

# 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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### ONCE UPON A TIME

We are living in a momentous time—so momentous that even leading minds, whose speech and writings influence the common judgment, are fain to disguise their uncertainty in vague utterances that leave the multitude unguarded. Like the muffled oracles of ancient days, our statesmen fall back upon impressive platitudes, for neither large discourse nor acute discernment can lift the veil from a future which seems to have no clear relation to the historical past. Once upon a time Europe owned a central direction; the Sovereign Pontiff held the keys of knowledge, and temporal powers bowed before his might. Even now, though multitudes have turned away from Peter, his influence is not only acknowledged but sought by the warring nations. Between the War victims the Pope has made no distinction—Protestants, Jews, pagans have begged and received his assistance. Were he invited to the Peace Conference he would, says Sessaro the Socialist, be the only representative of ideas and things supernatural—he would represent a principle of peace and fraternity superior to the prattle of the various belligerents who each pretend to have the monopoly of civilization and justice.

### VAIN PROPHECY

It seems now as though a sweeping blast from the unseen had passed over the earth, obliterating landmarks and summoning our generation to a grand asseze which should make an end of out-worn things and inaugurate an era of unimaginable progress. Prophecy has been construed too mechanically. There have been many hard and practical interpreters to whom sacred writings have been happy hunting-grounds for ingenious speculation as to future events. These fortune-tellers have thriven on the vulgar desire to pry into mysteries wisely hidden from human ken. The poetic imagery of the old seers and palmists have been taken literally. Obscure texts have been twisted to buttress daring theories of the world's course and end. The very day and hour of final overthrow and reconstruction have been predicted by presumptuous quoters of the letter to whom the spirit of prophecy spoke in vain.

Now at last many are discovering that we carry within us spiritual checks and potencies which speak in divers tones and manners to the evolving ages and generations. The present cataclysm bears little resemblance to the late Dr. Cumming's and similar accounts of the end of all things. The signs and portents which ushered in this conflict were only apparent to students of world-politics. Sun, moon, and stars moved calmly in their spheres. The gathering hosts of the invaders leaned on no supernatural powers, but rather trusted in their long and arduous preparation to overwhelm the peoples whose lands they coveted. Real prophecy loses nothing in the light of history.

### THE CALL HEARD

More than a century ago a celebrated English statesman exclaimed, "I call in the New World to redress the balance of the Old." It has been a cherished tradition of American policy to stand aloof from the dynastic ambitions and quarrels of Europe; to fall back upon the Monroe doctrine, which claimed to preserve the separateness of American territory and the inviolate character of its coasts against exploitation by any of the European Powers.

Of late years this seclusion has been increasingly difficult to maintain. No wonder, for progress knits more closely the vital interests of mankind. It was James Russell Lowell who sang of the oneness of mankind and the "thrill of joy prophetic, trembling on from east to west;" the swift flash through the ocean—sundered fibres of Humanity's vast frame which told that "in the gain or loss of one race all the rest have equal claim." The conclusion from

this great premise was irresistible. In the Strife of Truth with Falsehood every nation has to choose its path. We chose ours and have been paying the price of fidelity to the cause of Right. It was not so easy for our kinsmen to the south of us to face divided counsels and alien opposition; but at last the President's strategy has brought his great country into line with the Allies against the foul autocracy that has challenged the higher civilisation. Once more, but in a higher sense, the New World has been called in to redress the disturbed balance of the Old.

### ITALIAN GOVERNMENT

#### APPEALS TO BISHOPS OF ITALY TO "KEEP UP THE HEART OF THE PEOPLE"

The Minister of Justice and Cults, Signor Sacchi, has sent a circular letter to all the Bishops of Italy asking for great patriotic action on the part of the clergy. He emphasizes their special moral influence, and asks them to use it to the utmost, firstly, in church solemnities such as Requiem for the fallen and thanksgivings for victories obtained; and, secondly, "in keeping up the heart of their people, their spirit of sacrifice . . . and in spreading the conviction that in defending their country they are safeguarding their future moral and material welfare."

Several Bishops have already answered to the call. His Eminence, Cardinal Maffei, Archbishop of Pisa, who with His Eminence Cardinal Ferrari, of Milan, ranks among the highest and best of the Hierarchy from every point of view, spiritual, intellectual, and national, has directed an admirable letter to the clergy of his diocese. "This appeal," he says, "is no small honour to you. To you, for whom it is a strict duty to give yourself completely to all, with all your strength in the name of God, your country turns, to ask you to say to her sons that word which enlightens and strengthens, which brings back and maintains calm after the storm, which makes them heroes in the face of the greatest sacrifices which strengthen their vigour into the soul of the citizen, strengthens the arm and the heart of the soldier in his extreme trial; and our country knows that you can only say this word in the name of God, because you know that you can only be sure of its effect in His Name.

"In this honour which is rendered to you, therefore, honour is rendered to our God Who has sent us. Answer to it in the way you have done until now, and even better; as your country has already recognized and will record and publish better still your worth." And he concludes by urging each priest to multiply his works, consoling the afflicted, encouraging the doubtful, enheartening the depressed and loving the unfortunate, following then their Divine Master who to priests "more than to all others wishes to be the model and example in effective compassion for the sorrows of the country."

### LEADING ANGLICANS PROTEST AGAINST "NO POPERY" CAMPAIGN

The following remarkable letter from twelve leading ministers and five of the laity of the Anglican Church was published in the Catholic London Tablet of May 18 as a protest against the "No Popery" cry raised in England by such firebrands as the Rev. R. J. Campbell.

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

While repelling with horror the suggestions that have been made in the press as to the advisability of withdrawing toleration from the Roman Catholic Church in England, we desire particularly to dissociate ourselves from the allegations made in St. Paul's Cathedral on Sunday, April 28, by the Rev. R. J. Campbell.

It is not true that the Catholic Church even "appears," as the preacher said, "to be working against the Allies all over the world;" the English, French and Belgian bishops have distinguished themselves by their patriotic devotion. It is not true that the Church "had not one word to say in denunciation of the rape of Belgium;" this crime was explicitly condemned by the Cardinal Secretary of State. It is not true that the Vatican "has never hampered Germany;" it protested against the air raids on Italian cities, and there is no evidence

against the Church that "her operations have always told against the Allies"—whatever particular groups of Catholics may have done or left undone.

We shall, therefore, be grateful if you will give publicity to this protest against an unauthorized campaign, which is dishonourable to the country in general and to the Church of England in particular.—The Monitor.

### NOTED JESUIT

#### THRILLS IMMENSE AUDIENCE IN BROOKLYN NAVY YARD

Rev. Joseph A. Mulry, S. J., President of Fordham University, delivered the following patriotic sermon to 15,000 sailors, marines and Grand Army veterans in the Brooklyn Navy Yards.

"In the midst of a world-wide war, when governments are hanging in the balance and tremendous issues are at stake, we pause for a moment to cast our eyes back over the past in grateful memory of those who in another day stood strongly in defense of our country and principle as to-day our khaki-clad soldiers do on the rent and riven fields of France.

"We are proud, beyond telling, of the men who today carry our name and our ideals across the sea, but we must not forget that the men we now commemorate did their share in making permanent of these self-same ideals. They, too, at the call of country, laid aside the bright and alluring ambitions of youth. They, too, left home and friends and kin and in for the sacrifices of war. They, too, fought and bled and laid down their lives on the altar of their patriotism.

"Nor is their memory dead. Patriotism does not wither or die on groaning battlefields, nor is it drowned in the unspoken depths of the sea. The body of martial men may go down to dust, but the spirit that animated the clay will survive. They live in the tender memories of wife and mother, in the noble sentiments of sons and daughters. They live on in the renewed vitality of the nation's principles, in the just laws and government of the land, in the desire to live more worthy of the men who died that we might live. They live on in the very beauty of the land that, sacrificed by their blood, has been kept free and unshackled. They live in every fold of our flag that challenges an envious world to dare invade our soil, for their sons are willing and glad to suffer and die for it as their fathers did of old.

"To-day from His altar the Soldier High Priest, Jesus Christ, lifts His sacrificial hands and gives unto His and our soldier brothers a greater life than the one laid down. While He sends forth a message of strength and hope to us in this hour of peril that as He stood by our brother's side in other days, so today He will stand by us, for our cause is just and God is Justice. His message is a message of loyalty and devotion to our land—a message of patriotism.

"Patriotism may be a mere emotional sentiment founded on love of one's native land, with its varied beauties of sea, of earth, of sky, or on a pride of the record of its achievements and greatness. This is very laudable patriotism and may sustain one in the day of peace. Patriotism is a wonderful and noble thing, but there must be behind our emotional patriotism an intellectual patriotism to back it up in this great crisis of our country.

"The principle back of the men whose memories we commemorate today was the principle of God in government, for after all presidents and kings are but the agents of God in the direction of His people.

"This is the principle back of the Catholics of America in the war we wage to-day. Though we Catholics honor our president and look upon him as one of God's anointed, and as his call roused eagerly to arms, still fundamentally the motive of Catholic patriotism is the voice of God speaking through the president.

"In the light of this principle a Catholic slacker is inconceivable, for to be a slacker would mean that he is disobedient to the voice of his Church and of his honor, and hence he would not be a practical Catholic. I have no sympathy for the general run of so-called conscientious objectors, for it is unfortunately a fact that in cases that are numberless professions of conscientious objection are merely used as a cloak to hide a cowardice that is real.

"Not only are we as Catholics bound to send our boys to war, but we are also bound to aid in every way we can our government in its prosecution of this War. Thousands of our boys will lie in unknown graves over there, but let us always keep in mind that those brave lads will not be unknown to our God.

"When war looms dark upon the horizon and calls for sacrifice of home, of kith, of kin, and even life itself then mere sentimentality is scarcely strong enough to uphold us. Patriotism must be something deeper. It must reach down into the consciousness of a nation. It must strike at the very roots of the soul and spirit of the people. It must be

founded on an intellectual conviction.

"We contend the citizen holds to the State a co-relative relation to the position that a child does to the parent that in return for life, education and development of all its faculties the child is bound in conscience to love and obey and make every sacrifice, even life itself, for its parents.

"So the citizen is bound to love, respect and make every sacrifice, even life itself, that the State and its ideals may survive. The motive for such action is founded on the principle that all human authority is a participation in divine, that as the parent holds the place of God for the child, so the State holds the place of God for the citizen.

"We hold that all lawfully constituted authority comes from God. We hold that failure to obey the laws of the nation is direct disobedience of the law of God. As I have said many times before, when the president of the United States sent out his call to arms, to me a Catholic and a priest, it was as truly the voice of the Almighty as if God Himself stood five feet in front of me and said: 'I myself, call you to war.'

"President Wilson is the God-sent leader of the American people. He has been delegated by God to be the democracy, principles of Christian origin, to the governments of Europe.

"The president is a man of wonderful vision, a man of superb intellect of acumen, of unselfishness. He is a leader to be proud of, also to follow.

"May it not be in the design of Providence in this world crisis, when thrones are tottering and men are looking for the light, that under the leadership of our great president this nation has been appointed by God to spread through the rent and riven world across the sea the sublime doctrine of liberty and equality?

"It should be sufficient for him to have to deal with international complications, and he should not be hampered in the carrying out of this great mission by the banterings of mischief makers at home. If there ever was a time when America needed unity, that day is now.

"I believe every nation has been appointed by God for some peculiar end. Greece taught the mind to think, and developed it to an extent capable of appreciating the light of truth, so that when the Christ would come to earth the world would understand His teachings. Rome marshalled the world into an organized power capable of spreading truth through the world. When Christ came the foundations of His teachings were Liberty and Equality. He was the first democrat of the world. He it was who first challenged pagan autocracy with the principles of Christian democracy. He bade the slave hold up his head—he had a soul as well as Caesar. He struck the givers from off the wrists of the fettered. He comforted the weak and oppressed.

"What nation has taken up those principles as its ideal and aim? Though there have been peoples who partially strove to spread them, our own United States is the first that ever inscribed upon its banner the immortal principles of democracy, liberty and equality."

### THE CARDINAL OF RHEIMS

Paris, May 15.—Rheims has now been taken possession of by the military authorities. Not a civilian is left there. The last to depart were the Archbishop, Cardinal Luçon, and a little group of nursing Sisters, who were loath to leave the city where they labored for over three years under the shells with heroic constancy.

