

The Catholic Record

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The high school staff of Peterboro, he has had fifteen years of inspectorial work of an exceptionally arduous and trying character.

behalf of the sufferers and the prisoners. The Church of Rome has a voice, and it can make it heard even amid the storm of war.

well desire that we were not compelled to give full credence to the stories of the atrocious acts which have been committed far from the field of battle.

struction. When this is completed to his satisfaction they are received. Sometimes, because the priest has doubts of their full acceptance of the Church's dogmas, they are not received at all.

the British and French offensive is to be launched. Turkey's concession of territory in Thrace to Bulgaria under the treaty between the two states, which it is believed was signed last Monday, is more important than expected.

see my way clear to accept the money earned under such conditions. I sent the money to Father Caslin, chaplain of Sing Sing, with the request that he distribute it among the prisoners in the death cells.

MR. MICHAEL O'BRIEN'S APPOINTMENT

In appointing Mr. Michael O'Brien of Peterboro as their paid secretary for educational affairs, the Bishops of Ontario have done something decidedly in the interest of the hundred thousand Catholic children of this province.

By virtue of their office it is the right and duty of the Bishops to watch over the educational interests and safeguard the educational rights of the Catholic people.

But this very fact imposes on their Lordships the duty of being thoroughly informed on matters educational. In the appointment of an educational committee composed of the Archbishop of Toronto, and the Bishops of Hamilton, London and Peterboro, with Mr. Michael O'Brien as permanent secretary, the Bishops of Ontario have made very effective provision against acting in any matter without sufficient consideration or adequate information.

Mr. O'Brien has devoted his whole life to educational work. During his life he taught in every grade of school, ending his eminently successful teaching career as a highly esteemed and energetic member of the staff of Peterboro Collegiate Institute.

There is no reason to think that those charged with the administration of the educational affairs of the province do not desire to treat Catholics fairly, but that is a reason the more why there should be a perfect understanding between us.

THAT THEY ALL MAY BE ONE

At no time since the rending of the seamless robe of Christian unity four centuries ago have the evils of sectarianism been so fully realized and so deeply deplored as at present.

The Constructive Quarterly, in whose pages earnest Christians of all denominations meet in frank and serious discussion, furnishes evidence of this aspiration and, it may well be, contributes materially to the desired end.

The Rev. Newman Smyth, in the June number, holds that after the War will come the greatest test and the greatest opportunity of Christian Churches.

"To prepare for this coming day of judgment for organized Christianity, the American Churches can not begin too soon to mobilize their several forces and to make them ready to act as one power.

"For many in the trenches, for others waiting in the homes, the war has put new meaning into life. . . . It is our present disorganized Protestantism prepared, or so much as gathering itself together to make ready, for its full part and effectual working in this coming epoch for Christianity after the war?

Making all allowance for the bias of education and the influence of environment the Catholic reader will ask: Can he not see the strikingly visible unity of the Catholic Church? He does. He cannot see the Church of Christ in all its spiritual beauty and unity as these are apprehended by those who have the great happiness of belonging to the Church which is the mystical Body of Christ; but from the outside he sees Catholic unity as through a glass darkly, while from within, he beholds Protestant division face to face; and he contrasts them thus:

"They can do almost everything else together; but this one thing which the Lord Himself prayed that the disciples might be, they have not become—they have not made their unity so visible that the world, seeing it, may believe in their Christ. This is the plain fact as visible as their Church doors, facing each other, which the world, passing by every Lord's day, sees, and seeing does not believe in their Christ."

Another writer in the same review, William Porcher Du Bose, an Episcopalian Professor of theology in Tennessee, writes of the Church, whether consciously or not, in almost the precise terms of St. Thomas Aquinas.

"It is the Church only that is His true and abiding Body, the real Incarnation—the Fulness of Him that filleth all in all—that which He fills with Himself as the soul or spirit fills the body and makes it all itself. So true is it that the Church is Christ's body and self, and that we are in Him only as we are in it, that we need not hesitate at the extra ecclesiam nulla salus (out of the Church there is no salvation)—if we mean Christian salvation: Christ is the Head of the Church, Himself the Saviour of the Body."

Such evidences of aspiration toward Christian unity are of deep interest and significance. "And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters." May not the spirit of God be even now moving over the dark and troubled waters of Protestantism? Obviously the first prerequisite for the reunion of Christendom is the recognition of the evils of division.

And this condition is beginning to be fulfilled. Not unsympathetic or scornful criticism of the utility of Protestant aspirations and efforts towards unity should be the attitude of Catholics. We who see the beauty of God's House from within, whose inestimable privilege it is to belong to the Church which is the continuation and projection of the Incarnation, should in grateful humility pray that all may recognize and accept Christ's own plan of unity, that there be one Fold and one Shepherd.

AUTHENTIC INFORMATION

We have received from the Belgian Consul-General at Ottawa a copy of the Reports of the Belgian Governmental Commission on the Violation of the Rights of Nations and of the Laws and Customs of War in Belgium.

