

quite unnecessary. But that was not the case. As I have already written, the idea of a joint committee of the two Parliaments originated in the fertile brain of Monsieur Franklin-Bouillon. That remarkable personality whom I have already described to you at length, was especially fitted for the task by the fact that as the son of a French father and a Jersey mother, he speaks English with the same facility as French, and is intimately acquainted with British politics and British personalities. There were some difficulties in the way at first. An essential distinction exists between the functions of the commissions in the French Parliament and the committees in the British. The French commissions have extraordinary powers in some respects, and especially in Foreign Affairs their powers nearly approach those of the Senate of the United States. They have the right to see all despatches, even the most secret; they have the right of summoning before them the Minister of Foreign Affairs, and of putting him if necessary to severe cross-examination. Our committees in the House of Commons have no such powers. The Foreign Office still remains to us an autocracy, though by occasional and very often perfunctory debates in Parliament. One of the many instances of the absurdity of the present arrangements of the Imperial Parliament is that a few months before the war we gave four hours to the discussion of the entire Foreign policy of the British Empire and that we interrupted this discussion, and never renewed it, in order to debate with vehemence the question whether the Water Company in Surrey County should be entitled to draw a certain number of gallons from a small river. We had to state frankly to our French colleagues this essential distinction and the limitation it put upon our powers. The Executive, besides, refused naturally to take any final responsibility for our committee, and at first indeed was rather against the whole idea.

But Franklin-Bouillon is not a man to be denied. He saw Mr. Asquith several times in succession, with the result that he gave the sanction to the formation of the committee and allowed the Whips to enter into consultation with us as to the composition. We then went full steam ahead.

We were lucky enough to obtain the enormous advantage of having Lord Bryce as President of the Commission. Lord Sanderson, an old and respected Foreign Office official, who was for some years the right-hand man of Lord Salisbury, Mr. Stuart Wortley, an old member of the House and an ex-Minister, and myself, were nominated as the Vice-Presidents. Mr. Hodge, the present acting leader of the Labour Party, was elected Treasurer, and Sir Edwin Cornwall, a London Member of Parliament and formerly Chairman of the London County Council, became Secretary.

We then chose members from both the House of Lords and the House of Commons, and among them we were able to enlist some of the most powerful personalities in both Chambers.

Sir Edwin Cornwall, the secretary, has had a very remarkable career. His father was a humble police constable. He himself began life as a little office boy, sweeping the floors and running errands and doing all the other small work of a Coal office when he was quite a lad. In time he started in business for himself, and is now one of the wealthy Coal Merchants of London.

The Irish Party is represented in addition by Mr. John Dillon, with whose personality your readers are so familiar that I need not attempt to add anything to their knowledge, and by Mr. Hugh Law. Mr. Hugh Law is one of the ablest recruits the Irish movement has made in the last twenty years. His Chancellor held the high position of Lord of the Treasury, and it is a curious irony of fate that his father should have been the same man whom I heard more than thirty years ago leading the prosecution against Parnell and his associates for founding the Land League. The son, however, after he left Oxford University, became a strong Nationalist and has been a useful member of our Party ever since. He is an accomplished speaker, a man of letters, and there is for this particular mission that he speaks French like a Frenchman. Ireland has a further representative in Shirley Benn. Shirley Benn is a Unionist in politics and is a colleague of young Asquith in the representation of Plymouth. Though he has thus been opposed to the Irish Nationalist Party, he has been one of its friendly enemies, and did his best in the old times of struggle to find a basis of reconciliation between the two sections of Irish opinion. He is interesting as a type of the Southern as contrasted with the Ulster Unionists. His father was an Anglican Church clergyman in Ireland, but you will judge how broad and generous his spirit was, from a little anecdote told to me by his son. The old minister had a gardener who was a Protestant and a coachman who was a Catholic. He presented the Protestant with a copy of the Protestant bible and the Catholic at the same time with a Douay version, remarking to them with a smile, that though the versions were somewhat different they would find the same Christianity in both. Shirley Benn started work when he was only eighteen and became, before his majority, a member of an important Timber firm in the City of London; then went to Canada, and finally settled down for many years in Mobile, Alabama, where he

married a charming Southern wife. He has taken a large part in debates on commercial subjects and especially on the question of contraband.