The Cardinal does not, however, desert his diocese. One of his flock, Comte Epernay, has placed a chateau near Epernay at his disposal and thither the venerable pastor has retired with his confidant, Mgr. Neveu. Another Bishop, Mgr. Villerey, of Amiens, has had to leave his episcopal city for the neighboring town of Abbeville, where he is in touch with the portion of his diocese that has so far escaped invasion.

During the few days that he spent in Paris on leaving Rheims, Cardinal Luçon took part in the public prayers ordered by the Archbishop of Paris. He is wonderfully alert still, and in spite of his seventy-six years, and his venerable countenance, framed in snow-white hair, lights up when he speaks of Rheims: "For a Bishop," he says, "his diocese, his episcopal city, represents his family; his

flock are his children. He endures their sufferings, his own trials are multiplied by theirs."

He believes that his beautiful cathedral may yet be repaired, that Rheims may rise from its ruins, and he prays that, if God pleases, he may live to witness its resurrection and to assist his "children" when they return to their ruined homes. Meantime, his heart and his purse are open to them, and at Hautvillers, in his half-ruined house he keeps in touch with these sorely-ried people.

### MILITARY POLICE RAID JESUIT NOVITIATE

#### FATHER BOURKE PROTESTS

Rev. Father Bourke, Rector of the Jesuit Novitiate at Guelph, in a letter to General Newburn, Minister of Militia, protests against an unseemly raid on the Jesuit institution at that place. Stating that he would be glad to furnish any information desired by the department about the novitiate and to have the military authorities visit the building, Father Bourke added:

"But I will not submit without protest to the wholesale indignity of having my house invaded at night, of having the gates closed and a guard set over them," he wrote. "I will not accept in silence the base imputation that this religious community is in league with deserters to evade the law, nor can I tolerate in the least degree that such an odious impression be made on the public mind as undoubtedly must be made by such a preposterous display of force."

#### GEN. NEWBURN APOLOGIZES

"Words can't express to you my deep regret of the action taken by the Deputy Provost Marshal, Capt. Macaulay, on the evening of the 7th. My attention was called to this matter on my arrival in Ottawa, and I find that my A. G. has taken immediate action for a most thorough investigation, and if the facts are as stated in your letter, which of course I do not doubt, I can assure you that the error in judgment committed by the officer will be dealt with in a proper way, as I will not tolerate any such action on the part of any military officer so far as the operation of the Military Service Act is concerned."

"As I have already stated, I deeply regret this occurrence, and I thank you for your frank letter. The question of liability for military service of any of your students is a matter that is now being considered by the Department of Justice."

The Protestant Ministerial Association persist in their charges and an investigation will naturally follow. The official report is not yet known as we go to press.

### CARDINAL BOURNE

#### SENDS MESSAGE TO AMERICAN PRESS

His Eminence Cardinal Bourne of London has recently sent the following communication to the American Press:

"The coming of the United States of America into the conflict that is dividing the nations has changed the whole outlook of the War. A year ago, to those at a distance at least, it seemed as if Russia might still possess some deciding voice in the final issue of the struggle. The colored lapse of that once great people would have had an irreparable effect to the detriment of the Allies had not the American people determined to take up the sword in the defence of true civilization, of justice, and of truth. The coming in of America has more than compensated the fatal and disloyal defection of Russia.

But there is a still higher and greater gain. The Allied powers in Europe are always exposed to the unjust suspicion and accusation that, under the pretence of noble aims and lofty motives, they are in reality seeking selfish ends in the shape of territorial aggrandizement or extended world power. The fact that the United States, against which such accusations cannot be so easily brought, and are almost self-refuted, have definitely made deliberate choice between the Central Powers and the Allied nations, and have done so after a close scrutiny of the methods and objects which are characteristic of these two contending forces, is a judgment of priceless value in favor of our Allies. It is a decision which none can gainsay or underestimate now or in the future.

Lastly, the presence of the balanced outlook, of the detached and more distant vision of the United States will have an incalculable effect in the councils that will appraise and define the ultimate consequences of the War. It is well that these things should be weighed and measured, not only from the standpoint of the nations that for centuries have lived in close mutual contact, often resulting in misunderstandings and contentions, but also in the light coming from the peoples who have to look forward specially to a new and untried future without

the encumbrance of a too deeply committed past.

All will give thanks to God that, after many years of distrust, uncertainty, and hesitation, followed by a long period of growing confidence and trust, the earth should at last witness an intimate union of heart and mind and purpose among all those who use English as their mother tongue.

This union was certainly not in the intention of our enemies when in August, 1914, they threw themselves so ruthlessly upon the unoffending Belgian people. Out of their evil intents God has brought this great outstanding benefit. May His Providence bless and prosper, and make permanent for His honor and man's good this union of all the English-speaking world.

### ANOTHER CALUMNY CONTRADICTED

In certain sections of the English press ugly recrudescences of the "No Popery" cry appear from time to time. One of the most recent is the repetition of the statement alleged to have been made, on the occasion of the capture of Jerusalem, by the Papal Secretary of State. The statement attributed to Cardinal Gasparri never had any foundation, but a letter signed "Civis Britannicus Sum," and printed in the London Times for April 23, again charging the Cardinal with having said: "While there should be legitimate thanksgiving that the Holy City has been rescued from the infidel, it is to be regretted that that rescue should have been accomplished by a Power not of the true faith." On May 4, the Times announced that it had received from Cardinal Bourne a telegram addressed to him from Rome by Cardinal Gasparri contradicting the statement attributed to him and ending as follows: "I most emphatically deny having ever said such words or similar on any occasion, protest against such assumption. A few days later, the London Tablet published the following letter from Cardinal Gasparri, which puts the matter in its proper light. The letter, which is dated from the Vatican, May 2, 1918, is addressed to Cardinal Bourne, and reads:

"Most Eminent and Reverend Lord: I desire to follow up my telegram of protest, and to confirm it. Never have I uttered the words which have been attributed to me, or any resembling them, and I challenge the author of the letter published in the Times to produce even the shadow of proof of his calumny. Moreover, I wish to say in completion of my protest that not only have I never uttered the words attributed to me, but on several occasions I have stated that England, preferably to any other Power, would inspire absolute confidence by her perfect impartiality, her entire respect for vested rights, and her zeal for progress in the Holy Places. I remain, my Lord Cardinal, with distinguished consideration,

P. CARD. GASPARRI.

One more calumny has thus been laid to rest.—America.

### THE GALLANTRY OF THE IRISH GUARDS

While certain anti-Irish propagandists are busily engaged striving to make newspaper readers believe the Irish people are not in sympathy with our side and our allies' side of the great War Irish soldiers are brilliantly and heroically living up to the traditions of their race on the battlefields of France. The gallantry of the Irish Guards during the fighting on the Lys, after the Portuguese line had been broken by the Germans in the recent offensive, is related by the well-known war correspondent, Philip Gibbs:

"The Irish Guards, who had come up to support the Grenadiers and Coldstreams, tried to make a defensive flank, but the enemy worked past their right and attacked them on two sides. The Irish Guards were gaining time. They knew that was all they could do—just drag out the hours by buying each minute with their blood. One man fell, and then another, but minutes were gained, and quarter hours, and hours. Small parties of them lowered their bayonets and went out among the ranks and killed a number of them until they also fell. First one party and then another of these Irish Guards made those bayonet charges against men with machine guns and volleys of rifle fire. They bought time at a high price, but they did not stint themselves nor stop their bidding because of its costliness. The Brigade of Guards here near Vieux Baguin held out for those forty-eight hours, some of them fighting still when the Australians arrived according to the time table."—N. Y. Catholic News.

Earthly loves are sometimes true and sweet, only to give us a faint idea of the fullness and completeness of the favor which the Heavenly Father holds for us, His exiled children.

### CATHOLIC NOTES

In the center of Honolulu is the great College of St. Louis, in charge of the Brothers of Mary, from Dayton, Ohio. The college has 900 students.

The Most Reverend Juan Gonzales, D. D., Archbishop of Santiago, Chile, departed this life June 10, according to Associated Press dispatches.

Rev. W. A. P. Wayne, late Anglican Vicar of Dunstable, England, authorizes the statement that he has been received into the Catholic Church. Mr. Wayne has been the incumbent of Dunstable for three years.

The oldest member of the Society of St. Vincent de Paul in the United States is John T. Gibbons, of New Orleans, who is a brother of Cardinal Gibbons. He joined about the year 1857.

The Rev. Charles Francis Truett, M. A., late Vicar of Padstow, Cornwall, was received into the Church on March 7th at the Church of the Immaculate Conception, Farm Street, London, by Father Francis Dobson, S. J.

The War Department has announced that the camp for training selective draft men of Porto Rico at San Juan has been designated Camp Las Casas, in honor of Bartolome De Las Casas, the Spanish Dominican, famous as a defender of the Indians against their Spanish conquerors.

The Right Rev. Thomas J. Walsh, D. D., D. C., LL. D., chancellor of the Buffalo diocese, who has been appointed Bishop of Trenton by the Holy Father, will be consecrated in the new St. Joseph's Cathedral, Buffalo, N. Y., on July 25, the feast of St. James the Greater, Apostle.

Among the officers decorated by the English king at the recent investiture was Father Henry Day, S. J., the well known preacher and writer, who has been awarded the Military Cross in recognition of his bravery whilst discharging his duties as chaplain with the forces in the field.

Rev. Graham D. L. Reynolds, of Pasadena, Cal., has been appointed an instructor in the Department of Greek and Latin in the Catholic University, Washington. Father Reynolds is a convert, and was ordained less than a year ago. He served as curate at Saint Anthony's Church, Long Beach, five months, and since then has been laboring at Camp Kearney.

Those who heard the wonderful music of the Paulist Choralists will be interested to learn that Charles Schwab, the steel millionaire, recently gone into government service, is to build a beautiful chapel in New York for Father Finn and his singers. Mr. Schwab will give the financial backing necessary, and the wonderful choir of male voices will be added to New York's musical organizations. The present home of the choir is the Paulist Church, Chicago.

Maurice Francis Egan, United States Minister to Denmark, has tendered his resignation to the State Department, owing to ill health. Mr. Egan has been Minister to Denmark since June, 1907. It is pointed out that during the period of the War, Mr. Egan's duties at Copenhagen have been most arduous in connection with the interests of the United States and of Americans coming out of Germany. Mr. Egan is a noted Catholic writer and lecturer.

Rev. T. P. McGinn, one of the post chaplains at Camp Devens, Ayer, Mass., was a visitor at the K. of C. headquarters in Washington the other day and gave some facts about the number of Catholic boys in that camp that are vitally interesting. Father McGinn pointed out that of the regiments stationed at Camp Devens, the 301st Infantry is 91% Catholic, the 304th Regiment 90%; while the lowest per cent. would probably be found in the 301st Engineers, which runs about one-half Catholic.

A recent number of America contains news of the appointment of the Rev. Mark J. McNeal, S. J., a graduate of Georgetown University, Washington, as lecturer in English literature in the Imperial University at Tokyo. He is the first American so honored by the Japanese. Father McNeal is thus offered an excellent opportunity of constant association with the professors of the University and of close familiarity with its students. He will doubtless be able incidentally to remove many false notions regarding Christianity now existing in Japan.

Ten thousand soldiers and visitors attended a military field Mass at the cantonment at Camp Meade, Md., on Sunday, June 9, under the auspices of the Holy Name Society. Cardinal Gibbons pronounced the benediction and briefly addressed the congregation. He said: "As David, before his battle with Goliath, invoked the power of God, so you who here consecrate yourselves to the battle ahead. The duty of the soldier is obedience and discipline. When you are all disciplined you are invincible. Keep a clean spirit with a clean body and God will bless you."

GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. SADDLER CHAPTER XIV

Lady Bellomont waited for some days until the storm had abated before approaching His Excellency upon the subject of Vrow Laurens's request.

"I am not this singular adventure in which Egbert Ferrers has become involved?" "Aye, singular," growled His Lordship, who sorely missed the services of his most efficient officer.

"Until this moment," said the Countess, composedly, "I should have imagined that you would have found his advocate in you. Since I have heard so often you declare how serviceable he had been.

"Alack, Sir," my Lady answered, "I have the concern that one woman, be she queen or peasant, has for another who is in grievous straits. For here is the young maid, after being exposed to trials and vexations of many sorts, now alone and exiled from home and friends, having seen her father slain in an attempt to defend her. I vow it is enough to melt a heart of stone."

