

Agent General in London. He also is a teetotaler; it was, in short, a very dry crowd. And here again I may interject another somewhat irrelevant observation as a symbol of the changes brought about by the war. I was present at a lunch given to the Russian journalists. What-ever were the faults of the Russian in the past, he could always be relied upon to take his whack and to compete successfully with a man of any other nationality in carrying his liquor. But to my surprise every Russian journalist steadily refused to touch anything but mineral water; it brought home to one the gigantic revolution which the war and the prohibition of vodka has made in the habits of all the Russian people.

Mr. Bonar Law never puts a sentence on paper, however serious be the occasion on which he has to speak, and thus at a certain moment at the luncheon I could see him retire into himself and begin to fashion in his inner mind what he was going to say. I have often told how he sits down in an arm chair when he has a big speech to deliver; remains seated for a couple of hours; and then gets up with his speech ready, but with his body and mind as worn out as if he had been writing for the two hours. When he does speak, with such preparation, he speaks remarkably well. He has the gift of words beyond all doubt, and especially when words of tact are required. This is one of the reasons why he succeeded so remarkably well when Mr. Asquith, with great Parliamentary adroitness, appointed him as the chief spokesman of the Government Conscript Bill. This is the reason also why he has advanced so rapidly in Parliamentary favour since he became a member of the present Government. His speech at the lunch was quite excellent: saying the right word, and saying no more, and pleasing everybody.

The figure, however, which was more interesting to me than even that of Mr. Bonar Law—largely because it was quite unfamiliar to me—was that of Mr. Hughes. Sitting opposite to him, I was startled by both the smallness of his stature and the apparent fragility of his frame. He seemed just a little man whose head scarcely came above the table, and who was a bundle of tremulous nerves. He felt himself, he said, as if he were going to be hanged. His secretary placed before him a large bundle of manuscript, and I saw him laboriously going through this, with every appearance of anxiety, making a correction here and a correction there. With such preparations it seemed more than probable that we should have from him a halting, a discursive and a ragged speech. Mr. Hughes, as everybody knows, is Welsh, and looks typically Welsh. He has the dark complexion, the dark and brilliant eyes of his countrymen. In some respects he reminds one a little of his illustrious countryman, Mr. Lloyd George, except that there can be no true comparison between the joyous look of Mr. Lloyd George's sparkling eyes and the wondering and anxious expression of Mr. Hughes. I may confess that I was almost as nervous as Mr. Hughes, for I did not know how he was going to solve the problem of being effective and fluent and at the same time of sticking to his terrible manuscript.

What happened was quite the contrary of everything I expected. He never looked at the manuscript for a moment; it might just as well not have existed, but in a tide of eloquence, with an occasional pause, he burst upon the whole audience with a crash. A few moments after he had risen; he was master of them all; and they listened astounded and spellbound. I was particularly struck with the beauty and distinction of the language; it was evidently the language of an educated and well-read man. Now and then it had an ironical touch which reminded me of Henry James. But the most astonishing thing was that this frail, pale-faced, anxious little man appeared to be a soul on fire. There was inflexible resolution, fiery oratory in every word, and especially when he got on the now popular topic of the unscrupulousness and relentlessness, as well as almost diabolical skill, with which the Germans had spread their tentacles of trade all over the world. This was followed of course by a revelation of the drastic and prompt measures by which Mr. Hughes and the Australian Parliament had confronted this octopus and strangled it.

I will say little of the substance of the speech of Mr. Hughes; I was more concerned with the form and the manner. He seems to me to belong to the school which exists in Labor ranks alone in Australia, the one which would set up a whole Tariff system in the British Empire against all German goods—a scheme which I may say at once will meet with the most vigorous resistance from most of the great business men and all the Free Traders of Great Britain. Let that pass for the moment; the great thing was that we had here from Australia a man with a fiery soul, a resolute purpose and a really remarkable gift of speech.

It was the first time I had seen Mr. Hughes; but I have been hearing all about him lately. This is one of the most remarkable careers in the British Empire. He began life as a schoolmaster and a student, but England offered him little prospects, so he emigrated to Australia. There he found his knowledge and love of literature of little use to him, and he

had to adopt manual labour. He has not yet told the whole strange story of his life, but when he does tell it it will be found that he had to descend to the very abysses of poverty, to try his frail and unskilled hands on all kinds of jobs. But amid it all he was a born agitator and politician. He got into touch with labour organizations; with a natural power of command, strange in one of small stature and delicate physique, he became almost a despot in all the rude ranks of labour. In the end he became a member of Parliament, and is now Prime Minister. He has already become a popular and powerful figure in Great Britain; he is overrun with invitations to go here, there and everywhere; has been to a Cabinet Council; was made a Privy Councillor almost on landing, and undoubtedly will have a good deal to say on the question of Imperial reorganization, which is one of the most certain and desirable results of this war. When Imperial Federation comes to be considered—and it is coming with every hour—his voice will have a large part in the shaping of the future constitution of the British Empire.

