

CARDINAL MERCIER HAS DOUBTS AS TO GERMAN TRANSFORMATION

London, April 17.—Cardinal Mercier, who has retired from the public eye since the armistice—thanks to his own modesty and the desire of a certain Free-Masonic element to ignore him—has just given an interview to a Catholic journal of the Allies. The Great Figure of the War, the Archbishop of Malines, who is the only great man of his country during the war who has not been honored with the title of Minister of State for his eminent services during the occupation, is missed by those who know what Belgium owes to him; and his detractors endeavor in vain to raise a wind of ill feeling against him by declaring he worked not for his country but for the Church only.

The Cardinal told the Catholic journalist that he was skeptical on the transformation of the German mentality. He said, "I will help to change it, but a certain force is necessary before they cease to be the men they have shown themselves in Belgium. They must pass through a period of re-education, which will refashion them, or they will never be a free people. By a free people," he said, "I mean one, which is capable of understanding the nobleness of moral values."

A PERSONAL EXPERIENCE

The Cardinal then described one of his own experiences of the occupation, apropos of that remark of moral values.

"It was at the time, when the German governor was convinced that I meditated leaving my house to take the lead in the popular revolt," said His Eminence. "I consented to promise that I would abstain from going out for any cause whatsoever. The following day an officer brought me a letter from the governor. The officer was accompanied by an automobile full of soldiers, which entered the courtyard of the archiepiscopal palace. A moment after, having need to pass into the opposite wing of my palace to get a document, I descended and was about to cross the courtyard. Suddenly the officer, who accompanied me, turned his revolver upon me, while the soldiers in the courtyard leveled their firearms at me. I was evidently convinced that I was about to try to escape. I took no notice of the soldiers but I could not help saying to the officer: I pity you that you have done this. You will never understand that the word of a man of honor is a surer guarantee than the bullets of your revolver."

ENDURING SOUVENIR

The Cardinal added that that glimpse into the mentality of the Germans had left an enduring souvenir upon his mind.

The Cardinal has been invited by the Minister for Economic Affairs to assist in April at the solemn session, organized at the Palais d'Égremont for the benefit of the works for child hood, a ceremony at which the King and Queen will also assist.

On Tuesday of this week the Archbishop of Malines went to Zebrugg, where he was the guest of Admiral Keyes on the flagship Terzaguet, the admiral himself explaining to the Cardinal the phases of the famous attack by British sailors. His Eminence afterwards visited the battlefields of the Year.

CHAPLAINS AND RETURNING SOLDIERS

The United States from the very beginning of our entrance into the War recognized the importance of chaplains as a part of the military organization. Every effort was made to satisfy the wishes of every shade of religious belief, and every facility accorded the ministers of religion to exercise their duties in the field. In the camps at home and abroad, and in the fighting lines, chaplains were treated with a broad spirit and with large courtesy. So, too, on the return of the soldiers the same generous recognition, with characteristic American fairness, has been extended to those whose insignia of office is the Cross. An instance of this, selected out of many, will serve as an illustration.

One of the striking features of the celebration of welcome accorded to the Yankee Division on its return to Boston was the guard of honor which accompanied the service flag with its glorious record of heroic duty heroically performed. Two thousand gold stars were blazoned on its field of white. It was heavy toll to pay for the saving of the world, and New England has reason to be proud that in this as in former instances it has been generous, even prodigal, in giving its best blood to the cause of freedom. At the head of the procession rode that gallant soldier, Major General Clarence E. Edwards, a man dear to the heart of New England even before he went to France, not merely because he is the highest type of a gentleman soldier, but also because like the man he is, he shared every danger with his men, and in the trenches no less than in the camp, was not their commander only but their comrade and their friend.