The Countess wiped her eyes with a pretty handkerchief of lace. My Lord was momentarily softened. His wife was looking particularly charming in a costume which he had often admired, and he did not find it unbecoming in one of the fair sex to feel compassion for the woes of others. It gratified him since he had been accustomed to discover in the woman whom he had so early married only the hard cold brutality of her social exterior.

"So you have heard," he said, "though it is a something difficult to find." My Lady smiled back at him in return saying: "Yes, I have a heart, and it will be full of gratitude to my Lord, if he will but exercise the royal gift of clemency and permit this poor maid, who has suffered enough, to return to these colonies."

"To wed this romantic fool of a Ferrers?" His Excellency inquired. "Or to remain unwed, if it so please you," said my Lady, "until Egbert shall have returned home and forgotten her."

My Lord drew his wife towards him with a movement of unwonted tenderness. "In my busy life, weighted down with public cares," he said, "I have had but little time to know you, and perchance I owe you something for my neglect."

"Could we all but repair our mistakes so easily, Richard, as you can," Her Ladyship said with a sigh, "for you have unlimited power in your hands."

the Jesuite aid, no doubt, their agent in the colonies of New York. He had laid great stress upon Mistress Evelyn's activities amongst the savages, declaring it to be part of an organized plan, in which father and daughter were confederates, to spread the Romish superstition through all the tribes. He lent to all their doings the most sinister motives. He repeated more strongly than ever his accusations against Pieter Schuyler and Captain Ferrers, whom he blamed for the recent escape, declaring that the skipper Rogers was only their tool and accomplice. He represented their conduct as an open defiance of His Excellency's authority and of the King's Majesty.

In fact, he had so thoroughly inflamed Lord Bellomont's mind against all concerned that he now bitterly reproached himself for the momentary softness he had felt toward his wife. The very appearance of the young officer, pale and haggard from the violence of his late emotion, his fury and baffled spite, the wound he had received and the fever that had supervened, caused His Excellency to remember that the man had powerful relatives in England, and might make or mar a Governor desirous of preferment. He, therefore, listened with deep attention to the new details which Captain Williams had to give, and which were put in such a way as still further to aggravate the choleric Governor. After which the accuser proceeded boldly to lay before the Earl a plan, which should, as he said, go far to conciliate all parties concerned.

"For I would venture to declare," he said tentatively, "that the Countess herself would much desire the pardon of some of these malcontents, and especially of Mistress de Lacey."

This was purely a surmise on the young man's part to discover, if possible, what had been the reason for Lady Bellomont's late interview with her husband, from which she had withdrawn in disgust upon his enforcement. The Earl gave him no information, however, save an impatient nod of assent.

"If I may make bold to suggest, there is also a powerful faction of Colonials to whom the pardon of Mistress de Lacey would be acceptable."

The Governor stared, as though the man before him had lost his senses. "You are pleading for the maid," he cried, "you who but just now were chief accuser."

"I will explain to Your Excellency's satisfaction," said the young man composedly. "But in the first place I must mention that it will be necessary for the success of my plan that Captain Ferrers be kept in duration or sent to England for trial."

Lord Bellomont, to whom this advice was highly unpalatable, moved the papers restlessly upon his desk. "Leave me to deal with Ferrers," he said shortly, "and say as briefly as may be what is your plan with respect to this girl."

"It is," said Prosser Williams firmly, presuming upon his influence with the Governor, "that you grant her a free pardon for all offences, reversing also the attainder upon her late father, on the sole condition which she marry me."

"We can make, I think, sir, such demand upon the Spaniards, amongst whom, as I opine, she has taken refuge, that they will be forced to give her up."

So Lord Bellomont signed the paper which the young officer had in readiness, hoping that the pardon thus offered would also please his wife. However, he inquired of Captain Williams:

"Was not this maid's troth plighted to this Schuyler, which might make trouble here?" "Her ambitions flew higher, sir," declared the officer. "Her design was to wed Egbert Ferrers and bring him over with her to the Romish creed."

His Excellency's face grew purple at this truth, which to Prosser Williams was only a surmise, but which would have created such a scandal.

An officer of my Household to become a Papist," he cried. "The outrageous baggage, I have a mind to put her in a cuncheon, or let them hang her, if they will, on Salem Hill."

"You have promised, sir, to let me be her gaoler," reminded Prosser Williams. "Aye," said the Governor, "I have promised. So, if you can catch the bird, keep her. But, if you do not force her to amend her ways, I will hang you both, and have done with it."

Prosser Williams then took his leave, and Lord Bellomont congratulated himself upon that upshot to the affair, which he believed would please at once his wife and those cursed Colonials, whom according to the hint from the highest quarters it was now his mission to conciliate.

CHAPTER XV AN OFFER OF MARRIAGE

Going forth with the document to which His Excellency had appended his signature, Prosser Williams was sanguine enough to hope that the Captain Ferrers could be kept out of the way, Evelyn might be so tired of the loneliness of her exile as to be willing to listen to his overtures. He resolved upon the bold move of calling in the first place upon Madam Van Cortlandt. He approached that dwelling with mingled feelings. It thrilled him vague stirrings of hope and at the same time with something of the blankness which he felt for the associations that it recalled made his chances seem slender of winning the love of a girl whom he had so cruelly wronged and subjected to so intolerable a persecution. As he stood a moment watching the house, which had suddenly turned into a shadow against him, he felt that the witness of Evelyn's dead father's nose between him and the object of his pursuit as he could never have done in life. Only the solitary hope remained that she might consent to marry him for the sake of a pardon which would permit her to return to the society of her friends and to the places for which she had always expressed so warm an attachment. He did not know her exact whereabouts, which was in a convent in the Spanish city, but he hoped that he might obtain that information from those who had been her most intimate friends.

He was conscious, too, of considerable trepidation in confronting the somewhat formidable mistress of the house, who was no doubt aware of many of his misdeeds where Evelyn was concerned, or who least must be strongly suspicious. He was ushered into her presence, where also he found Polly, who of late had been his very determined enemy. It was a trying moment; the very pendents, which hung in the old lady's ears and swayed with every movement of her head, seemed to his fancy to give weight to the accusations against him as he believed in the dignity and impressiveness of Madam Van Cortlandt's richly attired person.

which he had himself obtained from the Governor, but with the added condition that the girl should become his wife. On other terms, he said, would Lord Bellomont listen to such a petition. He appealed to each of his hearers in turn to take note that he was acting in a perfectly disinterested manner, and was willing for the sake of an unrequited love, to risk the displeasure of wealthy relatives and even of the Home Government.

Madam Van Cortlandt, who had never wavered in her opinion of the man and of the methods he employed in the pursuit of Evelyn, could not but admit the sincerity of his passion. Nevertheless, she was totally opposed to his suit, and felt convinced that Evelyn would prefer perpetual exile to a union with this suitor, whom the old lady herself both disliked and despised. She did not, however, give expression to these sentiments, but dryly inquired in what manner could be arranged, even taking the consent of Evelyn for granted, the religious differences between them.

Captain Prosser Williams, with some hesitation, replied that of course, as his wife, it would be necessary for Mistress de Lacey at least outwardly to conform to the established religion.

"Were there no other obstacle, that alone," Madam Van Cortlandt had greatly to be commended. "Any one who has known Mistress Evelyn de Lacey as I have, must be aware of that."

Prosser Williams reddened and bit his lip, turning at the same time an inquiring glance towards Polly. Now that young woman, less experienced than her grandmother, and who in the earlier days of their acquaintance had been more favored, had relented considerably in her attitude towards him. She had been deceived by his protestations of devotion to Evelyn, and by his explanation of the part he had played in subsequent events. She had had no communication with Captain Ferrers or Pieter Schuyler, and her grand- mother had kept her in ignorance of their part in the various transactions and their knowledge of Prosser Williams' nefarious schemes. Hence, when the young man displayed the pardon, she had immediately foreseen the prospect of enjoying once more the society of her dearest friend, to whom, as the wife of an officer in His Excellency's Household, she would silence the most hostile tongues, that of her husband included. Already she rejoiced in the pleasurable anticipation of astonishing and confounding him by the fresh information which she had to give. As to the question of religion, which naturally she had never discussed with Evelyn, she could not have been that much surprised when he said a very easy thing for her friend to appear on the Sabbath in the nave of Trinity Church with the brilliant young officer at her side, and herself an appanage of the gubernatorial establishment, even if she chose to practise her own religion, as she had hitherto done, in secret.

Prosser Williams caught the spark of her dark eyes and the smile which she now quite willingly accorded him, and he knew that, in so far as she was concerned, his case was won. Her influence with her friend, which could only be by correspondence, he felt sure would be altogether upon his side. As for Madam Van Cortlandt, her manner, no less than the decisive tone of her replies, had given him but little hope. He intuitively felt that he had not prevailed at all with her. It was only at Polly's earnest entreaty that she consented to forward the conditional pardon to Evelyn, together with a letter from the dejected suitor, though she utterly refused to disclose the fugitive's place of refuge. And with that concession Prosser Williams had to be satisfied.

When Mistress Evelyn de Lacey refused in the most emphatic manner to accept the amnesty which had been offered on such conditions, her letter produced on the minds of Madam Van Cortlandt and her grand-daughter a precisely opposite effect. When Evelyn declared that, leaving Captain Prosser Williams and his house, she would never again be seen, it was impossible to give up her faith that was dearer than life and for which she would gladly suffer martyrdom, the elder lady saw therein the expression of a noble nature. She admitted that it was just what she would have expected, and that she would have been disappointed in any other answer.

"These Romanists, Polly," she said, "are not like others, who change their religion like a garment, and it is unthinkable in any case that Evelyn could have consented to marry that altogether odious person."

But Polly was quite of another mind. She warmly defended the young man, and declared that Evelyn was unreasonably stubborn in her prejudice against him. And as to the question of religion, Polly surprised her grandmother, and justified the fears she had always entertained as to the influence of her fanciful husband upon an impressionable nature.

"Henricus says," Polly broke forth with great bitterness, "that those Papists are sly and underhand folk, who practise their religion in secret." "But my dearest child," cried her grandmother aghast, "how can they do otherwise when all public profession or practice is forbidden, espe-

cially by the laws of 1691 and the more recent law of our present Governor?" Polly was in no mood to hear reason and counsel; she said:

"Henricus, who is a Councillor and knows what he speaks, declares that they are plotting to undermine the State, to exterminate Protestants, and to found the Romish superstition in these colonies with the Pope of Rome as ruler."

"Why," exclaimed the grandmother much distressed, "they are but a handful, poor and scattered." "Their number no man knows," declared Polly, "and they are forever intriguing with the French of Canada."

"Can you believe," inquired the grandmother sternly, "that Evelyn, who even in trifles is the soul of honor, and that high-minded gentleman, her late father, were engaged in such conspiracies?" "I believe naught against Evelyn," said Polly, "save that, being herself deceived, she did the work of the Jesuits in leading the Wilden to Popery and so to league with the French."

"If," demanded Madam Van Cortlandt, "you could credit these fables, would it not be a crime against the State to bring so dangerous a person back to the colony, or for an officer of the Household to marry her?" "But if she were once of the Protestant faith?" Polly suggested. "That she will never be," Madam Van Cortlandt declared decidedly, "and to put an end to all these discussions I will tell you, though as a matter which it is advisable still to keep secret, that she is the betrothed wife of an honorable gentleman, and one who is in every way worthy of her, Captain Egbert Ferrers."

But, even before this astounding announcement, Polly's indignation had vanished. And presently her disappointment expended itself in a shower of tears.

TO BE CONTINUED

JOHN MARTIN'S VIGIL

By Anna Blanche McGill

"Get your hat, father; it's time for church—there to the Martins," said Mrs. Campbell—not the only person who, figuratively speaking, set her clock by the Martins' punctuality. Saving those Sundays when they drove to church, Mrs. Martin and her son John might be seen regularly passing to St. Peter's. It's wonderful how active Mrs. Martin keeps," continued Mrs. Campbell, a married daughter sitting at another window remarked. "John Martin grows handsomer all the time. It's a wonder he never married."

associates were unlikely to call him. The only thing he could think of was that perhaps some one from out-of-town was passing through, and wished a word with him. Reluctantly he hurried across the green to the Club House. As he entered, the man in charge said quickly:

"I tried to have the message delivered, but they wouldn't leave it. It's Dr. Brown—nothing wrong, sir, I hope."