Strange is it not, that a little delicate Welshman who had to work at every trade, to sweat and suffer and hunger, should be thrown up by this revolution of the great war into a position of such prominence and power.

## CATHOLICITY STANDS FORTH A WORLD CHURCH

### WHILE PROTESTANTISM IS A SET OF NATIONAL CHURCHES

SAYS A CALVINIST ORGAN

An occasional contributor from the Netherlands sends us the following remarks of a Dutch journal, the *Heraut* (Herald) an organ of the Reformed or Calvinistic Church of that country. It is the confession of Protestant mutual and inner and outer antagonism in the great war now raging, contrasted with Catholic unity.

"The Roman Church as she exists in the different countries now at war," says the *Heraut*, "exhibits among her members as wide a divergence of feeling about the causes and events of the conflict as is possible. The French clergy are for the Entente powers, ardently and unanimously, and frankly express their feelings, whilst the German Catholic clergy are equally strong and unanimous in their loyalty to the German cause, and equally outspoken. But the Roman Church as a Church is out of and above the controversy which divides the feelings and inspires the warlike polemics of her members. Whatsoever represents the great unity of Catholicity, whether in the Papacy or in the Roman Episcopate of all nations, is in spirit and utterance aloof from this divergence of personal views."

"As a World Church she stands above it all, and holds her members firmly united. She is spiritual enough to lift all her members out of even this worst of temporal antagonisms; her unity has not suffered any lesion. The Pope speaks words of peace to all nations, and not a few observers look to him to be the final mediator of peace."

"It does not help us Protestants," continues this journal, "to belittle the significance of so mighty a fact—the existence of a Church which, whilst the war has broken asunder all ties of social life, as well as those of science and arts, the Roman Church, and she alone, has preserved her international unity absolutely intact; she has thus given a brilliant proof of the solidity of her organic life. In contrast consider how Socialism, one of whose essential dogmas is the international solidarity of the world's toilers, has been shattered to pieces by the war, whilst not a stone of the Roman world-arch has been in the least degree loosened. On the bitterest battlefields Catholics of the warring races have mutually welcomed one another in imparting and bestowing the comforts of their common faith; whether wounded or not they felt not the least survival of warlike passion in presence of their Church's call for mutual charity. Consider, too, that the Pope was able to assemble the Cardinals of the various warring nations around his throne, in the very capital of one of the belligerent nations, to hold conference with him upon the prospects of peace."

"In presence of this spectacle we Protestants can show very little of this spirit of human brotherhood. All spiritual bonds between the great Protestant Churches have been cut asunder; the communion of saints and believers has vanished from among them. Christian love has given away before bitter racial hatred. Instead of the universal prayer of all Catholics everywhere for peace from German Protestant pulpits resounds the loud cry: 'Gott strafe England!' English Protestant preachers have cried out the extermination of Germans like vermin. When a solitary peer in England pleaded for the ending of this awful bloodshed and in consequence was reviled and condemned, the entire Church of England clergy was mute, not one of the bishops gave him adhesion. How much higher stands the Episcopate of the Roman Church in France; for when the French government would

imprison a curé for preaching the gospel doctrine of peace, the Bishops everywhere in France boldly declared that they approved that priest's stand. Not any synod of Protestantism anywhere has uttered a longing cry for peace; only the Pope and his Cardinals have done that, voicing the authority of the Church of Rome and of its entire clergy and people."

"The outcome of it all is," continues the *Heraut*, "the manifest fact, that Catholicity stands forth a World-Church, and Protestantism is characteristically a set of national Churches. Christ established in opposition to the national Church of Israel, a Catholic, that is to say a universal Church, taking into unity the whole world. He sends His Apostles to preach His gospel to all nations and to enroll them all as His disciples; the Apostles therefore affirm emphatically and constantly that in Christ there is no longer Jew nor Greek, Scythian nor Barbarian; and as a matter of fact the Roman See exhibits that Church to-day above all national differences—not a grouping of racial Churches but one vast World-Church. Protestantism at its very beginning made the awful blunder of reducing the one World Church into many national Churches, standing apart from one another and with no bond of union among them, each having its inalienable national character, each wedding itself solubly to a racial State."