We have also Sir James Knoxall, who began life as a school teacher, is now editor of the chief organ of his class; is also an accomplished French scholar, and has written several remarkable novels.

I need not describe the personalities further, though many of them invite comment. Suffice it to say that they represent the cream of the intelligence of both Chambers. France has attached equal importance to the Mission. M. Clemenceau is already President of the Foreign Affairs Commission, a centre in which his tempestuous spirit has found repose in the last few years; he is familiarly called the "Tiger" of French politics. He has been elected Chairman of the French Commission. The Vice-President is Monsieur Leygues, who is the Chairman of the Foreign Affairs committee in the Chamber of Deputies. He has been a prominent figure in French politics for many years and was a Minister some time over. He was one of the fortunate men to whom Chamberlain, the multi-millionaire proprietor of the Magazine du Louvre, left the greater part of his wealth. He is a brilliant orator, and took a large part in giving a splendid welcome to the Irish Mission that went to Paris last May.

Baron d'Estournelles, known for many years before the war as one of the great apostles of the Hague Conference and of universal peace, is also among its members. He is Monsieur Pichon, who after he had been Ambassador for France in many parts of the world, including Peking, where he went through the siege, was afterwards Foreign Secretary, is now the editor of a great daily.

The British Committee has prepared a series of papers mainly concerned with a description of what the British Empire has contributed to the war. There are papers on the Army, on the Navy, on Finance and on the Colonies; and in this survey on ideas will be conveyed of how Great Britain is putting forth gigantic efforts in every direction to help her Allies in defeating the common enemy.

"CHRIST-BEARING Doves"

AN ADDRESS TO THE DUBUQUE AND VISITING COUNCILS OF KNIGHTS OF COLUMBUS

BY ARCHBISHOP KEANE, RETIRED, AT DUBUQUE CATHEDRAL

Sunday, Feb. 20th, was a day long to be remembered by the Dubuque Council of the Knights of Columbus, and visiting knights from other councils in Iowa, that day being the auspicious occasion of their annual initiation. A class of seventy candidates received the three degrees of the order, the degrees being conferred by State Deputy Knight J. H. Crosby of Cedar Rapids.

Mass was said by the Rev. Father J. B. Craney, Chaplain of the Dubuque Council, at 9:30, the Knights attending in body.

The address was delivered by the Most Rev. Archbishop Keane retired, who said:

"In the name of our Blessed Lord and Saviour really here in the Blessed Sacrament I welcome with my whole heart the Knights of Columbus, and congratulate you heartily on the notable addition to your numbers which is the occasion of your present gathering. From my heart I bless you all in the Name of Christ, and His Immaculate Mother to whom you are devoted like the knights of old.

"In studying the history of the ancient Knights we know what it means to be a Knight of Columbus. To you belong all the best glory of the past, all the beauty of the present, and all the brightest hopes of the future. The Knights of Columbus are the legitimate descendants of the Knights of the olden times, under their various names of the Knights of St. John, the Knights of Malta, the Knights Hospitallers, Teutonic Knights and others illustrious in history. The knights came into existence in the most awful period of human history. The Roman Empire, the mightiest in history, for three centuries had used all its might to crush the Church of Christ Jesus; and when persecution was at its worst, Tertullian, early in the third century, could exclaim: 'We are but of yesterday, and already we have filled your cities, towns, islands, your council-halls and camps, the palace, senate, forum; we have left you only the temples.'