The man's tone startled and worried John Martin as he hastily took up the receiver. Over the wire came Dr. Brown's voice:

"John your mother has been hurt—a fall—I'm with her—'I'll be right along," said John hanging up the receiver and tersely telling the men in the room what the physician had said. Immediately a quicker than the trill—'I'll take you in my car—it will be quicker than the trill—' 'I'd be greatly obliged,' answered John evidently troubled and striving to control his nerves.

As they sped across the country, John's anxiety was at high pitch. The doctor's voice had been serious, so he had not asked for details. He was too eager to get home; the car could not carry him fast enough. As they drove up to the house it seemed strange not to see her at the window. Always she greeted him from there on Sundays. This was almost the first time since his childhood that there had been no sign of her. His suspense was harrowing. As soon as the car stopped, he leaped out and hastened up the steps. At the door Dr. Brown met him.

"What is it? Where is she?" asked John. "A bad fall," the doctor's face indicated that it was a serious one, as he continued: "I've given her an anesthetic. I was with her right away. The wound in her head is dressed—her left arm is badly bruised—no bones broken. I hope John was running up the stairs leading to her room, but the doctor laid a restraining hand upon his arm:

"Wait a moment; she has dozed off. Nora—Moran—the best nurse in town—is with her; I took the liberty of calling her right away. Fortunately she was home and of course only too willing to come. Liza is there, too, within call. They will let us know the moment she rouses. I thought we had better stay here till I tell you all I know about it."

"Yes!" said John eagerly. "As nearly as I can learn, she was crossing Fifth Street. An automobile suddenly turned the corner—I don't believe she was struck. She must have taken a quick step to escape—slipped—and struck her head."

John groaned. The doctor continued: "It's a bad-looking wound, but not necessarily fatal. With the right care and no complications she ought to rally—but, of course, it's slow at her age!" "Is she conscious?" "Scarcely—but that is natural." "Was any one near when it happened? I don't understand I see one usually comes home with her on Sundays; though she goes about, of course, alone whenever she wishes—she has always been so active."

"That's greatly in her favor," said the doctor. "Tell me more about it, doctor." "Young Wm. Norton, standing at the drug store on the corner, saw her fall and hastened to pick her up, calling the drug clerk to assist him. My car was at my door and when I received the message I came right over, and had one of the boys drive her slowly. I knew you would prefer to have her at home. I have been with her ever since. I shall not leave till she wakes."

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LONDON, SATURDAY, JUNE 29, 1918

THE QUEBEC BUGABOO

The echoes of the anti-Quebec election oratory have died out; but the memory of the ignoble appeal to unworthy motives with its menacing and undemocratic undertone is still fresh in the public mind.

Few there are who actively participated in the sorry faction fight who have not the grace to preserve a shameful silence. And the dupes are angry with themselves for their childish fear of the Quebec bugaboo which drove them in frightened herds to vote on political issues not for political reasons, but from groundless religious fears or unworthy religious and racial prejudice.

The farmers of Ontario are giving over and over again evidence of their chagrin at having once again lost sight of the real bearing of political issues in the artificial fog of religious passion until they had surrendered the supreme privilege of responsible self-government. We have seen the game played too often to be over-sanguine of the result of the present realization that they have been the credulous dupes of interested politicians. But there are hopeful signs.

Last week at Port Stanley over a thousand members of Middlesex Farmers Clubs proclaimed in trumpet tones that never again would they be the tools of political tricksters. Some what vague and veiled as a rule were the references to the manner in which they had so recently been humbugged; but one speaker at least had the courage to put his finger on the sore spot. The Advertiser thus reports him:

"W. E. Grieve, being introduced by Angus Beattie as one of the delegates to Ottawa, remarked that he was not bought by German gold. Referring to the stories told of Quebec farmers being illiterate, the speaker said he would never believe any such tales again after meeting the delegation from that province at Ottawa. They were quite the equal of any others at the capital."

It is not a verbatim report, and the recorded impressions of different reporters help to a clearer understanding of what was said. The Free Press has it this way:

"Praise was sounded for the Quebec farmers taking part in the demonstration of protest at Ottawa and Mr. Grieve said they were the best behaved men he ever heard."

"He would never believe anything anybody told him again about the Quebec farmers. He had found them up-to-date and progressive."

It is not conclusive evidence of the inauguration of an era of sane judgment of political issues on their merits; but it is, we think, an encouraging sign.

And a couple of weeks previously in Toronto the President of the United Farmers of Ontario, made this allusion to Quebec when urging the farmers of Ontario to organize:

"The consensus of opinion was that the farmers should not only organize properly, but solidly and definitely. Farmers' organizations were alive and thriving in Quebec, with the result that the farmers were taking a keener interest in the development of their own industry."

This is a simple fact; but, in the circumstances, it is significant that President Halbert, sane and unafraid, should openly and without qualification refer to it.

It is to be hoped that the present movement for organization amongst the farmers may succeed. Apart from its origin, and apart from its political bearing it is an important and necessary movement.

In Ireland the organization of agricultural interests was scarce a decade old when Sir Horace Plunkett was able in 1905 to write of it:

"The efforts of the Irish farmers so to reorganize their industry that they may hopefully approach the solution of the problems of rural life are being watched by economists and administrators abroad. Enquirers have come to Ireland during the last two years from Germany, France, Canada and the United States, India, South Africa, Cyprus, and the West Indies, having been drawn here by the desire to understand the combination of economic and human reform. It was not alone the economic advantages of the movement which interested them, but the way in which the organization at the same time acted upon the character and awoke those forces of self-help and comradeship in which lies the surety of any enduring national prosperity."

From the other side of the Channel no less than five County Councils have sent deputations of farmers to Ireland to study the progress of the movement, and already an English Organization Society, expressly modelled on its Irish namesake, has been established and is endeavoring to carry out the same work.

It is not the political phase of the organization now forming which will be of the greatest benefit to the farmers of Ontario; though Sir Horace Plunkett bears witness that the political influence of the Irish farmers was quite negligible until organization compelled the respectful attention of Parliament. The agricultural regeneration of Ireland did not come from Parliament but was the result of study of Irish needs by Irishmen who were not politicians at all in the accepted sense of that term. The farmers educated and organized had little difficulty in exercising the political influence to secure the legislation necessary to carry out their program of development.

The farmers of Canada are quite as intelligent as those in any part of the world. In the West they have demonstrated the advantages, economic rather than political, of organization. And incidentally rather than of set purpose they effected their emancipation from the unreasoning thralldom of party politics.

And political education of the farmers (and others) of Ontario has been unworthy of their intelligence; they are beginning to realize that their fears of the Quebec bugaboo have too often led them to forfeit the realities of responsible government; that their political influence is practically nil and in their anger they are going to organize to show their strength. They are not building on a firm or lasting foundation in organizing primarily for political influence. Amongst them are men with all the qualities of leadership; but they must prepare themselves by patient and intelligent study of the problems they wish to solve.

We know of no better initiation into that study for the intelligent Ontario farmer than the story of the most remarkable and most successful organization of farmers in modern times—"Ireland in the New Century," by Sir Horace Plunkett.

A MINSTREL IN FRANCE

Though we have never seen it in print there is a curious and persistent belief amongst many Catholics that Harry Lauder is of the household of the faith. At various times and places, from people widely differing from each other, we have heard the statement, positive, tentative or interrogative, that the famous Scots entertainer is a Catholic, and sometimes, a Knight of Columbus. The latest form this persistent rumor has taken is that the gifted interpreter of Scottish humor and sentiment in France following some experiences when he visited that war-stricken country after the death of his only son on the field of honor and duty.

There is no truth whatever in the rumor. Harry Lauder is not and never was a Catholic. We have an indistinct recollection of his having at one time been entertained by the Knights of Columbus; if so, that may be the source of the illusion.

The curious fact referred to above, and the singularly wide popularity of the Scottish singer gave to the reading of the book he has just published, "A Minstrel in France," a little anticipatory interest all its own. There should be evidence that would give the quietus to the rumor or confirm its truth. This was not, however, the real interest in the book. Hundreds of thousands wherever the English language is spoken have heard Harry Lauder; and millions have listened to the

phonographic reproduction of his voice. He is not a great singer; but he is a marvellous interpreter. God gave us the faculty of laughter and for a wise and good purpose. In addition to the laughter-compelling interpretations of the humor of Scott, he also revealed to tens of thousands the purity and depth of Scottish sentiment; and one touch of nature makes the whole world kin. We were all Scots, at times, when Harry Lauder sang.

It is alas! so commonplace a thing in the world to-day that the Scots singer's loss of his only son in action could claim only a passing interest and sympathy. Yet that at least it has claimed and will claim from a large part of the English-speaking world. That he has come to regard the great sorrow as coming from God who chasteneth those whom He loveth is of some personal interest, and perhaps, of great significance as indicative of the spiritual effects of the War on those most closely affected by it.

The Minstrel in France is Lauder himself, who at first felt that his work of entertaining and amusing was over and done with forever; yet later with a fine courage and rare good sense came to see that here precisely lay his patriotic duty. He went to the front to give the brave lads there what is as important as food and drink—entertainment and amusement. The book itself is not unduly tinged with the author's personal sorrow nor darkened by the horrors of the War. It is wholesome and relieved at times by flashes of wit and humor. Above all it is pervaded by Christian optimism which is the only thing that can really lighten the darkness that otherwise settles down on this war-stricken world.

This passage shows Harry Lauder's religion; though not of the visible body of Christ's Church he evidently belongs to its invisible soul; and to Catholics not less than to his own co-religionists his message will be read with the sympathy of understanding faith:

"He is gone from this life, but he is waiting for us beyond this life. He is waiting beyond this life and this world of wicked war and wanton cruelty and slaughter. And we shall come, and some day, his mother and I, to the place where he is waiting for us, and we shall all be happy there as we were on this earth in the happy days before the War."

"My eyes shall rest again upon his face. I will hear his fresh young voice again as he sees me and cries out his greeting."

"That is my belief. That is the comfort that God has given me in my grief and sorrow. There is a God. Ah, yes, there is a God! Times there are, I know, when some of those who look upon the horrid slaughter of this War, that is going on, hour by hour, feel that their faith is being shaken by doubts. They think of the sacrifices, of the blood that is being poured, of the sufferings of women and children. And they see the cause that is wrong and foul prospering, for a little time, and they cannot understand."

"If there is a God, they whisper to themselves, 'why does he permit a thing so wicked to go on?'"

"But there is a God—there is! I have seen the stark horror of war. I know, as none can know until he has seen it at close quarters, what a thing war is as it is fought today. And I believe as I do believe and I shall believe until the end, because I know God's comfort and His grace. I know that my boy is surely waiting for me. In America, now, there are mothers and fathers by the scores, of thousands who have hidden their sons good-by; who water their letters from France with their tears—who turn white at the sight of a telegram and tremble at the sudden clamor of a telephone. Ah, I know, I know! I suffered as they are suffering! And I have this to tell them and to beg them. They must believe as I believe—then shall they find the peace and the comfort that I have found."

Naturally there were references to the religion of France which there as everywhere else expresses itself in many outward and visible signs. These references are always sympathetic, sincere, reverent; never the hint of scoffing or even lack of sympathetic understanding.

For instance:

"It was then we met that old French nun. Her face and her hands were withered and deeply graven with the lines of the years that had bowed her head. Her back was bent, and she walked slowly and with difficulty. But in her eyes was a soft, young light that I have often seen in the eyes of priests and nuns, and that their comforting religion gives them."

Again speaking of the gilded Virgin of Albert he writes:

"The figure leaned at such an angle, high up against the tottering wall of the church, that it seemed that it must fall at the next moment, even as we stared at it. But—it does not fall. . . . It stays there, hanging like an inspiration

straight from Heaven to all who see it. The peasants who gaze upon it each day in reverent awe whisper to you, if you ask them, that when it falls at last the War will be over, and France will be victorious. "That is rank superstition, you say? Aye, it may be! But in the region of the front everyone you meet has become superstitious, if that is the word you choose."