It was characteristic of Major-General Edwards, as an American and a soldier, that he should have placed two chaplains among the guard of honor of the service flag. He knew he could not better consult the

wishes of those who have died for their country than to have a chaplain in attendance on the flag. For him the chaplain is the link between the soldier, whether dead or alive, and God. The officer is responsible for the lives of his men; the chaplain for their souls. The army wishes the soldiers to do their duty, and to die if need be, as men; the chaplains work to help them to fight, and should the extreme sacrifice be demanded, to lay down their lives as Christians. Since the Yankee Division, which fought and died with such heroic generosity, was composed so largely of Catholics, and since the chaplains had so large a share in the creating and sustaining their unshaken morale, it was wise and fitting that a chaplain, a priest, should have had an honored place in the guard of honor to their heroic living and dead.—America.

THE MOTHER CHOOSES

Upon the death of Sir Mark Sykes, the most promising of British Catholic statesmen, his constituents volunteered to send his widow to represent him in Parliament. It was, indeed, a significant tribute paid to her dead husband, but also, it offered her the enviable opportunity of being the first woman to take a seat in the House of Commons. Lady Sykes, however, declined on the plea that bringing up her children must consume all her energy. That reply proves her a worthy candidate for Parliament, but a far better mother. Of course, it has about it that which will make the feminists fume. But if there should be a wavering woman somewhere, it may encourage her to know that one who has the opportunity to speak either in Parliament or in the home, preferred the home. There are women who could not be trusted with such a choice. What would mothers choose in such a case, who now prefer bridge parties and matinees, though there is none to whom the children can be entrusted in the meantime? There is no intention to deny the right of father and mother to recreation. Little enough of either will the conscientious have. But there is many a mother who should ask herself what her choice would have been in Lady Sykes' place. There is only one possible judgment when unaccompanied children are seen at night tramping the streets and packing the film houses. That judgment convicts fathers and mothers of their first responsibility.—New World.

THE VATICAN

AND THE PAN-CRISTIAN CONGRESS

Some short time ago it was reported in the Arkansas Gazette that the Vatican would not take part in the proposed Pan-Christian Congress. Nor have we any doubt about the authenticity of the report.

To the outsider this stand may seem narrow. And it would be narrow if religion were a matter of private judgment. No man or no set of human reason, and where there is question of solving problems that lie within the scope of reason of mankind is more represented in their solution the more prominent there of success. This is why we hold a philosophy that has been the growth of ages from Aristotle to the present day, each generation of scholars contributing its share towards fathoming the riddles of the universe, more reliable than the philosophic systems spun out of individual minds.

But the Christian religion is primarily based on a divine revelation. It is a gift of God to mankind. And when God speaks it behooves man to listen. The truths of religion must not so much be discovered as accepted. This would be simple enough, you say, if the voice of God spoke unmistakably to each individual. And, no doubt, God could have chosen this way to make known His revelation to mankind.

As a matter of fact, however, He spoke to men through Moses and the prophets and last of all through His Son, our Saviour Jesus Christ. And the latter committed the teaching office to His Church. Having promised His apostles the Holy Spirit who was to remain with them forever to lead them into all truth. He more assured them of His own assistance in the consummation of the world. Comforted by the never-failing presence of the Holy Spirit and supported by the assistance of Him who is the Way, the Truth and the Life, the Church has enjoyed from the beginning an infallible teaching authority in matters pertaining to divine revelation. At any rate this is the position of the Catholic Church. She has always claimed that authority and always fulfilled the responsibility of keeping the deposit of faith intact. No matter what obliquy or ridicule she may have to bear in consequence, she must be faithful to her trust. In other words, the Catholic Church cannot take part in a Pan-Christian Congress without denying her whole history, throwing overboard all her traditions, sacrificing all her principles—in short, ceasing to be the Catholic Church. Those who believe in private judgment in matters of religion may very well meet together and profitably compare their judgments, but those who believe in a faith, unchangeable and unamendable, guaranteed by a divine authority,

cannot allow that faith to become an object of debate. No power on earth or under the earth will ever be able to seduce the Catholic Church from what she considers to be her duty of witnessing to God's revelation.