"Rome failed to recognize that it was fighting against the Eternal God, and in so doing brought about its own ruin. The barbarian hordes came on it as the Scourge of God, and under their onslaught the mightiest empire of the world crumbled into dust. The Pope stopped their march; the Church of Christ offered the only resistance to these barbarians with her arms extended towards them to bless them, to tame them, to civilize them, to turn them into Christians. Naturally they at first resisted. They would have anything but that; but conquered by the Great God they were civilized and converted and redeemed and built into the Kingdom of Christ on earth. They built up the magnificent age known in history as the Age of Faith. Satan injected into the hearts of men the leaven of evil lust, evil ambition, evil

envy, evil inclinations; and you have only to open your eyes to see the result, a condition over which God and His angels weep. But our Blessed Lord was all this time preparing a remedy for it all. God has given to us not only the consecrated priesthood, but the chivalrous knights of old who were a glory to God and mankind. Thanks be to God we have here in our western world these same knights ready to do the same work in such organizations as the Knights of Columbus, the Catholic Knights of America, and others we need not specify.

"And he whose name you carry bore a name of providential fitness 'Christopher Columbus.' How beautifully symbolic is the name you bear—Knights of Columbus—Knights of the dove—Christian Knights of the Heavenly Dove. 'Christopher' the Christ-bearer and 'Columbus' a 'dove' typifying the Spirit of Love. God had fitted him to discover the New World, where God built up a better civilization and bring back the Spirit of the Age of Faith. Animated by the Spirit of his name you choose in the providence of God to be 'Christopher Columbus' doves bearing Christ, 'Christ bearing doves,' to spread abroad the gifts of the Heavenly Dove, Light and Love."

You are to be Christ's Knights, and like the Knights of old to lay aside the sword of destruction. Times will come that will try men's souls and show the spirit of which they are made, times of battle against the temptations of evil. You have not need of Krupp guns, submarines, or any of the means of destruction that belittles ingenuity has devised for destroying human life. With these things the Knights of Columbus have nothing to do. If our country were ever attacked by venomous foes you would stand up like men to do or die. But God grant that such times and the need of such things may never come. You are 'doves' bearing Christ to go where the need is ever greatest, and the Spirit of Him who would not break the bruised reed, nor quench the smoking flax, and to say in His spirit, 'Come unto Me all ye that labor and are heavy-laden, and I will refresh you, I will give you rest.' Thus through Him you are to become one with Him Who alone can make humanity true and mighty, instead of a wreck over which the angels weep.

"It is largely through the influence of men like you that bigotry is overcome. You are accused of Jesuitical intentions and proposed and declared to be a menace to the country. Your accusers deserve your pity and your prayers; pray for them that their eyes may be opened.

"This is the lesson our Divine Lord would have you take into your hearts to-day, in the renewal of your vows of absolute devotion to Him and to humanity. And taking this lesson into your hearts He will bless you in your work, and you will thus become an honor to your Church, an honor to your country, an honor to your kind, and a blessing to humanity."

LETTER FROM FATHER FRASER

Taichowta, China, Jan. 28, 1916.

Dear Friends,—It was a bitterly cold day last Saturday when I started out on a long journey to Da Zie, just the opposite to my last visit there during the summer in extremely hot weather. During the night the wind howled around our little rented shack which we call a chapel. In the morning we were surprised to find the upper room of the Mass is said, and everything was covered with a layer of ice, even the little altar and candlesticks. What a struggle the faithful had to come from long distances along the slippery paths paved with boulders. Many of them came fasting and I had the consolation of giving Holy Communion to forty during the Mass. A couple of years ago there was hardly a Christian in that district. How we all suffered, priest and people, during that Sunday service! It was the first Mass I ever said in the snow.