NON-ESSENTIAL INDUSTRIES

That the agricultural industry stands in the forefront of those vitally necessary and unquestionably essential to the successful prosecution of the War goes without saying. In their anger with what they believe, with reason, to be the Government's breach of faith with them, the farmers have demanded that all non-essential industries be closed down before their essential work be interfered with by the operation of the Draft. At first blush the position of the farmers seems to be well taken; and without a closer examination may gain popular favor. The more so as Premier Borden seemed to be so impressed by the demand that he singled it out for special consideration.

Obviously unless there are men of military age and fitness employed in such industries their closing down could not affect the man power available for military service, nor in the slightest degree relieve the situation which induced the authorities to call out farmers' sons. And there should not be a single man of military age and fitness allowed to remain in the services of such industries.

But there is another consideration. A great many earn their livelihood and support their dependent families in these industries. While it would be only reasonable to draw from their ranks any or all who are needed and capable for service in necessary industries, the closing of such non-essential sources of employment could not fail to work great hardship to a large section of the population and materially disturb the economic and industrial life of the country both during and after the War.

In this connection some remarks of the Vice-President of the Thomas A. Edison, Inc., the other day are worth serious consideration:

"No legitimate industry is non-essential except as it interferes with the conduct of the War, and then only to the extent to which it interferes. No statistician can prepare figures that can be accepted safely as a guide to the curtailment that should occur in the manufacture of the so-called non-essentials."

"What we need to do is to speed up. It is not a question of what we must not do, but a question of what we must do. We must win the War. We must provide all the arms, ammunitions, ordnance, airplanes, and equipment that can be transported to Europe, and we must build ships as rapidly as possible. We must make all the other goods that we can possibly make. We must keep on creating new wealth. We must keep our manufacturing organization in good running order. We must continue to go after foreign trade, and we must prepare ourselves for the intense competition for foreign markets that will come after the War."

Closing out during the War the so-called non-essential industries could not fail to aggravate still further the alarming situation now obtaining with regard to Canada's foreign trade, and impose a serious handicap on the country when the War is over. The matter is not so simple as it appeared to the farmers who without serious consideration made the demand. The speaker before quoted gives further food for thought in the following:

"We hear a good deal of talk about luxuries. Luxury is a relative term. What is luxury for one man is almost a necessity to another. No matter what is said or done, the increased earning power of the American people is going to result in the increased purchase of luxuries, and the urge to possess luxuries will do more to speed up production than all the prize contests, bonus plans, and proclamations that can be devised. The laziest and most non-productive man in the world is the man whose wants are the simplest. The fellow who has a family that wants luxuries and is endeavoring to gratify them is the man who is usually working the hardest and producing the most."

NOTES AND COMMENTS

THE BRILLIANT defence of the Piave River by the Italian and Allied armies, following so close upon the heroic event in the Adriatic upon which we commented last week, has drawn attention anew to the industrial and economic progress which Italy was making before the War and which, emancipated from German control, she has continued to make during the progress of hostilities. A glance at this process of development as outlined by an eminent Italian

authority, may be of interest far beyond commercial circles. We therefore make no apology for briefly summarizing Signor Mario Alberti's interesting statistics. Signor Alberti, who is a director of the Credito Italiano Bank, Milan, is one of the best-posted men in Italy on Italian industry, trade and finance. We are indebted to the Weekly Bulletin of the Department of Trade and Commerce for selections from his article.

AT THE outbreak of the War the industrial development of Italy, although little known abroad, was anything but backward. During the last twenty years of peace, notwithstanding the interruption of the War in Africa, industrial activities had appreciably multiplied. Factories and industrial concerns had reached a total of about 250,000, which employed 2,500,000 persons. Electricity had largely replaced steam and hand power, and every branch of industry as well as agriculture showed marked progress. In spite of this satisfactory development, however, Italian economics were more or less dependent upon Germany. In the chain of the successive manufacturing processes there was here and there a missing link which gave to German aggressiveness the opportunity of strengthening the hold upon Italy which arose out of the latter's position in the Triple Alliance. By her system of dumping and other means, not infrequently illegitimate, Germany constantly and designedly prevented the linking up of the chain of native Italian industries.

WHEN, THEREFORE, in the second year of the War, Italy broke with Germany and Austria, and cast in her lot with the Entente, she was confronted not only with the problem of maintaining her armies in the field, but of eliminating German influence from her industrial life, and supplying the deficiency thus created. This task was promptly undertaken. Energetically she set to work first to produce in large quantities munitions, guns, machine-guns, explosives, submarines, medical products, lorries, traction engines, and the hundred and one things necessary to resist the combined assaults of the Teutonic allies upon her northern frontier, and upon the sea.

THE EFFECT of this combined effort of the Italian people is set forth by Professor Belluzzo of the Polytechnic Institute of Milan. He writes:

"While the metallurgical industries enlarged their plants with the end in view of increasing their production of iron and steel, and erected new buildings, new furnaces, new rolling machines, and new wire drawing machines, the mechanical industries also grew apace. New machine tools were installed for the manufacture of tens of thousands of projectiles per day. Hundreds of gun carriages, guns, bombing machines, rifles, and machine guns, were turned out monthly. The chemical industries increased the output of acids and created from virtually nothing, suitable machinery for the production of explosives; the spinning machines ran fast to spin wool and cotton, and the looms to weave cloth and textiles for the clothing of the soldiers. And while every manufacturer devoted himself to this preparatory war work, a great organization developed for manning the various industries, and resolving as quickly as possible the problems of supplies and production."

WHILE, THEN, the first months of Italy's participation in the War were devoted largely to strengthening her position as a combatant, the future was not lost sight of. What had been accomplished in producing war materials, however, worth summarizing. The Government military workshops and arsenals now number 68 and employ about 35,000 hands, of whom 18,000 are women. Private establishments, producing war material, some under Government control and some not, number altogether 2,150, and employ something like 435,000 hands, of whom 65,000 are women. There are, therefore, close upon half a million people engaged in the manufacture of arms and munitions, tools and instruments, transport and other war material. This of itself speaks volumes for the energy and self-reliance of the nation in this great crisis.

"THE ENORMOUS number of skilled workmen required by the mechanical industries," says Signor Alberti, "were not available at the beginning of the War, especially as many of the best workmen had been mobilized or sent to the front; but Italy soon found even in this contingency a practical solution, and by the rapid instruction of a few weeks obtained either in certain industrial works or

in special schools instituted for the purpose, a great army of workpeople of both sexes recruited from other employments was created and set to work on the production of war material. Several schools for turners were opened up in the different Italian industrial centres by order of the Under Secretary for Arms and Munitions, and here also were employed the soldiers unfit for further military service at the front. From the seven schools which were quickly improvised about 2,000 turners could be trained monthly, thereby demonstrating the versatility of the native talent."

NOT ONLY did Italy thus aim at national self-maintenance in prosecuting the War, but she also contributed in no mean way to the equipment of her Allies, especially Russia. To the latter she supplied automobiles, cartridges, explosives and aeroplanes, and in order to prevent Russia from losing by the exchange, the principal Italian banks arranged with Russian banks for the temporary deferral of payment for these supplies—in other words, she gave Russia long credit. To what extent this will entail loss the events of the future must decide. The collapse of Russia has placed all the Allies in the same boat in this respect.

SIGNOR ALBERTI, while thus vindicating the energy and resourcefulness of his own people does not withhold full credit from Great Britain, France and the United States for their help in this crisis in the history of all of them. Not only have her Allies upheld Italy's hands in the matter of finance, but in the steady supply, submarines or no submarines, of much of the raw material essential to her stability at this time. For coal, for example, Italy which produces none, is entirely dependent upon others. In normal times Great Britain furnished four-fifths of her supply, and the rest came from Germany. The latter source being now cut off, Britain has shouldered almost the entire burden and notwithstanding the high prices which prevail gives to Italy a great advantage. The cost, however, is necessarily higher than in pre-war times.

GERMAN AGENTS, we are told, have tried to take advantage of this difficult situation. German submarines have preyed upon British shipping in the Mediterranean as well as upon the Atlantic, and sent many a cargo of coal to the bottom. Teuton agents have not been slow in inciting the Italian manufacturer against Britain, by constantly insinuating that Italy would materially profit by the immediate cessation of hostilities on her part, in which event Germany would see to her coal requirements. This has been part and parcel of the Teutonic propaganda from the beginning, but Italy, with the example of Russia before her is not likely to be beguiled by such specious allurements, even did her own national sense of honor not stand in the way. The spirit of Italy is seen in the Adriatic affair and in her magnificent defence upon the Piave.

ON THE BATTLE LINE

GREAT BATTLE ON ITALIAN FRONT

There is no abatement of the struggle along the Piave. The Austrians, who to the number of five or six divisions have secured a foothold on the west bank of the river, are now for the most part trying to hold the ground they occupy rather than make any further advance. They find it extremely difficult to do so in face of the Italian counter-attacks, by which a good deal of territory has been regained, particularly in the all-important Montello sector on the upper Piave. There the Austrians, who have been hedged in from the south on the edge of the plain, made a strong attempt to break through near Nervesano, but the Italians, the official report says, "advancing with admirable clan, captured four hundred prisoners and a number of machine guns. They wrested intact from the enemy two of our batteries of medium calibre, which were promptly put into action again against the enemy." The guns here spoken of were doubtless a part of the artillery captured in the first assault on Montello a week ago, when the Austrians took seventy-three guns. If they are pressed back against the river, and have to evacuate their positions on the heights hurriedly, most of these captured guns should be retaken. The hardest fighting at the moment appears to be taking place at Nervesano, where the Austrian bridgehead was secured a week ago. That is the best evidence of how utterly the

enemy's attempt to debouch into the Venetian Plain has failed. ON THE lower Piave the Italian troops operating along the Zenson bend continue to press the Austrians back toward the river bank. As the space into which they are being driven becomes dangerously overcrowded the Austrians fight desperately to prevent further retirement. On the Zenson bend they lost several hundred prisoners in these encounters, besides suffering heavy casualties, while in the Meolo sector, where an attempt was made to advance, "the enemy renewed his attack four times in vain, until, exhausted, by the exceptionally heavy losses suffered, he was forced to yield."

GENERAL FOCH, recognizing the very great value of aviators for the work of destroying the Austrian pontoon bridges, has sent reinforcements to the Italian front. Among those who arrived on Thursday were some Americans, who as soon as they got to the scene of action went out and blew a hole in a new Austrian bridge across the Piave. Among the British fliers in Italy there are known to be not a few Canadians. THE AUSTRIAN official report, while admitting that the Italians are hotly counter-attacking in the Montello region, claims that all these attacks have broken down before the "unflinching resistance" of the Austrians, who in their hastily constructed trenches "destroyed waves of enemy storming troops." It is claimed that thirty-two hundred prisoners were captured on the last fighting day but one on the Montello alone, and that two thousand of these were taken by a single Hungarian infantry regiment.—Globe, June 22.

A STANDARD OIL RELIGION

We are living in a wonderful age. An age that seemingly knows no limit to the progress of human genius. The sun of civilization has certainly reached its acme in these days of ours, and we are all enjoying the luxury of its genial rays. It would be impossible to enumerate the many inventions in mechanical contrivances alone, to say nothing of the advance made in other fields, as medicine and the like. But while the body is thus being cared for, the mind and the soul of the present generation have not been neglected. The present age presents a most fertile soil for the cultivation of all sorts of "isms," "ologies" and new religions. One of the latest patents on the market, which is now being presented to the public for the first time, is a brand new religion invented by Mr. John D. Rockefeller, Jr. It is called the "Religion of the Inarticulate," the name being contributed by Mr. D. Hankey.

Now, we have a great respect for Mr. Rockefeller's genius as a financier, but when he insists on assuming the role of a prophet we draw the line. A pamphlet of some twenty-three pages is all the literature we have at hand, which gives Mr. Rockefeller's views about his latest article. Those who are familiar with the reading of the Bible can not help thinking of St. Paul's admonition regarding the introduction of any new doctrine, in which he says that though an angel should teach contrary to what he had taught he should not be given credence. But then Mr. Rockefeller is not an angel, and St. Paul had no opportunity of meeting him. If he had perhaps he would have made an exception. The choice of a name is certainly a happy one: "The Religion of the Inarticulate," and Mr. Rockefeller fulfills the contract of the title in an admirable manner by his inarticulate utterances in the subsequent pages. When the new Church has been thoroughly established and promulgated, what a rare treat it would be to attend a meeting in one of its conventicles! Imagine Mr. Rockefeller presiding and his "great host" of inarticulates in attendance! Such a spectacle would certainly warm the heart of Mr. Darwin, for he would see before him the realization of his pet theory regarding the original state of mankind.