"The Lutheran Church became German, bone and marrow, or Scandinavian to the core. The Anglican Church went so far as to accept the English king as its supreme head in all things, whether temporal or spiritual, and has ever been ruled by act of Parliament."

"The only Protestant leader who saw the peril of all this was John Calvin, who advocated Protestant unity by means of a general synod of all Protestant Churches. But his voice in this matter was that of one preaching to the sands of the desert. His book on the Harmony of Profession was futile. In our own Netherlands, the Synod of Dordrecht made another appeal for such unification—equally vain. All the Reformed Churches in every country in the world are separatist to the bone."

—The Missionary.

## HIS NAME IS "PAT"

DUKE OF CONNAUGHT TELLS MONTREAL IRISH RANGERS HE, TOO, IS IRISH Canadian Press Despatch

Montreal, April 5.—The Duke of Connaught today inspected the 119th Irish Rangers, commanded by Lieut. Col. H. J. Trihey, and incidentally remarked that he himself was Irish, one of his names being Patrick. The Irish battalion is only two weeks old, and is 250 strong. The duke also inspected the 51st (Edmonton) Battalion.

## GEORGE BERNARD SHAW

One need never have been in Ireland to know with a priori certainty that Mr. Shaw's characterization of Ireland is untrue and unjust. There is much, I suppose, that is sordid and cheap in Ireland. Centuries of oppression in the most crushing of forms that deprive a man of the right to education and to a voice in the disposal of his own home and hearth, does not make men delicate or overnice in their social habits.

Yet granting all the ignorance and superstition and greedy craft that Mr. Shaw's picture of Ireland presents—as I emphatically do not—Mr. Shaw's picture is still false and misleading. For the very voices of Ireland are, in a sense, wounds of honor. Had Ireland thrown away loyalty to her Faith, the fine breeding and delicate manners and breadth of view could all have been hers in a preëminent degree. For no land so quickly assimilated culture as early Christian Ireland. But loyalty is part of the old morality which Mr. Shaw despises, and the Faith of Ireland Mr. Shaw does not even faintly comprehend. So when he pictures the qualities of Ireland, based on the qualities of Ireland, base though they may be, he is painting a false picture if he forgets for a moment the loyalty to principle that is the chief characteristic of the race, and the grasp on the supernatural that made Ireland despise the proffered gifts of kings. And that is precisely what makes Mr. Shaw's picture of Ireland untrue. Brilliant, versatile, he has grown up with a strongly developed aesthetic nature, devoid of any intellectual or moral principles that would stand a year's hard use. He learned early in youth to judge between good music and bad, but he cannot to this day give a rational reason to distinguish a good act from an evil one. He is as familiar with the canons of perspective and values as he is ignorant of the canons that distinguish a mere convention from a law of God and nature.

Tolstoy is dead; Ibsen is dying, for the artistry of their works is founded on untruth. George Bernard Shaw to-day occupies the place they filled yesterday and the day before; but even in his lifetime his doom is fixed. When the glamor of novelty has completely worn off, his works, standing at the bar at which all literature is tested and tried, will be found devoid of that first of all necessary qualities, truth. And in that day, Bernard Shaw too, will die.—Daniel A. Lord, S. J., in the April Catholic World.

## SOME RECENT CONVERTS

H. R. H. Prince Maximilian Frederick Wilhelm of Hesse, son of Prince Frederick Charles of Hesse, and his wife, the Princess Margaret of Prussia, daughter of the late Emperor Frederick of Germany, who married a daughter of Queen Victoria. Prince Maximilian is therefore a nephew of the German Kaiser and of the Landgrave of Hesse. His grandmother, the Dowager Landgravine of Hesse, born Princess Anne of Prussia, became a Catholic in 1901.

David Devant, the celebrated British illusionist. Lieutenant Edward Hicks, of the British Army; son of the Lord Bishop of Lincoln.

Miss Clara Agnes Eddy, Denver. She belongs to a family prominent in the social and financial history of Denver. She was graduated from the Miss Wolcott school and from a fashionable finishing school in New York.

D. R. Musselman, founder and president of the Musselman Tobacco Works, Louisville, Ky.; received a few weeks before his death.

Hiram E. Lemmon, a pioneer in the development of Rockaway Beach, N. Y., and proprietor of the Clarendon Hotel there.

Mr. and Mrs. George Fazakerley, Memphis.

Sister Katherine, the well-known Anglican nun, who has worked many years among the poor of Birmingham, England, and latterly has been Superior of Badsay and St. Christopher's, Pershore, has been received into the Church by Father O'Hagan, and is now a humble postulant at the Convent of Mercy, Camp Hill, which is doing such excellent work for education in Birmingham.

