as they attain material wealth, become spiritually poor. This world is enough for them; they are satisfied to eat, drink and be merry. They receive a great deal of notice; newspapers feature them as distinguished, wealthy citizens; they are progressive and generous to all worldly causes; but as for religion, or Almighty God—oh, this is not necessary any more. God is not necessary now. How pitiable this is!

Their social aspirations and functions are so many and so trying on their nerves that they can't find time to go to church. They are out at the theatre and the club on Saturday night, and after the show or the dance there is dinner or supper, and Sunday morning finds them very, very tired. So tired in the early part of Sunday. Afternoon comes, and Sunday is so tiresome again, because there is nothing to do.

Then they are so refined by their social development that 'really the church doesn't stand for that dull, cloying thought that they are accustomed to,' and the music, you know, is not 'operatic, and the sermon is dull.

"Why, the sermon doesn't mention anything about the recent novelists; it doesn't cover the latest and the most vulgar shows; it doesn't refer to the 'psychology of crime' or the 'inherent atavism of human life'; it doesn't deal with the passions which are such a great subject of social study. "And then there are so many nice people who are not Catholics, you know, and it is necessary to do some friendly propaganda among them, so as to bring them closer to the church and in order to show they are not very bigoted Catholics, they themselves don't go to church. These poor people are filled with envy; they are spiritually underfed. Perhaps then they go to some of these sensational speakers at revivals to relieve that tired feeling like taking a drug as a method of changing their mood.

"The farm is all right; personal property is all right; social life is all right. It is the person who makes himself a slave to the church, that dull, cloying thought that they are accustomed to, and the music, you know, is not 'operatic, and the sermon is dull. "Why, the sermon doesn't mention anything about the recent novelists; it doesn't cover the latest and the most vulgar shows; it doesn't refer to the 'psychology of crime' or the 'inherent atavism of human life'; it doesn't deal with the passions which are such a great subject of social study. "And then there are so many nice people who are not Catholics, you know, and it is necessary to do some friendly propaganda among them, so as to bring them closer to the church and in order to show they are not very bigoted Catholics, they themselves don't go to church. These poor people are filled with envy; they are spiritually underfed. Perhaps then they go to some of these sensational speakers at revivals to relieve that tired feeling like taking a drug as a method of changing their mood.

Washington should take up the habit of a wartime Angelus. Let us do it. I think this is a wonderful example, this prayer each day at the ringing of the church bell.

(1) I believe the aforesaid truth, then, in the first place because Jesus Christ who is the infinite Truth, not only promised to give His very substance as the food of the world, but also because on the solemn occasion when He drew His disciples around Him for the last time, at Supper, He actually fulfilled this promise. For, taking bread, He who is omnipotent as well as omniscient said: "This is My Body?" And then taking the wine: "This is My Blood." And having distributed among them the transubstantial Bread and Wine, He commanded: "Do this"—that is to say, "Do what I have done"—in remembrance of Me."

Now observe, when He held the elements in His divine hand He did not say: "This is the figure, or the type, or the Memorial of My Body," but simply and clearly "This is My Body." And that is what we Catholics also say.

What is more, He was fully aware that they whom He addressed understood His words literally. In fact the few who had doubted and had exclaimed: "This saying is hard, and who shall bear it," had already departed and "walked no more with Him." Now it is surely enough for us to know with certainty that God has made an assertion, and that He meant it. We at once accept it, and demand no further proof of its truth. Yet no doctrine is more explicitly stated in Holy Scripture, so that they who affirm that we are mistaken or deceived, do but declare that God has deceived us, which it were blasphemy even to suggest.

But passing on a step further we find the visible Church which Christ founded and established here on earth for the express purpose of teaching us, and guarding us from all error, not only has treasured up His words but has solemnly declared the literal meaning to be the only true meaning. The Church is God's mouthpiece; its special function is to teach us: "Go and teach all nations." We are distinctly commanded to listen and to obey, under pain of eternal damnation, as though Christ Himself were speaking: "Who heareth you, heareth Me," St. Paul tells us she is "the pillar and ground of truth" against which, "the gates of hell shall never prevail." Now, she teaches, with the utmost clearness and authority, that Christ both said what He meant and meant what He said; and that in the properly consecrated Host, the infinite and uncreated God, in His human and divine nature, is verily present. How then can we hesitate?

RED AND WHITE ROSES TO THE PRECIOUS DEAD Rich, and glowing, and fragrant, Drooping with odors rare, Roses—red as my throbbing heart, I place on the marble fair. They are like to the rich, warm nuptials of a young bride, That is hidden under the stone, And the love that glows in the heart began, there was talk of land and colonies and money; but now the belligerents are looking for things that are higher—liberty, civilization, humanity; so we might take a lesson from this process of purification that is going on, realizing that our God and our faith is more important than material possessions. Just as they are sacrificing land and property and life, we, too, must sacrifice the lesser things if they stand between us and God.—The Guardian.