It is interesting to note how the idea of a new religion was born in Mr. Rockefeller's mind. In the first two paragraphs of his pamphlet John L. paints us a dismal picture of the present state of the world. Then he goes on to speak about the "spirit of self-sacrifice and unselfishness"—"charity" and "brotherly love, as it has never been manifested before." Was he thinking of the price of gasoline when he wrote these words about charity? He goes into ecstasy about the "beautiful and countless examples of humility," and in a very Thespian manner asks: "Who will forget the story of the titled Belgian woman? No one who has read the story of the brave Belgians is likely to forget the heroism displayed by them in this War. Catholics, especially, are not likely to forget it, for the Belgians are Catholics themselves. This part of the 'story' John D. very ingeniously omits.

It is too much to quote all the gems we find in this pamphlet, but what Mr. Rockefeller says in a very obtuse and anything but "inarticulate" manner, we can say in a very plain English words. If the following paragraphs mean anything they mean that the people who are performing these acts of charity of which he speaks do so by an "inspiration that comes from God." We learn nothing new in that, for it is

the teaching of the Catholic Church that it is impossible to do good without the aid of God's grace. But we do learn something from the next few sentences. He says that these people, if questioned as to what Church they belong will not be able to answer because "they regard the Church . . . as an organization in which men and women are gathered together who profess one thing and from which they go out to live another." It is profitable musing when we can unearth such neurological specimens as this. Note the deft logic: "They pause (for an answer, he means) because they regard the Church," etc. It is not easy to see just why this "regard they have for the Church" should make them pause for an answer. What can he mean when he says that the people go out to live a life different from what they profess in the Church? His idea of the Church must be that it is similar to an old coat which can be put off and on at will. Be that as it may, it shows his crass ignorance of the Catholic Church when he says in doing acts of charity people live a life different from what they profess in the Church. If Mr. Rockefeller could tell us of a church that emphasizes charity more than the Catholic Church we would be thankful for the information. Instead of "wholly follows" it is from the Church that point an institution which has little sympathy with them or understanding of their problems." It is difficult to match such arrant nonsense. If Mr. Rockefeller thinks the Church is an institution which has "little sympathy" with the people let him read the famous encyclical of Pope Leo XIII. There is a certain class of people with which the Church has very "little sympathy" those who wrench the life's blood from the poor. We trust John D. has not made the unpardonable mistake of reasoning from the particular to the universal. "Christianity has not failed"—he goes on to say, "the Church may have failed, but not Christianity." We were always under the impression that the Church and Christianity were so intimately connected that such a distinction was impossible. But admitting the distinction, for the sake of argument, it is impossible for anyone who keeps abreast of current events not to be familiar with the marvelous change that has come over Europe since this War has forced the people, willingly or not, to turn to God whom they learned to know and to rely on at their mother's knee. The Church is fast regaining its lost prestige in spite of what John D. says to the contrary. We prefer to believe the words of a soldier author, who has been an eyewitness of this change, to one who sees everything in the light of his Baptist training: "Can anyone ask more of people whose heads have been crammed for so many years with the materialistic theories of the demagogues? We may blame those who lead and guide public opinion, but not those who follow. The latter have been misled by their very virtues—willings and simplicity of heart. When they pin medals on their shirts they perform a positive act beside which piles of books, written by denying philosophers, are only trash. . . . What is the explanation of this new birth of faith, this return to the words and practices of old? It is the fruit of all our past efforts and sacrifices. . . . Today, in the general devastation of war, the only thing left standing upright is the cross. Enemies of God do not exist at the front; they are found only behind it. Anti-clericalism begins timidly back toward the kitchens. It is a little bolder around the supply depots, and I learn from letters from the rear that it is loudest in the cafes in the provinces. From the Lys to the Vosges it is unknown." (From "Comrades in Courage.") We can easily imagine what proportions this anti-clericalism might have assumed by the time it has reached a certain house on Broadway, New York. And Mr. Rockefeller says the Church has failed!

In order to sustain his character of prophet he next turns his gaze into the future and asks: "What of the future of the Christian Church?" The manner in which the common prognosticator is brought to grief is almost proverbial. But Mr. Rockefeller is no common mortal, he is undaunted by the fate of others. The future lies unveiled before his prophetic vision, and he tells us that after the War the people who have been under military discipline for so long a time will not return to the Church, but to the "guidance and anchorage they need and have a right to expect." We have a lurking suspicion that John D. is here putting in a word for himself. Would not the denouement of this little farce be properly rounded out by electing John D. the guide, and the oil fields of Pa. as the anchorage? We can hardly believe that the man is serious in what he says. For nineteen hundred years there has been a good shepherd to guide those sheep that John D. would like to turn loose in his own pasturage in Pa. And has Mr. Rockefeller never heard of the "Rock of Peter"? That Rock has proved to be an anchorage strong enough to baffle the "gates of hell." We want no better.

He next gives us a few details of his new Church. "It would be called the Church of the Living God." Then come the "terms of admission"—rather an odd expression for a prophet, it sounds more like John D. the business man. The object of the new religion is plainly

stated: "It would be to promote applied religion, not the theoretical religion. This would involve its sympathetic interests in all great problems of human life; in social and moral problems, those of industry and business, the civic and educational problems; in all such as touch the life of man." We were always taught that the object of any religion was the honor due to God. Of course, since John D.'s is a new religion it must have a new object. Even the pagan philosopher Cicero gave us a better understanding of the word "religion" than Mr. Rockefeller does. So it is not going to be anything theoretical! We are glad to hear that; there are too many unfounded theories floating around the world now-a-days. The new religion will have a concrete foundation, we suppose, something like the new German gun is thought to rest on. We hope this reference to "applied religion" is not a secret side thrust at the Church. But that can hardly be for Mr. Rockefeller has surely read that sentence of Macaulay that "the greatest fact in history is the Catholic Church." We are sorely disappointed to learn that "industry and business" are part and parcel of the new religion. How that word "business" grates on our religious sensibilities! We shall not be surprised if we read, further on, of an office or being made for churches in the new adventure. Mr. Rockefeller is evidently not accustomed to wear the mask he has assumed. This is the second time he has permitted us to view his real face by ill management of the disguise. It bespeaks a bad actor. It will also be concerned with "educational problems." The Church has nothing to fear in this line. Her Catholic schools speak for themselves.

His vital power is still exerting itself and he sees all denominational emphasis set aside. "co-operation, not competition." There is nothing new here. "Denominational emphasis" is always set aside when the sects unite against the common foe, the Catholic Church. But one enemy, more or less, makes little difference. Again, he sees "great religious centers, wisely located. . . strongly supported." Most likely that means in the heart of Wall Street, supported by the Standard Oil Trust. Then comes a demand for unity in the new "Christian Church." Mr. Rockefeller might learn something here from the Catholic Church; unity is one of Her four marks. A most interesting part follows; it must be the theological part of the treatise. Baptism is a type. "Christ did not, however, make it a condition of Church membership, as it is commonly assumed." Not of Mr. Rockefeller's church, perhaps, but of His own Church Christ said: "Unless a man be born again of water and the Holy Ghost, he can not enter the Kingdom of Heaven." (Jo. 3:5.) So the "assumption" is rather strongly founded. "The Lord's Supper . . . is also an ordinance rich in symbolic beauty." We fail to see how anyone who is not wilfully blind could interpret the words of Christ as merely symbolical: "This is My body . . . this is My blood" (Matt. 26:26, 28). "The Latin and the Greek text are still more emphatic." All ordinances, ritual and creed will be non-essential in the new church. Strange that the world should have been deluded for so long a time! It is also passing strange that Almighty God should have given such minute instructions to the Jews of old about ordinance, creed and ritual. But, Mr. Rockefeller says they are non-essential.

"What the world craves for is a more spiritual and less formal religion." And of course, Mr. Rockefeller is ready to supply that deficiency. The world is a frightful condition; she is weak from the terrible wounds that threaten even her very life. It seems unfair and mean spirited for any quack to come just at this moment to palm off his nostrums to a stricken humanity. Mr. Rockefeller's offer of a new religion forcibly reminds us of a pedlar trying to sell a suit of clothes to a dying man. "What the world craves for is peace from the scourges of war, famine and pestilence, and peace from the scourge of chattering religion mongers and their new religions."—Rev. Robert O'Hea, O.F.M., in Truth.

**PATRIOTISM CROWNED**

Cardinal Mercier has been honored by two of the learned institutions of Europe—the French Academy and the Spanish Academy. He is not indeed one of Cardinal Richelieu's forty immortals—that distinction is reserved, we believe, to Frenchmen who have distinguished themselves in French letters—but, together with President Wilson and Antonio Salandra, Prime Minister of Italy, he has been elected member of the French Academy of Political Science. The honor is one that is much prized by public men.

The Belgium Primate is worthy of the favors that are conferred. The world knows that. Since the rape of his native land he has been in the public eye—a patriot of imperial mold, intelligent, resourceful, fearless and with the horizon and vigilance of the eagle. Others know him as a philosopher and a theologian, a master of moral and political science, and one who will be a bright particular ornament to the ancient and learned institute of France.

It may be found significant that the anti-clerical regime of France should honor a churchman however eminent and however considerable

his services in the cause of humanity and the Allied nations. But the War is a great leveler and Cardinal Mercier is one of the greatest figures of the War. If Belgium is heroic, if she dwells in the rare atmosphere where martyrdom is accorded as the one thing allowable and the one thing to be desired, it is because she has been led to that eminence in great measure by the example, the appeal, and the exhortation of her great Cardinal. If she refuses to hold the exalted heights to which she has attained and falls victim to German intrigue and to the corruption of German gold, if she becomes dependent under the burden of protracted and accumulated sufferings and sorrows, Cardinal Mercier must feel himself betrayed and pass on to dissolution as one abandoned by his own children. Whatever the outcome in Belgium, he will stand forth as one of the great figures of the War—the more solemn because of his solitary eminence and his unrivaled achievements. Whatever the fate of Belgium, Cardinal Mercier is her great Cardinal, immortal and entitled to a conspicuous place in the history of the ages.

The honor conferred upon His Eminence by the Royal Spanish Academy of Moral and Political Science, is not less significant nor less honorable than that bestowed by the Institute of France. He has been elected to honorary membership in the Spanish Academy, which provides for only ten such distinctions. His election is spoken of as "a high if not unparalleled tribute to the splendid devotion and ability with which the Cardinal has voiced the cause of Belgium and her suffering people."

Cardinal Mercier's admittance to the Spanish Academy is significant especially because it is regarded as an evidence of change that has taken place in Spanish feeling respecting the great War. There was in Spain a strong pro-German sentiment, and this sentiment was felt among men of learning and others who had come to admire German progress. The sympathy for the Allies is now becoming preponderant and the distinction conferred upon Cardinal Mercier is an earnest that public feeling is taking a safe and conservative direction. Spain must fall in line with the humane and democratic spirit of the times.—Catholic Transcript.

**NOTABLE ASSEMBLAGE**

**WESTMINSTER ABBEY HEARS VOICE OF A JESUIT PREACHER**

London, May 23, 1918.—The unique sight of Catholics worshipping in a Protestant church was witnessed recently in London on the feast of St. Edward, king and confessor. The church is Protestant, so far as it is used for the worship of the Protestant Church. But it was built for Catholic worship, and was consecrated by Catholic prelates, though legend says that it was consecrated by St. Peter himself. The occasion was when Father Bernard Vaughan, vested in cassock, stole and biretta, and carrying a large crucifix, led a procession from Westminster Cathedral to Westminster Abbey.

Father Vaughan disallowed all other emblems of religion, even banners. In the procession were representatives of most of the old Catholic families of England, and others; besides a community of Sisters of Charity.