I had to break the ice in the crucifix before pouring it into the chalice and I was afraid I would let the Host fall in giving Communion my hands were so numb from the cold. And no wonder. One side of the chapel was all open, having never been completed, and the wind coming through the loose tiles of the roof was piercing. After Mass and breakfast I took a rapid walk through the country to get the blood into circulation. A little boy accompanied me. He showed me his house which had been burned to the ground. He said that after the disaster his mother and grandmother, who are pagans, took shelter in a pagan temple, but he refused to live there as he is a Christian. I thought this quite heroic of the lad. Another little convert has taken him in and allows him to sleep in his bed with him. How like the first ages of the Church! Some months ago there was serious trouble for the community of Da Zie. The pagans tried to force the Christians to adore idols. They said that the plague among the cattle was caused by the Christians not performing superstitious rites. Some of my converts were beaten and died for their lives, others had their crops and belongings robbed. I appealed to the mandarin for protection. He published a proclamation threatening punishment to any who disturbed the Catholics. The persecution ceased immediately, and the offenders are being sought after by the police. The

tables are turned. It is now their turn to flee for their lives and on my visit this time to Da Zie they sent mediators to me to beg me to intercede with the mandarin not to punish them. This would be a fine time to buy a lot and build a decent chapel in this much needed locality. It could be done now without the least danger of trouble arising therefrom. I spoke of it to the congregation. There is a fine lot, they say, nearby, that can be had for a couple of hundred dollars and bricks and timber are cheap. But of course too dear for their purse. They only make a few cents a day even though they work hard from morning till night. Truly half the world does not know how the other half lives. I feel more like giving these people alms than asking them for money. Believe me, they would be one and all on the St. Vincent de Paul's list if they were in Canada.

Yours gratefully,
J. M. FRASER.

A CONTRADICTION

Charlottetown, P. E. I. Guardian: Sir,—Will you be so good as to give publicity to the following letter which I have been instructed to forward to the Orange Sentinel. I am, sir, etc.,

CHARLES LEIGH, Major,
Recruiting Officer.
(Enclosure.)

Sir,—The attention of the Provincial Patriotic Society, the chief recruiting organization of Prince Edward Island, has been drawn to the following passage in an article appearing in your issue of the 10th inst.:

"There are other priests on the Island who will not permit recruiting meetings to be held in buildings which they own or control. You have been instructed to inform you that there is absolutely no ground for this allegation. In no instance has a priest refused the use of a building which he owns or controls. The Catholic priests have worked in absolute harmony with the recruiting committees and officers in this province, and have invariably, when asked, placed a hall at our disposal and have taken an actual part in our recruiting meetings held in their parishes. I am, sir, etc.,

CHARLES LEIGH, Major,
Recruiting Officer.

"CHRISTIAN UNITY"

Writing in The Constructive Quarterly on "Christian Unity," the Rev. Dr. William T. Manning of the Protestant Episcopal Church refutes the claims of those who maintain that only an invisible unity is necessary for the followers of Jesus Christ. That they are the worst enemies of any kind of religious unity is the assertion of Dr. Manning. "It has become evident," he says, "that those who preach a mere invisible unity propagate actual division. . . . Our Lord Himself prayed not only for an inward and spiritual unity which men could not see, but for a unity outwardly and visibly manifest, which should compel their attention, and which should be the proof of His Presence among them. His prayer for His Church was, and still is, 'that they all may be one, even as Thou, Father, art in Me, and I in Thee, that they also may be in Us, that the world may believe that Thou didst send Me.'"

In the same notable article the reverend writer expresses the fervent hope, and gives reasons for the hope that is in him, that the terrible experience through which the world is passing will force home to all the realization of the paramount importance of Christian unity for the peace and salvation of the world; which, being acknowledged, will usher in the day when "there shall be one fold and one shepherd": "As a result of the fearful experience through which the world is passing, men may be more ready to listen to suggestions of this nature. Out of the great struggle may come forces making powerfully for closer union and concordance. With all its horrors, the war seems to be bringing the world into closer relations. It is opening doors, casting down barriers, and drawing the ends of the earth together. On the whole, we may believe that it is making towards world-brotherhood. It has compelled men to see more clearly than ever the weakness and ineffectiveness of a Christianity disunited, and divided against itself. It is suggesting to many the relation of a United Christendom to the hope of a man to see that the only hope of peace for the world is in the religion of Our Lord and Saviour Jesus Christ."