"These affirmations are made by eminent professors. They are boldly formulated and would be of great authority if the professors had spoken of facts within the range of their knowledge, but these gentlemen have never visited the places nor questioned witnesses."

The volume may be considered by some gruesome and depressing reading. But the whole war is a gruesome and depressing fact. The authentic information contained therein of what have now become irrevocable facts of history may serve a twofold purpose; to deepen our reverent gratitude to martyred Belgium, and to make us more fully realize the meaning and magnitude of the great struggle which we are bound to bring to a successful issue.

A copy of the volume in question will be sent free to any person applying therefor to the Consul-General of Belgium at Ottawa.

A "NEIGHBOURLY" CONVERT

If there is one note more than another that marks off and defines the system of contradictions that is labelled Protestantism it is beautiful comprehensiveness. Believe anything or nothing, and you can still be a "member in good standing." Protestantism has no definite creed. It does not know what it believes or what it denies. This is, to some extent, an explanation of its intense hatred of Catholicism. Catholicism has a certain definite dogmatic system. It knows what it believes, and it makes the acceptance of this belief an essential condition of membership. This, in the minds of the loose theologians of Protestantism, is tyranny. Protestantism does not claim certitude in its teaching. This is what I think, it says, but since I may be wrong you are perfectly free to think as you please. This it calls liberty of conscience.

An incident that was recently reported to us well illustrates this Protestant "comprehensiveness." A person of our acquaintance, a Presbyterian, joined the Anglican Church. He lived in a section that did not possess a church of his own persuasion. A friend expressed his wonder that he should leave the church of his childhood to embrace another belief. "Well, I don't know that I believe in the English Church," he answered, "but I like to be neighbourly."

Contrast this with the method followed in the reception of Protestants into the Catholic Church. We will have nothing to do with "neighbourly" converts. We have the certain teaching of our Church, and the convert-to-be must give proof that he or she accepts that teaching before he or she is admitted into the fold. Converts to Catholicism are real converts. For one reason or another their belief in the form of religion they profess having been shaken, they come to the priest and are placed under a long course of in-

ON THE BATTLE LINE

Transcending all War news of the past week is the deposition of Grand Duke Nicholas from the supreme command of the Russian armies and the assumption of that office by the Czar himself. No satisfactory explanation has been given though various guesses have been hazarded. The Grand Duke has been regarded as a great military genius and his saving of the Russian army seems sufficient ground for ranking him great amongst the greatest generals of the War. Now he is banished to the Caucasus. Does the Czar fear a revolution and has he scouted the omnipotent bureaucracy by placing himself at the head of his discontented people? Has the Grand Duke been a failure in spite of his wonderful reputation? Or has he fallen a victim to the intrigues of discontented and incompetent subordinates resentful of the iron discipline he was reputed to maintain? All remains shrouded in mystery until events prove the exception to the old adage of the unwisdom of swapping horses while crossing a stream.

In Washington the Austrian Ambassador's incredibly impudent assumption of the right to foment strikes in American munition factories and the German Government's repudiation of its own Ambassador's assurances in the matter of the sinking of the Arabic have seriously complicated the relations of the United States with the Teutonic powers. Despatches from Washington report "amazement and intense dissatisfaction" amongst the officials there. This can readily be believed.

It is cold comfort that Col. Repington, the military expert of the London Times, serves out to the Germans on the eve of their winter campaign in Russia. Their armies, he says, will waste rapidly by exposure and disease. Great masses of Cossacks are forming, who, when the snow comes will begin to worry them. In Russia vast hosts of soldiers are preparing to renew the war, and in every allied and neutral country all available factories are working day and night to supply the munitions that Russia needs. The west offers the Germans no better prospect, even were they able to add a million men to the 1,800,000 now on that front. After immense losses, such as they would assuredly suffer, they would be unable to pursue their campaign either east or west with any hope of success. Col. Repington conveys the impression that the invasion of Poland represented Germany's supreme effort, and that failure to destroy the Russian army inevitably brings in its train failure all round.

From Petrograd come statements having, it is believed, official sanction, that the Czar's first orders on assuming command of the army were for a further retirement, because the German centre had pressed beyond the point anticipated when the Russian front was reorganised. This retirement is now being carried out in an orderly way, and apparently without pressure from the enemy. Nothing has come through to show whether the new line will pass to the east or the west of Vilna. Farther north, of course, the Dvina lines will be maintained.

In the Argonne and in the Vosges there have been sanguinary struggles. The Germans in both cases used asphyxiating shells and bombs, and in the Vosges flaming liquids were added. A trench of the first line on the Linge ridge had to be evacuated by the French, but by a counter-attack they won back the lost ground to within 30 feet of their original position. On the ridge of Hartmanns-Weilerkopf the Germans also made a lodgment in the French trenches, but there by a counter-attack all the lost ground was recovered, and the midnight Paris report states that "a new and violent artillery action against Hartmanns-Weilerkopf was completely repulsed." The Crown Prince makes no progress in the Argonne. An attack near St. Hubert yesterday, following upon a bombardment of the French trenches with shells of large calibre, was quickly stopped. It is probable that these vigorous German attacks in the Vosges, in Lorraine and in the Argonne are intended to disclose the French strength on the portions of the front attacked and give some clue to the nature of the concentration that is manifestly in progress at some point behind the Allies' lines. The Germans are attacking in the hope of learning where and when

NEW YORK PRIEST ON PRISON REFORM

Because of his religious work among the prisoners in the Tombs and Sing Sing for many years the Rev. James B. Curry, pastor of St. James' Church in James street, New York City, is one of the best informed men in that city regarding the good and the evil qualities to be found in criminals.