Rev. R. F. Sheppey-Greene, late of St. Thomas's, Clapton, England, and now second lieutenant in the Army Service Corps, has been received into the Church by Msgr. Scott.

Mrs. Mary Elizabeth Lowe, Brookline, Mass., was married to Judge Michael F. Sando, of Scanton, Pa., the other day. Mrs. Sando is a brilliant and gifted woman and by birth and her previous marriage is connected with distinguished and prominent families in New England. Wilbur W. Lang, of the Ayres Hotel, Denver.

Mrs. Edward Hardesty, nee Du Roshia, a recent bride, was received at St. Leo's Church, Denver, recently. Father O'Ryan is now instructing her brother, Fred Du Roshia, and expects to receive him into the Church soon.

The late Henry W. Vigar, well-known merchant of Las Animas, Colo.

Miss Irene West, the movie actress. Mr. Lew Briggs, Memphis, Tenn. Cardinal Gibbons, on January 30th, confirmed in Holy Trinity Church, Georgetown, D. C., 40 adult converts.

Msgr. Russell, rector of St. Patrick's Church, Washington, D. C., announces that last year at his church 37 adult converts were received. This number showed an increase of 8 converts over the number of the preceding year, and that year an increase of 8 over 1913. Since the organization of the League of the Good Shepherd, by Msgr. Russell, five years ago, there have been received at St. Patrick's 350 converts.

Rev. John B. Hewitt, of Flint, Mich., received 86 converts in 1914, nearly all of whom were young men. Last year the priest received 61 adult converts, many of whom had formerly supported the Menace.

Fifty-five converts were received last year in the Cathedral of Detroit.—Scannell O'Neill.

## EACH LATIN CONVERT COSTS \$1.316

In a recent issue of the Living Church, a weekly of the High Church party issued at Milwaukee, Wis., there is a letter from Rev. Bernard I. Bell, of Fond-du-Lac, Wis., headed, "How many converts for your money?" It is prompted by the recent Protestant Congress on Christian Work in Latin America. This Panama matter has set a number of people thinking about the missions already supported by our communion in the continent of the south," writes Dean Bell. "The main good result of this controversy is that it has set many a hard-hearted layman and a godly number of clergy to investigating what the Board of Missions gets for its money."

"The missions in Latin America apparently cost in the neighborhood of \$250,000 a year, or about one-fifth of all the money contributed for all missions each year. That is quite a generous proportion, and we have every right to ask what results are being accomplished by spending it thus."

"One is somewhat astonished to find that there are only 8,828 communicants of the Episcopal Church in all Latin America. That means we are spending \$28 a year for every communicant we have down here. But in the Diocese of the Fond du Lac, Wis., just for example, the church spends about \$1.40 for each communicant we have. We spend, therefore, for church extension, on this basis of computation, twenty times as much in Latin America as we do in Northern Wisconsin."

"But surely there must have been much growth in Latin America to compensate for this expenditure."

Yes, in five years, from 1910 to 1915, we gained in all the jurisdictions put together 720 communicants, a gain of 9%. Say that we spent a \$1,000,000 in those five years. That would mean that each new communicant cost the general church about \$1,316. Think of that!

"My parish contributes about \$400 to general missions. In a little more than three years our contributions would convert one Latin-American. In those same five years, despite the continual hyping of our population, the diocese of Fond du Lac has gained for the church 460 communicants (also a gain of 9%), at a cost to the general church of about \$20,000. Up here it has cost about \$43 for each communicant gained."

"It makes the people wonder just a little if the Lord would not have been just as pleased to have had 30 Wisconsinians converted for \$1,316 as He has been with one Latin-American at the same price."

"Of course there are many who will retort that Fond du Lac is, or ought to be, a self-supporting diocese, while Latin America is a mission field. Such people know nothing of the history of Northern Wisconsin, where it is estimated that 60% of the population are immigrants or children of immigrants—and of immigrants almost none of whom are of English speech."

"As a plain matter of business, entirely apart from ecclesiastical bias, isn't it an insane policy to deny Wisconsin and Illinois and many other States money to meet the crying demands for church extension, and spend one's money instead where there is so little demand that it costs \$1,316 to make one convert?"—Our Sunday Visitor.

## GOOD FRIDAY

O Heart of Three—in the evening, You rested the thorn-crowned head; He leaned on you in His sorrow, And rested on you when He died.

Al! Holy Three—in the evening He gave you His richest dowry; He met you afar on Calvary, And made you "His own last hour."

O Brow of Three—in the evening, Thou weardest a crimson crown; Thou art Priest of the hours forever, And thy voice, as thou goest down.