Before leaving the cathedral, Father Vaughan publicly recited the Litany of the Blessed Virgin. As the procession moved down Victoria street the walkers in it, three abreast, recited the Rosary for all sons of the empire who had fallen in the War. At Westminster Abbey standing beside the shrine of St. Edward, Father Vaughan in a short, informal address said they had come there on pilgrimage first of all to pay homage to St. Edward, once king of England, and next, to plead his help in their present struggle. They are saint before the throne of God. They as sons of England besought him to exercise his great influence and to succor his dear country, and to help their Allied forces to defeat the triple alliance of might, kultur and frightfulness. They wanted to see Europe restored once again to peace, civilization and Christianity. At present it was being torn asunder by an arrogant and aggressive foe with the ravages of the worst and most cruel of wars. The pilgrims then united with Father Vaughan in prayer to St. Edward, invoking him as king of England and Confessor of the Faith. Then followed prayers for all who had fallen in action, and finally prayers were said for the king's speedy triumph over his enemies; for the good estate of Queen Mary and for the royal family. With Father Vaughan's blessing the impressive meeting which brought tears to the eyes of many, came to a close.

Throughout the route it was remarked how reverential were the passers-by, and how most of the men lifted their hats and saluted the crucifix. The pilgrimage was a simple expression of the loyalty and patriotism of English Catholics. In view of not transgressing the regulations of the abbey, the visit to the shrine was limited in time and shorn of all demonstration. No one was more surprised than Father Vaughan himself to see how the procession grew in numbers. He had not advertised it, as he intended it to be a semi-private devotion, and he told

the courteous dean of the abbey that he did not expect fifty people in all. It comprised nearer 500. It was meant as a spiritual outlet for the fervent patriotism of his friends. Had the procession been announced, it would have stretched from the abbey to the cathedral.

Lord Edmund Talbot, Sir Henry Jerningham and the Hon. Maxwell Scott marshaled the procession, which was entirely Catholic and loyal, peaceful and pious. Not since the Reformation had King Edward given audience in his abbey to so representative a gathering of English Catholic life.

**WASHINGTON "POST" RETRACTS**

**PRESIDENT OF PAPER IS SORRY FOR ASPERSIONS ON THE CATHOLIC CHURCH**

The Washington Post recently published an article, in which two statements were quoted as follows: "The policy of the Roman Church is hostile to civil and religious liberty," and the statement of the Vatican is a persistent provocation relative to an industrial fomentor of discord."

The Rev. Paul R. Coniff, S. J., rector of St. Aloysius Church, Washington, wrote to the editor of the Post, remonstrating with him for publishing such statements. The Post printed his letter and attempted a defense on the score of news.

A committee consisting of a representative of a number of Catholic societies at home, and a prominent writer to the editor of the Post, stating that the reply had been entirely unsatisfactory and asking for a definite assurance that such statements would not again be printed.

The following satisfactory letter was received in reply:

The Washington Post acknowledges receipt of the esteemed favor of your committee relative to the article which appeared in the Post of May 7.

I feel that I need hardly express assurance to your committee of my regret that any article appearing in the Post should have been the cause of criticism or disfavor.

I have already conveyed my views in the matter to His Eminence, Cardinal Gibbons, whose personal friendship I highly prize.

You may rest assured that the managers of the Post will endeavor to avoid possibility of a repetition, and I will thank you for a prompt expression of opinion from your committee in the future.

Very truly yours,  
EDWARD McLEAN,  
President.

**"MUCH ADO, ETC.?"**

The fact that some Catholics have been insisting on the distinction between valid and licit matter for the Mass and have been suggesting that an Indulgent could be got from the substitute wine grape juice in place of wine in the celebration of the Sacred Mysteries has led one journalist to quote some of their words under the caption, "Much Ado, Etc." The assumption underlying the choice of such a title is that we, by our own admission, are spitting hairs and that the whole question of whether we shall use grape juice or wine in the Holy Sacrifice is merely a matter of unimportant ecclesiastical legislation, which would be modified almost for the asking. Nothing could be further from the truth or from the minds of those who have correctly expounded the difference between licit and validity.

No one knows better than they that it would be a serious sin to celebrate the Eucharist with grape juice in place of wine in the Holy Sacrifice, and that the Holy See has given such permission only very rarely and in cases of extreme necessity. It would be very regrettable if the impression conveyed by the caption, "Much Ado, Etc.," should be given general currency, for it would render our efforts to preserve the integrity of our Catholic Mass with grape juice difficult.

Emphatically it is not much ado about nothing to insist that non-ecumenical prohibition laws shall not exclude the importation and use of wine for sacrificial purposes. It is by no means certain, and we cannot conceive on what grounds the contrary can be asserted, that the Holy See would without trouble grant an indulgent for the use of grape juice in the Mass. So sweeping a departure from the immemorial and universal practice of the Church, if granted, would be conceded with the utmost reluctance, for it would render the Holy Sacrifice as offered by Catholics in the United States, different from the Holy Sacrifice as it is offered throughout the rest of the world. Mass with grape juice would not be an exact fulfillment of the mandate of Christ, "Do this in commemoration of Me;" for wine, not grape juice, was used by the Divine Redeemer at the Last Supper. This is the reason why every moral theologian, that has the approval of ecclesiastical authority, declares without a shadow of doubt that grape juice is imperfect matter for the consecration, and its use, unless permitted for grave reasons, is a mortal sin. No priest has ever used it in the Mass except with regret, and no Catholic can contemplate without pain the prospect of being forced to use it as a general practice. Besides the use of grape juice would endanger the validity of the Holy Sacrifice, for experts declare that it is extremely difficult to keep the grape

juice from changing into other substances that are neither grape juice nor wine.

Right minded Americans are far from being disposed to tamper with the central act of Catholic worship, an act which is the very heart of our religious life. It is ignorance of our position, not bigotry, at least as a rule, that has been at the root of such legislation as has not made provision for our wishes. This is clear from the decision of the Supreme Court of Oklahoma. If the worst comes to pass and we are actually forced to appeal for an indulgent to talk of the distinction between valid and licit matter. Our duty at present is to impress on the minds of our fellow countrymen that the use of wine in the celebration of the Mass, is a matter of most serious concern to us, and that all we claim is the right to have our Mass conform to the Mass as it has always been celebrated and is now celebrated in every corner of the world. It is absolutely wrong for any Catholic to let non-Catholics believe that it is a matter of little concern to us whether we shall use grape juice or wine.—America.

**TWENTY THOUSAND CATHOLICS MARCH IN PROCESSION OF INTERCESSION**

London, June 1, 1918.—The great procession of intercession for ourselves and our Allies, particularly for the armies, which took place last Sunday in and around Westminster Cathedral, was a veritable triumph for Catholics. Arrangements had been made to deal with some five to six thousand people, and as the weather was gray and threatening less than this number was expected. The processionists numbered nearly twenty thousand, and included representatives of all the Allies. The procession went without a hitch and the demeanor of the crowds which witnessed it was everywhere most respectful. Some idea of the magnitude may be gained by the fact that though the head of the procession left the entrance to the cathedral at 8:30 p. m., Cardinal Bourne, with the Bishops of Brentwood and Miletopolis, who brought up the rear, did not leave the great portico before 5 p. m. The procession was most representative of all orders of the Church and all strata of society. There were groups from sixty-eight parishes, which included some of the richest in London, like the oratory and the Jesuits, in Farm street, and some of the poorest, like St. Mary and Michael, Commercial road. There were monks and nuns of nearly all the great orders and congregations. The Belgian, French and Italian groups marched in national dress, with children in white. The American group, led by an American soldier, was notable. All the groups had their national flags, and all the parish groups were preceded by a crucifix and carried one or more banners. The Children of Mary wore blue mantles and white veils and were in great numbers. The Cardinal, the bishops, the prelates, and the cathedral chapter lent bright hues to the procession. His Eminence wearing his cappa magna. There were wounded soldiers, nurses, airmen, Catholic police, boy scouts and members of Parliament, including Sir Mark Sykes, in the procession. The Society of Our Lady of Lourdes, the organizers, who walked just before the Cardinal included at its head, its president, the Duchess of Norfolk, leading the young duke, her little son, and accompanied by her eldest daughter, Lady Rachel Howard. This is the first public appearance of the duchess since her bereavement.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

**DO YOU THINK?**

A devoted missionary from the far North Land of the Esquimaux was our guest at last time since. The story of his work for the salvation of the souls of the savage children of His Master was most instructive and edifying. This missionary is living on the West coast of Hudson Bay and has been there for nearly six years on God's business. Living alone except for the companionship of the Most Blessed Sacrament, his only thought has been, how best to reach the hard hearts of his pagan neighbors. He assured us that this year he found at last an easy means of bringing these lost sheep into the fold of the Lord. For five years he had labored and prayed without success—not one convert from paganism. By casting all his cares and failures before the Sacred Heart, and by offering himself a sacrifice, if necessary, he was enabled to bring fifteen souls to the sheltering harbor of the Church.

It was not to write of this priest's work we intended at the outset but rather to ask the question of friends and lovers of the Sacred Heart, "Do you ever think of the missionaries of Christ who love the Sacred Heart so intensely and who do so much to prove the solidity of their love?"

Like the priest spoken of above there are hundreds of zealous missionary priests in Canada suffering for want of the necessities for the proper offering up of the Divine Mysteries. Do you ever think of them?

When you kneel before your beautifully decorated altar of the

**Rich Yet Delicate—Clean and Full of Aroma.**

**"SALADA"**

**is blended from selected hill-grown teas, famed for their fine flavory qualities. Imitated yet never equalled.**

Sacred Heart with its flowers and candles and electric lights, do you ever think of the poor, mean, unadorned altars of the West and North? You have no doubt read missionary appeals, in this or some other paper, for assistance? Did you notice that the missionary never appealed for himself but for the Sacred Heart of the Lord and for those beloved of the Sacred Heart?

The Catholic Church Extension Society has a long waiting list. Priests, Chapels, Vestments, Linens and Altar Plate. If you just think you may find a way to answer some of these pressing calls.

The Sacred Heart Fund For The Education of Missionary Priests surely appeals to your Catholic instinct!

How beautiful the thought to send \$25 to buy a set of vestments for some poor mission! Give your donation in memory of some dear departed friend. What finer than to present a chalice to the Society for a mission chapel! You will not miss the \$30 given for so sacred a purpose. An article very much in demand at present is a portable altar and vestment-case. Everything necessary for the Holy Sacrifice and the administration of the Sacraments is fitted into a compact case about suitcase size. Just the thing for the missionary, always on the road. The entire cost is \$115.

During the month of the Sacred Heart be not satisfied to simply put a bunch of flowers before your beautiful altar in honor of the Divine Heart. Do something substantial if you are able. If you are not able, wish you were, anyhow. It is surprising if we think and try how many wonderful things we can do for the love of God and for the fulfillment of "Thy Kingdom Come."

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.

**DONATIONS**

Previously acknowledged...	\$570 00
F. L. Sweeney, Montreal...	5 00
In honor of Sacred Heart...	50
In honor of Infant Jesus and Blessed Mother.....	1 00
M. R. D., Bridgeford.....	1 00
Mrs. P. Murray, St. Lambert	5 00

**MASS INTENTIONS**

From Newcastle, N. B.....	5 00
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**A GRATIFYING DEVELOPMENT AT OXFORD**

London, June 15.—An important development, the great triumph following on many years of work and effort, has taken place at the Oxford University. The authorities in session have decided to extend the new statute, which gives an official status, under certain conditions, to private houses or halls, to the two Catholic houses established by the Benedictines and the Jesuits for Catholic students at the University. These, which have hitherto been known by the names of their respective principals, Parker's Hall, and Plater's Hall, will now become St. Benedict's Hall and Campion Hall; and Dom. Parker, O. S. B. and Fr. C. Plater, S. J., will be licensed Masters

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LONDON, CANADA

of the university and will continue their good work. The importance of this official re-entry of Catholics into the life of the university cannot be overestimated.

**AN AMERICAN CLUB FOR CATHOLIC SOLDIERS**

London, June 15.—We shall probably soon have an American Club for Catholic soldiers in London. Thanks to an energetic army chaplain, we now have a Canadian Club, generously provided for Catholics of the Allied forces by Canadian money. The Rev. Col. Workman and several staff officers, including Canadian generals and officials, were present at the opening of the fine premises in Grosvenor Gardens last week, which were blessed by Cardinal Bourne. The club, in addition to a restaurant and public room, has fifty bedrooms and fifty more are being added at a house near by. There is a chapel and a resident chaplain and Mass is said daily. Canada has shown us how to do the thing and the need is demonstrated by the numbers of men who are flocking to the new club. It is staffed and run by members of the Catholic Women's League, who may be depended on in an emergency.