"There is no doubt that some of them do make good if the world gives them the chance," said Father Curry. "But the chief difficulty lies in the attitude of the world toward the man who has been in prison. . . . Speaking of Warden Osborne's theories I think he has the right idea. There is no doubt that there is room for great improvements in the conditions that exist in Sing Sing. There should be no such things as dark cells or anything like that, for it is easy enough to govern the men, provided you understand them and treat them like human beings instead of beasts. Warden Osborne has had sufficient experience and has amply studied the question to understand the best methods for improving the prison."

"Here is a little incident which convinced me that some of Thomas Mott Osborne's ideas which were installed at Auburn prison at his suggestion after he had served a week's sentence there produce some good. . . . A young man whom I was interested in had been arrested for an offence and I used some influence to have the man released, believing that he was a good man at heart and had committed the offence on an impulse. He wished to get married and I loaned him money, I think about \$19, to help pay for furnishing for his home."

"Just when I thought I had this young man on the right path, greatly to my surprise he was again arrested, and it being the second offence, he was sentenced to Sing Sing. I'll admit that I was so disappointed and surprised that I lost interest in his case, and decided to wipe my hands of the affair. Appeals were made to me to help him again, but I turned a deaf ear to all of them. . . . Not long after I had occasion to visit Sing Sing, and while there I was informed that this man, whom we will call James, had committed an assault on another prisoner with an iron bar and for the assault he had been transferred to Auburn prison, where some of Mr. Osborne's suggestions had been put in practical use. Incidentally I wish to tell you that James was good at heart but had a violent temper, which was the cause of the assault on his fellow prisoner."

"Well, I had forgotten all about James when I received a letter one day in which was enclosed the equivalent of the money I had loaned him some months previous. In his letter James stated that he had never intended to cheat me out of the money, but he did not have the opportunity of getting together the sum of \$19 until he reached Auburn. By dint of hard work and economizing on extras, such as tobacco, he had been able to save the amount. Of course this sacrifice on James' part so impressed me that I renewed my interest in him. But I could not

SIDE LIGHTS ON THE GREAT WAR

A young French soldier, writing to an ecclesiastic at home, eloquently voices the appreciation felt at the Front for the priests who are there either as chaplains or soldiers: "They have joined the priest and soldier in the trench, and whatever one may think of it, good has come out of it. What a happiness it is for us when an attack is pending to have someone to whom we can tell our sorrows and beg pardon of our faults. The priest in the trenches is a great blessing. There is not a moment in which he is not encouraging the men and teaching them to love God. . . . The victory towards which we are going will not only be for France; it will be one for God also. And that is why we do not fear to sacrifice ourselves."

Nor is the appreciation above expressed confined to the soldiers. It extends also to the military authorities, as may be seen from the long lists of mentions in dispatches deservedly obtained by chaplains and priest-soldiers. Here is the official mention awarded to Sub-Lieutenant Pierre Marquet, an abt of Neuchâton, who has already won a previous mention and the Cross of the Legion of Honour: "A young officer of remarkable intrepidity and coolness, who after having distinguished himself in the attack on June 17, on that day and the next made a series of most dangerous reconnaissances which enabled the command to fix the attack of June 18 and our troops to find the weak part of the enemy's position, thus assuring the success of the operation. He is adored by his men of the Chasseur, who follow him anywhere."

From the beginning of hostilities he has spent himself body and soul with the most admirable devotedness; he has accompanied his brigade in the Marne, Flanders, Belgium, and Lorraine, constantly assisted the men in their outpost duty and in the trenches. During the fighting on June 20-23, he greatly contributed by his example and spirit in restoring and strengthening the moral of the men, never ceasing, day and night, and under fire, to give encouragement to all, and to the wounded the most devoted care."

Here is a brilliant record for a volunteer chaplain with a brigade of light horse, the Abbt Girardin, who is the curé of Jeanne d'Arc at Lunaville: "From the beginning of hostilities he has spent himself body and soul with the most admirable devotedness; he has accompanied his brigade in the Marne, Flanders, Belgium, and Lorraine, constantly assisted the men in their outpost duty and in the trenches. During the fighting on June 20-23, he greatly contributed by his example and spirit in restoring and strengthening the moral of the men, never ceasing, day and night, and under fire, to give encouragement to all, and to the wounded the most devoted care."

Sergeant the Abbé Régis Chavans, who was a student at the Grand Séminaire of Lyons, of the 5th