The cycles of time, still murmurs The story of love each day: "I held in death the Eternal, In the long and the far-away."

O Heart of Three—in the evening, Mine beats with thine to-day; Thou tellest the olden story, I kneel—and I weep and pray.

—ABRAM J. RYAN.

## THE CATHOLIC CHURCH

### AS JUDGED BY NON-CATHOLICS

Some of the most convincing testimony regarding the rightful claims of the Catholic Church comes from those who look upon her from the outside; and these testimonials are frequently of great value in satisfying the inquiries of non-Catholics who are beginning to consider those claims. We could cite the names of converts whose minds were left untouched by Catholic missionaries, but who were fully persuaded by the witness of impartial non-Catholic observers that the Holy Scriptures and tradition and history gave clear and indisputable evidence that Christ founded only one Church in the world, and that was the one Roman, Catholic and Apostolic Church. Here is a secular paper bearing the name of Everything, published in Greensboro, N. C., telling us in one of its issues of last December:

"The Catholic Church is one of the biggest institutions in this world, and it is going to grow as the years come and pass. There are men who have assailed it only to put money in their own coffers—unprincipled and conscienceless rascals—who should serve long terms—while there are others who 'go after it' because they fear ill results."

"But with all the abuse and all the slander the Catholic Church does great good. It attends to its own business—reports to the contrary, notwithstanding—and it is one organization well worth while."

"If it grows and prospers and leaves other religious organizations behind, it is because it has the 'punch,' because it has system, because it means business and does business. We have always found much good—great good in the Catholic Church, and some of our best and most appreciated friends belong to it."

"Our idea is to let all churches have their way and sway. There is no organization that teaches the Word of God but that will do some good in this fallen world. When men see God they are better men. And no man can see Him unless he hears about Him and learn to look for Him."

And here is a testimony from a different source—an Episcopalian pamphlet—which utters a whole lot of truth within a few lines, when it makes a plea for the erection of a group of buildings for a Divinity school of the Episcopal diocese of Pennsylvania, in Philadelphia. After giving a description of the different edifices required, with some other details, the following statement is made, in most of which Catholics will acquiesce:

"As to theological learning, it is held by the committee that the Church of England is and always has been wiser in this respect than we. It has bred its teachers and scholars. In these later days it continues to

train men of profound learning. We ought to take a lesson from the Church of Rome no less than from the Church of England. It is probably true that the average Roman priest is even less of a scholar and a thinker than the average priest with us; but he does not need to be other and more than he is. By a practical training greatly more protracted and more detailed than anything we can boast, he is schooled and drilled to the highest efficiency as a captain in the ranks. The field officers in that religious body, the men who are to be its specialists as preachers, as organizers and as educators, are prepared in very different schools and are trained by a singularly laborious, wise and exacting course for the posts or leadership for which their native gifts fit them. In all this we are centuries behind the Church of Rome. And if there is anything in the cry that alarms us now and again, that the Church of Rome is threatening to capture the first place in influence in our land, it is chiefly due to the admirable skill and wisdom which she shows in picking and preparing men for leadership in her ministry. Without being alarmists, we might well borrow a leaf from this book."

Such statements as these are eye-openers to men of serious reflection and inquiry, and they will often prove of greater convictive power than will a dozen heated controversies on the subject of religion. The rosy dawn of truth appears in the eastern sky, and it will not be many years before its effulgence covers the meridian and western heavens. We can afford to be patient.—The Missionary.

## NEW HONORS FOR CARDINAL FALCONIO

The many friends of His Eminence Cardinal Falconio will be pleased to hear of his appointment as Prefect of the Congregation of Religious in succession to Cardinal Serafini, who has been transferred to the Prefecture of the Congregation of Propaganda. Cardinal Falconio, himself a member of the order of Friars Minor is well qualified by training and experience to direct the affairs of such an important Congregation. During his residence as Apostolic Delegate in Canada and in the United States he gained an intimate knowledge of English-speaking peoples and of conditions in the "new world" which will be of great service to him in his new office. The new office of Cardinal Serafini is of great importance, for the Sacred Congregation of Propaganda is the department of the pontifical administration charged with the spread of the faith and of the regulation of ecclesiastical affairs in distinctly non-Catholic countries—America.

## TWO CATHEDRALS FOR NEW ARCHDIOCESE

Catholic Press Association

London, Mar. 21.—The new Archdiocese of Cardiff has received a high honor and remarkable privilege from the Vatican. By a special rescript of the Holy See, it will possess two cathedrals. One is the beautiful Benedictine Church at Belmont, Hereford, which was largely used by the late Bishop Hedley; and the other will be the Church of St. David, Cardiff.



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