La Salle Academy, a commercial school in New York City, in charge of the Christian Brothers, captured the championship in typewriting in the annual contest. The contest was open to all the commercial schools of New York City, Brooklyn and Jersey City.

Rest, such as is desired, is not to be found in complete inactivity of mind or body, or in as little activity as possible. On the contrary, it is to be found only in well adapted and well-ordered activity of both body and mind.—Carl Hilty.

**FATHER FRASER'S CHINESE MISSION**

Taichowfu, China, Nov. 26, 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.

Previously acknowledged...\$12,937 08  
Mrs. Fleming, Hamilton... 2 00  
T. O. B..... 1 00  
Mrs. J. McMahon, Merrickville..... 1 00  
Mary and Bessie McDougall, Grand Narrows..... 1 00  
For St. Anthony's Bread... 2 00  
M. R. D., Bridgeford..... 1 00  
Subscriber from Newcastle 10 00  
Mrs. P. Murray, St. Lambert 5 00

FIVE MINUTE SERMON

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

THE HOLINESS OF THE CHURCH

A glorious Church... holy and without blemish... The second mark of the Church of Christ is His Holiness...

The Founder of the Church is none other than God made man, Christ Jesus our Lord... The mission and work of the Church is to apply the effects of the Redemption to the souls of men...

Yes, men say, He did that when He redeemed us, and blotted out the handwriting against us... The little child is brought to the font; the waters of Baptism wash away original sin...

And day by day, the Holy Mass is offered up, the bread and wine changed into the Body and Blood of Christ... What sanctified the souls of men? The sacrifice of the cross...

This, then, is the work of holy Church. Who are we to talk of being redeemed once? Are we so innocent and holy throughout life? Do we never fall into sin?...

The Church would have failed in its holy mission if it allowed its children to live like this... The Church holy! yes, in its Founder, and in the means of holiness bestowed upon it...

My dear brethren, do not be misled by talk like this... But their bad example is far more than atoned for by the holy lives of the subjects of the Church...

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

devout, obedient, and loyal to the Faith... given a practical example of how to establish peace between two nations on the very verge of war...

Prayer, after the Sacraments, is the great means of holiness... The Christ of the Andes

THE CHRIST OF THE ANDES

By Thomas M. Schwetzer, O. P. in The Biweekly Magazine

However little disposed men may seem at the present time to talk of peace, it is certain that sooner or later—God grant soon—the warring factions of the world must open peace parleys...

Those who believe in religion as a social force are convinced that unless it form the foundation of the forthcoming treaty, enduring peace will never be attained...

During the course of the last three centuries many and various attempts have been made to rid the world of war through arbitration...

The Christ of the Andes, the famous bronze statue erected on the highest pinnacle of the Cordillera between the two countries...

The example of two South American countries—which it has been the pleasure of certain writers to decry as half-civilized and retrograde—has

given a practical example of how to establish peace between two nations on the very verge of war... At that time there was a Dominican bishop seated upon the episcopal throne of the diocese of San Juan...

Both republics at that time had made active preparations for war... The Christ of the Andes is the best proof that there is such a thing as eternal love and earthly peace...

Through the propaganda carried on by the peace-loving bishop and his assistants, the idea and possibility of an amicable settlement of the differences between Chile and Argentina...

Immediately after the signing of the treaty of peace Chile began to convert her arsenals into schools, and to use the millions formerly devoted to preparations for war for the construction of roads, bridges and other monuments of peaceful progress...

The site chosen for "The Christ of the Andes" was the summit of the Pass of Upeallata, between the two peaks of the Andes, Tupanagato and Aconcagua... "This morning we had Mass in the bowels of the mountains...

"IT IS THE MASS THAT MATTERS" After all, as has been said, "it is the Mass" for the Catholic soldier; here is another incident told in the Boston Pilot...

"When Col. Logan arrived in France with the old Ninth Regiment, 80% of whom are Knights of Columbus, he announced that a public Mass would be celebrated in thanksgiving for their safe arrival overseas through an ocean where enemy submarines lurked..."

SUFFERED TERRIBLE AGONY "Fruit-a-lives" Alone Gave Him Quick Relief

Buckingham, Que., May 28, 1915. "For seven years, I suffered terribly from Severe Headaches and Indigestion. I had belching gas from the stomach, and had chronic Constipation. I tried many remedies but nothing did me good. Finally, a friend advised 'Fruit-a-lives'...

salvo of Chilean guns, sealed the kiss of peace which the Archbishop of Buenos Ayres gave to the representatives of the Chilean Church... If the same spirit of Christian understanding had enfolded the potentates of Europe...

"The Christ of the Andes" is the best proof that there is such a thing as eternal love and earthly peace... "What gleams so bright on the mountain-top In the rising and setting sun? What happy sound do the rivers chant about, As down the mountains they run?"

"They are singing, 'The beautiful feet have come Of Him who published peace; Who sayeth to the lands, the good God reigns, And the hell of war shall cease'"

"Nor linger there on the mountain-tops; Come down to the plain, the shore, To the noisy marts, to the plotting kings, Wander the wide earth o'er! Press into the heart of the warring folk, The nations from hate release! Press into our heart, O feet of Christ, And bring the world to Thy peace!"

"IT IS THE MASS THAT MATTERS" After all, as has been said, "it is the Mass" for the Catholic soldier; here is another incident told in the Boston Pilot, of Colonel Logan, of the famous Massachusetts Fighting Ninth Regiment, now the 101st:

"The Colonel received word that the Mass could not be celebrated in the public square, whereupon he ordered the colors of this regiment brought to him and said in reply to the message he received: 'Anywhere this flag is planted is American soil and right here in this public square we will celebrate the Holy Sacrifice of the Mass.'"

GREAT CATHOLIC SCIENTISTS

Despite all that we can write or say in proof of the contrary, there are still some persons who actually believe that the Catholic Church is the enemy of science. Nothing could be further from the truth...

Ampero, electrician, physicist, mathematician. Babinet, inventor of the Babinet compensator. Becquerel, electrical inventor. Bedford, founder of the University Medical College.

Galvani, whose name is identified with electricity. Galileo, inventor of the telescope. Galvani, inventor of the electrical whirl.

Galvani, first to circumnavigate the world. Galvani, inventor of comparative physiology. Mendel, formulator of laws of heredity.

Morgagni, father of modern pathology. Muller, founder of modern physiology. O'Dwyer, inventor of intubation. Paracelsus, reformer of therapeutics.

Pasteur, founder of physico-chemistry. Schwann, originator of the cell theory. Secchi, inventor, discoverer of great physical laws.

Senfelder, inventor of lithography. Vernier, a name familiar in mathematics. Voita, whose name expresses an electrical unit.

"Woman Hath Her Reasons, Which Reason Cannot Know"



Ask a woman why she prefers Lipton's Tea, and the probability is she will answer "because" and let it go at that. There are, however, cogent reasons for this preference. The first is that Lipton's is the only Tea sold in Canada the quality and flavor of which is guaranteed.

LIPTON'S TEA PLANTER, CEYLON THE UNIVERSAL TEA 300 CUPS TO THE POUND SOLD EVERYWHERE

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

ELECTRICAL ORGAN-BLOWING "ORGOBLO" Leonard Downey Phones 2445 & 1891 LONDON, ONT.

CAREFULLY SEALED IN GERM PROOF TUBES PURITY OATS BRINGS TO YOUR TABLE THE DELICIOUS NUT LIKE FLAVOUR OF THE FAMOUS ALBERTA OATS MANUFACTURED BY Western Canada Flour Mills Co. Limited

SAVE SUGAR By Using CROWN BRAND CORN SYRUP for all Sweetening THE CANADA STARCH CO., LIMITED, MONTREAL, CARDINAL, FORT WILLIAM.

CHATS WITH YOUNG MEN

A WORD AND A SMILE
Don't hurry through life with a frown on your face...

There are others with burdens as heavy as yours, Hearts weary with aching and pain...

Don't feel that misfortune has singled you out And made you her own special prey...

There is sunshine for all in this workaday world, But you'll have to go after your share...

And if you have sunshine and love in your home, If pleasure and plenty abound, Don't hoard up your store, you'll enjoy it the more...

For the light of your smile can be seen from afar And heaven records its full worth: Though you whisper your word, yet its echo is heard...

PUT IT IN YOUR HAT
When some chaps are sitting around assuming to tell every one what they know...

An army corps is 60,000 men. An infantry division is 19,000 men. An infantry brigade is 7,000 men. A regiment of infantry is 3,000 men.

A battalion is 1,000 men. A company is 250 men. A platoon is 60 men. A corporal's squad is 11 men.

A firing squad is 20 men. A field battery has 195 men. A supply train has 288 men. A machine gun battalion has 296 men.

An ambulance company has 66 men. A field hospital has 55 men. A medicine attachment has 13 men.

A major general heads the field army and also each army corps. A brigadier general heads each infantry brigade.

A colonel heads each regiment. A lieutenant colonel is next in rank below a colonel. A major heads a battalion.

A captain heads a company. A lieutenant heads a platoon. A sergeant is next below a lieutenant. A corporal is a squad officer.

THE MAN OF ABILITY
Charles P. Steinmetz, the \$100,000 a year consulting engineer of the General Electric Company...

There is another fact that ought to be brought out in this connection: The big difference between human beings do not lie in ability and intelligence...

On no other theory can you explain the sudden rise of the "ordinary man." Yet we see it all the time. Look around your neighborhood and you will find plenty of cases.

"Ordinary man" who begins to rise at unprecedented speed does so because he suddenly gets a vision, develops a desire, sees a goal. Having done this, he begins to travel at a pace which he has never shown before.

Strange forces give men purpose and jar them into action. Love, pride, sorrow, fear—all sorts of hidden feelings are responsible for the shaking of men out of ruts and into fields of undreamed achievement.

Most men have perfectly good boilers in them, and fine equipment. But so many never get up steam and go anywhere! They don't want to go anywhere. They just stand still—waiting for a call from within to "get a move on."

SUCCESS

A great many boys and men are often heard to say: "I would certainly do this and that and the other thing—if I only had the money."

Do not imagine that if you have money you are going to do anything great for mankind, if you did not do it before. And so, if you cherish a dream of becoming rich and building a hospital for the poor...

The Christ-Child lived a poor life: He had nowhere to lay His head, and too, Christ laid down poverty as a condition for following Him closely.

All of the saints, especially those founders of religious orders, that have done so much to alleviate the sufferings of mankind, recognized that all good things are born in poverty.

The great masters of the ages, had they not felt the bitter stings of poverty, would never have produced the great poems, the wonderful dramas and beautiful operas they have left to the world.

And so, dear boys, do not make up your minds that you are going to grow up and be rich. Make up your mind that you are going to grow up and give God and your fellowmen the best that is in you.

OUR BOYS AND GIRLS
SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK
JUNE 25.—ST. WILLIAM
St. William, having lost his father and mother in his infancy...

These two Saints were both officers in the army under Julian the Apostate, and received the crown of martyrdom, probably in 302. They glorified God by a double victory...

JUNE 26.—ST. JOHN AND PAUL
These two Saints were both officers in the army under Julian the Apostate, and received the crown of martyrdom, probably in 302.

JUNE 27.—ST. LADISLAV, KING
Ladislav the First, son of Bela, King of Hungary, was born in 1041. By the pertinacious importunity of the people he was compelled to march against his own inclination...

JUNE 28.—ST. IRENAEUS, BISHOP, MARTYR
This Saint was born about the year 120. He was a Grecian, probably a native of Lesser Asia.

JUNE 29.—ST. PETER, APOSTLE
Peter was of Bethsaida, in Galilee, and as he was fishing on the lake was called by Our Lord to be one of His apostles.

share in his actions or time, because his moments were consecrated to the exercises of religion and the duties of his station...

He was preparing to command, as general-in-chief, the great expedition of the Christians against the Saracens for the discovery of the Holy Land, when God called him to Himself, on the 30th of July, 1095.

He was a Grecian, probably a native of Lesser Asia. His parents, who were Christians, placed him under the care of the great St. Polycarp, Bishop of Smyrna.

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lived and labored with no thought but the thought of Christ crucified, no desire but to spend and be spent for Him.

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who wear a four-leaf clover in their watch-chain, have a horse-shoe fastened over the door, never sit down at table if only twelve others are present...

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