My tears fall on the roses Tender and sad and warm, Tears that gleam like the dropping stream That is swept by the Summer storm. They are all I have, these roses—Heart flowers—white and red—Gemmed with my soul's own tribute Tears for the precious dead.

MULTIPLICATION

I take my leave, with sorrow, of Him I love so well: I look my last upon His small and radiant prison cell; O happy lamp! to serve Him with never ceasing light! O happy flame! to tremble forever in His sight! I leave the holy quiet for the loudly human train, And my heart that He has breathed upon is filled with lonely pain. O King, O Friend, O Lover! What sore grief can be In all the saddest depths of hell than banishment from Thee.

But from my window as I speed across the sleeping land I see the towns and villages wherein His houses stand, Above the roofs I see a cross outlined against the night, And I know that there my Lover dwells in His Sacramental night.

Dominions kneel before Him, and Powers keep His feet, Yet for He keeps His weary watch in the turmoil of the street; The King of kings awaits me; where- ever I may go, O who am I that He should deign to love and serve me so?

—JOYCE KILMER

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THE ARMY AND NAVY CLUB GOING STRONG

HALIFAX CATHOLICS PROVIDE SOLDIERS AND SAILORS WITH A HOME

Halifax, June 13.—Going strong is the Army and Navy Club. When the Mail dropped in yesterday afternoon, as on many another, men in khaki and navy blue sat "at ease" about the reading tables obviously very much at home.

Their recognition of the fact that their existence is an expression of real interest in their welfare thus shows itself to the army and navy they come for chats with comrades, to write letters home or to sit at one of the long tables and while away the time by reading newspaper or magazine while some comrade, as yesterday, takes to the piano and gives the crowd some music.

Where are you going tonight, Jim? "Down to the Army and Navy." Which speaks for itself.

On the tables of the reading room are to be found some fifty magazines, together with the leading Canadian papers and some American.

There are two billiard tables, games, fine lavatories, and entertainments are provided, these special programs being among the finest of all those given in the city for the enjoyment of our fighting men.

Never has the question of a man's religion come up—the club is in the fullest sense non-sectarian, and as many Protestants as Catholics daily visit it.

The Reverend Rector of St. Mary's Cathedral, Dr. Foley, very generously gave the use of the hall for club uses, rent free, but nevertheless the running expenses total a little over \$2,000 a year and it is supported largely through the generosity of the cathedral parish, both St. Patrick's and St. Joseph's having assisted the work at times.

A MINISTER'S JUBILEE STATISTICS

A Protestant minister in a New England town who recently observed the golden jubilee of his entrance into his church's pulpit found the occasion an appropriate one for publishing the statistics of his parish for the last fifty years. He presents figures which the thoughtful will doubtless consider quite significant.

For this pastor of this "very good parish" has baptized during the past half century only 123 children, or less than three a year, though he celebrated 315 marriages within that period. It should be said, however, that a good proportion of his flock probably did not think it worth while to bring their rare little ones to the font for baptism.

A strong argument does not lose from courtesy.

earliest footsteps of the lambs of his flock, and whose later functions at the confirmation of the young Christian are an event in the life not only of the new communicant but of his entire family. It is a defect of the New England and Evangelical system which, as we have said, tends to remove the minister from the beginning of life and associate him only in a marked manner with its dark decline.

Apposite and just as the foregoing reflections are, the minister's fifty years' statistics should bring home to old New Englanders another lesson which is of such vital importance that they should learn it at once, unless indeed they are ready to see their race completely die out. The reason why the Catholic priest is kept so busy with baptisms, First Communions, confirmations and weddings is simply because his parishioners keep the law of God, respect the purpose of marriage and rear large families. The New England Protestants of a century ago seem to have been almost as conscientious about this important matter as are the American Catholics of today, and their sturdy and numerous offspring helped to build up the West and win the Civil War.

With regard to the character of the average Protestant parish in New England today, however, could anything be more so than the fact that the 123 baptisms conferred in a space of fifty years, contrasted with the 629 funerals held during the same period?—America.

CAMPAIGN OF CALUMNIES AND WAR GRIEVE PONTIFF

Rome, June 14.—The Observatore Romano has published a Papal autograph letter sent in answer to an address received by the Pontiff from the episcopacy of Lombardy.

The Pope complains of the sad period the world is going through and also of attacks from "the enemies of religion to the supreme authority, Jesus Christ."

He adds that he is greatly affected "not only by the indecent horrors of this War, which, without parallel in the history of the world, threatens to drag poor Europe to the bottom of the abyss, but also by an invidious and skillful campaign of calumny and hatred against the person of the Pontiff and his work."

The Pope in a recapitulation of his action since the beginning of the War says his efforts to bring about peace have been misjudged and misunderstood. He says he has shown that this or that crime being calumniously interpreted, his critics not admitting that "in the present uncertainty of this blaze of passions, it is impossible to inflict condemnation for each crime while all are included in a condemnation pronounced according to the general principle."