"May not one result of the war," asks Dr. Manning, "be an opportunity without precedent in history for some such effort, some such coming together of Christian forces, as the World Conference movement proposes? And may not all Christians, of whatever name, be rightly asked to pray at their Masses and at their prayer-meetings, for God's guidance and blessing for this effort which has as its only object the drawing into closer contact and understanding of all who believe in and love the Lord Jesus Christ, and the bringing home of that nearer of that unity for which He Himself prayed, and still prays, the need of which was never so tragically manifest as it is now?"

That there is a terrific struggle coming on between men of Dr. Manning's type who believe that Christianity must speak and rule

with the Authority of God, and those who repudiate all creeds and dogmas and authoritative rule, is predicted by the Rev. Father Rickaby, S. J., in his recent book "The Lord My Light." In concluding his chapter on "A Religion Without a Creed," he writes of the inevitable conflict: "I believe it is going to blow hard in the religious world. Not that I actually anticipate imprisonments and martyrdoms; we may not travel farther than confiscations and exile on the road to violence. But I look forward to, indeed we already see on foot, a general revolt of human intellect against all authority claiming to bind it in the name of God. (cf. 2, Thess. ii, 3-8) The sheer paganism of creedless religion inspires our leading newspapers and reviews; it is taught in school and university; it pervades all classes of society."

"On the other hand," continues Father Rickaby, "Christianity is not dead, but has been vanishing. Catholic truth is being uncovered to the public gaze, as on Good Friday the Cross is uncovered and lifted up for all to see. Men are waking from the sleep of invertebrate, inconsistency, easy going toleration and indifference, and are taking sides for one definite creed as taught by Jesus Christ and His Church, or against all creeds whatever. A collision is preparing between these two contradictory tendencies of thought, and the shock when it comes will be tremendous. It will unsettle and overthrow every believer, who does not understand his creed well and cling to it with loving tenacity."

A BIG DIFFERENCE IN RELIGION

Those persons who have had experience in discussing religious questions with the world at large, says the Missionary, soon arrive at a conviction that there is an easy going set of people whose aspirations seldom rise above material; while there are others who pretend to be seekers after truth with such avidity that they like to be known as religious reformers. Beyond the multiplicity of beliefs they assume to have arrived at the one true religion of feeling as opposed to faith. They talk much of "getting back to Christ," of "shaking off dogma, which is always indicative of bigotry," and of hating "fanaticism," a term they apply to the defense one makes of time honored doctrines. Their fundamental principle is that one religion is as good as another. This means, of course, that falsehood is as good as truth. A somewhat intolerant affirmation, the non-Catholic urges. But truth is always intolerant of error. It is, in a sense, unyielding in character. Let us readers consult St. Paul regarding the armor the Christian is to wear in his conflicts with unbelief and unfaith. The description is given in the sixth chapter of his Epistle to the Ephesians: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit (which is the word of God)." Notice, that in all this armor, the Christian is covered with a metallic vesture. Even the belt of truth about his loins is covered with metallic scales, as we learn from the Greek word to describe it. This is to be unyielding in character. It is to be unyielding in character. It is to be unyielding in character. It is to be unyielding in character.

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"On the supposition that one religion is as good as another, it must needs be admitted that falsehood is as good as truth. For of the hundreds of existing religions there cannot be found two that agree in principle and practice. What one teaches as true, others reject as false; what one commends as holy, others condemn as impious. According to Anglicans, for instance, Christ is a divine person; according to Unitarians and Socinians he is a mere man. By Lutherans infant baptism is considered valid; by Baptists it is rejected as invalid. Catholics hold that bishops were strong truth. Concerning this matter we Presbyterians teach that bishops were not so instituted. And so all along the line, when one religious body teaches a certain doctrine, others almost invariably deny it, and hold the contradictory as true. Yet it is the very first principle in philosophy, and of common sense as well, that two contradictory statements cannot both be true at the same time. If it be true, for example that two and two make four, it cannot at the same time be true that two and two do not make four. And so also it is true that Christ is a divine person, or that infant baptism is valid, or that bishops were divinely instituted to rule the Church; it cannot at the same time be true that Christ is not a divine person, or that infant baptism is not valid, or that bishops were not divinely instituted to rule the Church. Hence as existing religious systems teach de facto opposite and contradictory doctrines, some of them must necessarily be false; consequently if it be true, as Indifferentists hold, that one religion is as good as another, it must also be true that a false religion is as good as the true one, or that falsehood is as good as truth, unless, indeed, we are prepared