Nor do we believe that a congress of the other Christian denominations would result in a real union among them. For such a union would suppose a central authority, a kind of pope of Protestantism, and having rejected the historical papacy, they are not likely to succeed with a substitute of their own making. Any attempt in this direction would come to shipwreck at their principle of private judgment.

Still one step towards a union in which even the Catholic Church could join would be possible, viz., the negative union of dropping all bitterness and antagonisms contentions. We all acknowledge that but for a miracle of divine grace it is not possible for all of us to believe alike. Let us then, at least believe in one another's sincerity, which is not only possible but a duty of Christian charity. Thus we may all have a part in showing the way, more or less direct, of salvation to struggling souls—souls that have been redeemed by Jesus Christ, the Saviour of all men.—S. in The Guardian.

VICTORIAN ORDER OF NURSES

The Victorian Order, Toronto branch, has recently opened two new suburban districts and the nurses have been provided with automobiles, with which to make their calls, and it has been found that this in making more visits and covering great distances. We are given to understand that Miss Hall, 281 Sherbourne St., is anxious to add several nursing assistants to her staff.

IRISH BISHOPS SCORE MARTIAL LAW IN LAND

ENGLISH GOVERNMENT SEEMS TO BE GOADING IRISH INTO OPEN VIOLENCE

The Catholic Bishops of Ireland have just issued a statement condemning the institution of martial law in Ireland by the British Government. Bishop Hallinan, of Limerick, in a published protest, which appeared in the British and Irish press, says:

"The Government seems bent on provoking the Irish people into overt acts. Ireland, the most peaceable country in the world, is today the only example before the eyes of the Peace Council of a nation of law-abiding and God-fearing people, being degraded and 'Prussianized' by an alien power. As far as Limerick is concerned, it is the most peaceful county in Ireland."

The executive of Sinn Fein at a meeting at Dublin, issued an appeal to the people not to let any acts of the Government incite them into misguided action, to cling to their policy of passive resistance and in their daily lives to carry out the idea that English government has no place in Ireland and that the Government of the Irish Republic whose claim for recognition is now before the nations, is the only Government to which the Irish people owe allegiance.

The recent strikes in Limerick, Cork and elsewhere are general strikes against martial law and not because of any labor trouble. Mrs. Lillian Scott Troy, of San Francisco, the American woman who was deported to America without any charges being made against her, is understood to have brought down the ire of the Government by getting articles to the American press showing up the true conditions that prevail in Ireland.—Buffo Echo.

CARDINAL OPPOSES PUTTING OF SACRED HEART UPON FLAG

Brussels, April 2, 1919.—Cardinal Mercier's Lenten Pastoral is a call to gratitude to the Sacred Heart which, he says, has so visibly protected Belgium. His Eminence says several have suggested demonstrating this gratitude by placing the emblem of the Sacred Heart on the national flag. To this the Cardinal replies that the flag belongs to all Belgians, and may not be used by one or other to express anything beyond the devotion of all Belgians for their country. Catholics, who are persuaded that Our Blessed Lord and His Immaculate Mother have helped us specially in those dark hours, owe it to God to affirm the faith of their souls, and they can do so by contributing to the completion of the National Basilica of Koekelberg, by consecrating themselves to the Sacred Heart, and by combining the public expression of their patriotism with their religion. To this end the Cardinal exhorts all Catholics to hang on the flag staff, which bears the oriflamme of their country, their own ensign of the Sacred Heart inscribed with their own consecration thereto.

The Cardinal also calls on all to look back and be grateful. He exhorts them to recall the War every year at the evening Angelus of August 2, which was for Belgium a tocsin. He calls on all to recall the brave dead, whose names will be inscribed in every parish, and for whom every year a solemn service will be celebrated in the first fortnight of each November, as the victory will be commemorated every

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