Once upon a time a certain timorous Frenchman who was visiting in the country expressed to his host some misgivings he felt regarding the barking dog that barred the way. "It's all right," said his host. "Don't you know the proverb: 'Barking dogs never bite'?" "Ah, yes," said the Frenchman, "I know you say that, you know the proverb; but see dog—does he know he barks?" "Unquestionably the point emphasized by the astute Frenchman was the important one, for the chief difficulties met with in practicing daily the art of living pleasantly with others arise from imperfect sympathies, from a defective grasp of our neighbor's point of view, or from a failure to realize his intellectual limitations. To understand all is to forgive all.

The doubt suggested by the Frenchman's anxious query is one that could be profitably entertained by a discontented wife, for instance, who assumes that her staid husband understands perfectly how much every little domestic annoyance irritates her at the end of a long and trying day; or by the critical and parsimonious parishioner who loudly wonders why his pastor cannot run the parochial school on fewer funds; or by the gifted teacher of English grammar who cannot understand why her gossips, though they seldom hear from their "unlettered" parents at all, are not filled with such admiration for the unparaphrased words of the concordats that they grow faint and pale at the bare imagination of a solecism; or the stern drill sergeant, a department store clerk only six months ago, who disconcertingly vows that "the service" is going pell mell to the dogs, because those hopelessly stupid "rookies" who come to camp last week do not yet clearly understand wherein the use and construction of the British Hales rifle grenade No. 3 (percussion) differs from the make and employment of the German cylindrical grenade with friction tube (regulation type).

"But see dog—does he know the proverb?"—that question sternly put to oneself and pondered long and well whenever the temptation comes to speak or act hastily, with little sympathy, or from a very imperfect knowledge of a case's extenuating circumstances, will no doubt result, much to the sweetening of the asperities of human intercourse, in leaving unsaid many a sharp word and unkind judgment, or in leaving undone many an inconsiderate act and regrettable deed.—America.

PRISONERS OF WAR IN TURKEY AND BULGARIA

Post Office Department, Canada, Ottawa, June 19th, 1918.

A notification has been received from the British Authorities to the effect that the Parcel Post Service for Prisoners of War in Turkey or Bulgaria is at present suspended. Until this Service is resumed no parcels can be forwarded to Prisoners of War in Turkey or Bulgaria and persons desiring to help Prisoners of War in these countries are advised to forward remittances to them. These can be sent by means of Post Office Money Orders which are issued free of commission. Particulars as to how to proceed may be obtained from Postmasters of Accounting Offices. Any parcels for Prisoners of War in these countries which may be intercepted in the course of transmission will be returned to the senders, providing the name of the senders is given on the parcel.

DIED

WHELAN.—At St. John's, Nfld., Feb. 5, 1917, Mrs. P. Whelan, aged fifty-one years, leaving a husband, three daughters and an infant to mourn her loss. May her soul rest in peace.

BRENNAN.—On Thursday, June 20, 1918, at his late residence, 66 Daly Ave., Ottawa, Tobias Brennan, in his sixtieth year. May his soul rest in peace.

TAYLOR.—At St. Joseph's Hospital, Hamilton, on Monday, June 17th, 1918, Ethel Mary Martin, wife of Richard Taylor, in her thirty-third year. Having received all the rites of Holy Mother Church. May her soul rest in peace.

MCPhaul.—At St. Andrews West, on June 13, 1918, Mr. Laurence McPhaul. May his soul rest in peace.

SOME GOOD FROM EVIL

Through the black clouds of war comes a shining ray of light. We can see the faint outlines of a rainbow of hope. We may believe that God is going to use this War, brought on by the cupidity of man, for His honor and glory.

It seems fairly certain that France will resume friendly relations with the Vatican. For a century France persecuted the Church of God. An infidel government seized churches, schools and convents, drove priests and nuns from the country, and put impossible conditions upon ecclesiastical authorities. With the outbreak of the War France saw a light. She had need of those exiled priests and religious. Today they are welcome in France. The priests have shown that the Catholic is a genuine patriot. They have gone to the front, thousands of them bearing arms for their beloved France, while others are there to administer the Sacraments of Christ to the dying defenders of their country. The ministering angels of God's mercy are again in the hospitals or on the battlefields to give succor to the wounded soldiers of their country. There is a religious awakening in France. The French people admire the hero and they will demand that justice be done these noble men and women, the type that France produced in the days of her Catholic glory.

When President Wilson ordered a day of prayer it was suggested in the Chamber of Deputies that the French government follow his example. The government answered that as France did not recognize God such an appeal would be inconsistent. Public opinion, voiced in the French press, thought otherwise. The French papers generally expressed regret that their government had not followed the example of the American President. Said Gaulois: "It lifts the hope that our Republic will one day follow the example of the United States, which we so often imitate, and not fear to show itself as religious, faithful and confident in God as the most ancient monarchies in Europe." Many other papers expressed the same thought.

The appointment of a pious Catholic to the supreme command of the armies has given evidence that the French government no longer will refuse to recognize a really great man simply because he is a Catholic. The French press is openly advocating peace with the Vatican. We may with reason believe that the eldest daughter of the Church will soon return to the arms of her mother.—Catholic Sun.

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