to maintain that no religion is good, which is the very opposite of what Indifferentists have been holding heretofore."

FALSE STATEMENTS

False statements are constantly being made against the Church. Seldom are they retracted, even when attention has been called to the slanderous nature of the charges. The case of Harold Begbie, author of "The Lady Next Door," is a splendid exception to this rule. In the London Daily Chronicle he writes: "I am taken to task by the Glasgow Observer for recording the statement made by a Roman Catholic woman of the Glasgow slums that 'the priest don't trouble about quarters the like of this.' I am taken to task so politely, and such a mass of evidence is adduced to prove the deviation of the Roman priest of Glasgow, that I heartily desire to express not only my regret for having printed the statement in question, but my earnest and reverent admiration for the quiet, constant, perfectly organized, and affectionate services rendered by the Roman priest in Glasgow to the wretched and most helpless of the Glasgow poor. Whether this particular woman had been overlooked by the parish priest, or whether she lied to create a silver sympathy, I cannot say. . . . It never occurred to me for one moment that I was attacking the Roman Catholic Church (who could attack that Church on the side of its services?) and I am grieved to say that it never occurred to me, as it ought to have done, that such a statement might give pain to people whose work for the poor I am not worthy even to praise. I shall be grateful if you will allow me to make public this explanation and this sincere apology."

Surely these words have been set down in letters of gold by the recording angels. The author had merely intended to illustrate the character of the poor creature whose words he quoted, yet he has done far more than give satisfaction for a pure inadvertency. Incidentally it may be remarked here that it will always be well for Catholics to help correct by their letters any false charges that are brought against the Church. Though seemingly overlooked, perhaps, such

representations may nevertheless produce their effect. If Catholics in general would follow this rule the effect would be instant and signal. —America.

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representations may nevertheless produce their effect. If Catholics in general would follow this rule the effect would be instant and signal. —America.

"If you count the sunny and the cloudy days of the whole year you will find that the sunshine predominates."—Ovid.

FATHER FRASER'S CHINESE MISSION

Taichowta, China, Dec. 11, 1915.

Dear Readers of CATHOLIC RECORD:

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapel, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 80 catechists, 7 chapels, and free schools, 8 churches in different cities with curate, supporting two big catechumens of men, women and children during their preparation for baptism and building a church every year.

Yours gratefully in Jesus and Mary,
J. M. FRASER.

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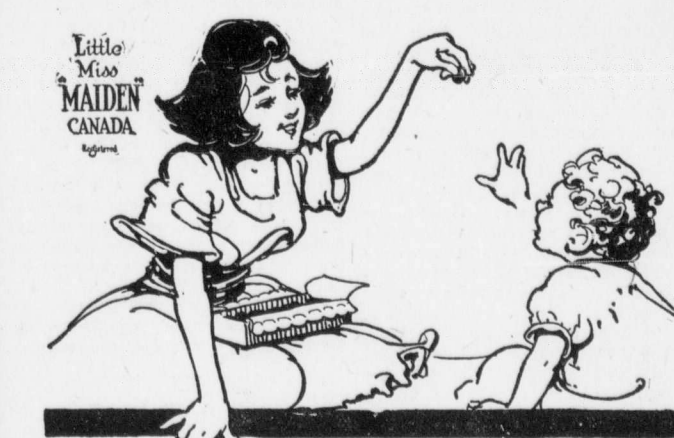
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