

"In the north, while the Germans failed in their many objectives, they made their right flank secure by the capture of Kemmel, but we must regard the operation from the viewpoint of economy of men and they used up five divisions from the general reserve, beside seven or eight divisions previously employed."

"The results of the past week on the whole were satisfactory, because the enemy used up a large number of fresh divisions than the allies without strategic results. In all he used on the northern front 95 fresh divisions, besides the nine divisions already there."

"As to the future, the Germans have large numbers of divisions recovering which can be used shortly. It is difficult to make an exact comparison of the staying powers of the two armies, but the facts shown are in our favor. If the enemy continues his offensive in the north he must impair his chances of succeeding in the south."

"The main aim is to separate the English and the French armies in the south, and if the enemy continues in the north without important results he is using up his forces to no purpose."

CARDINAL MERCIER

PROTESTS THE SPOILIATION OF BELGIAN CHURCHES

(Special to the New York World)

Washington, April 25.—The Belgian Official Information Bureau issued today the text of the letter of Cardinal Mercier, Archbishop of Malines, to the clergy and faithful of his diocese, in protest against the forcible seizure by the German authorities of Catholic Church property in Belgium. The letter, dated March 2 last, follows:

"My Very Dear Brethren: The painful tidings, announced semi-officially, on Feb. 8, by the occupying power, have been confirmed. The bulletin of laws and edicts, dated Feb. 21, requires an inventory of the bells and organs of our churches. Informed by experience, we need not delude ourselves; the inventory of today is the signal for the requisition of to-morrow."

"The repeated protests of the Sovereign Pontiff, our appeal to the Chancellor of the Empire, appear thus to have been in vain."

"Your Christian hearts will bleed. At a time when we are in such need of comfort, a veil of mourning will descend upon our land, covering like a shroud our every day. It is to be for Catholic Belgium an interminable way of the Cross."

INFRINGES FREEDOM OF THE CHURCH
"It is true, is it not, dear brethren, that we should have borne this sorrow, added to so many others, if it had concerned ourselves alone, but this time the rights of God, of our Saviour, Jesus, the freedom of the Church and of her heritage are to be sacrificed to what is called necessity, that is, to the military need of our enemies."

"This term, liberty of the Church, rings harshly on the ears of politicians," writes the great Dom Gueranger. They immediately discern therein the signs of a conspiracy. Now there is no thought in our minds either of conspiracy or of revolt, but of the indefeasible affirmation of the rights granted to His Immaculate Spouse by our Saviour, Jesus."

"The freedom of the Church lies in her complete independence with regard to all secular powers, not alone in her teachings of the Word, in the administering of the sacraments, in the untrammelled relations between all ranks of her divine hierarchy, but also in the publishing and applying of her disciplinary decrees—in the conservation and administration of her temporal heritage."

"Nothing in the world is dearer to God than this liberty of His church," says St. Anselm.

"The Apostolic See, through the medium of Pope Pius VIII., wrote on June 30, 1830, to the Bishops of the Rhine Province:

"It is in virtue of divine order that the Church, spotless spouse of the Immaculate Lamb, Jesus Christ, is free and subject to no earthly dominion."

"This freedom of the Church," continues Dom Gueranger, "is the bulwark of the very sanctuary, hence, the shepherd, sentinel of Israel, should not wait until the enemy has entered into the fold to sound the cry of alarm. The duty of protecting his flock begins for him at the moment of the enemy's siege of his outposts, upon whose safety depends the freedom of the entire city."

"In the execution of this duty of our pastoral office we protest, dear brethren, against the injury which the forcible seizure of church property will cause to the liberty of our mother, the Holy Church."

DENOUNCED AS SACRILEGE

"We add that the removal of the bells without the consent of the religious authorities and despite their protests will be a sacrilege."

"The bell is, in fact, a sacred object, its function is sacred. It is a consecrated object; that is to say, it is devoted irrevocably to divine service. It has been not only blessed but anointed by the Bishop with the holy oil and the holy chrism, just as you were anointed and consecrated at holy baptism; just as anointed and consecrated as the priest's hands which are to touch the consecrated water."

"The function of the bell is holy. The bell is sanctified by the Holy Ghost, says the liturgy, sanctificetur a spiritu sancto, to the end that, in

its voice, the faithful shall recognize the voice of the Church calling her children to hasten to her breast."

"It announced your initiation into Christian life, your confirmation, your first Communion. It announced dear parents, your Christian marriage; it weeps for the dead; thrice daily it marks the mystery of the Incarnation; it recalls the immolation of the Lamb of God on the altar of sacrifice; it sings the joys of Sabbath rest, the cheer of our festivals of Christmas, of Easter, of Pentecost. Her prayers are associated with all the events and all the great memories, happy or unhappy, of the Fatherland."

"Yes, the seizure of our bells will be a profanation; whosoever assists in it will lend the hand to a sacrilege."

"The Catholic bishops of Germany and Austria will not deny these principles. If their patriotism has wrong from them concessions which must have cost their religious spirit dear, patriotism with us confirms on the contrary the law of resistance. We would be betraying the Church and the Fatherland were we so cowardly as to permit without a public act of reprobation the taking away of metal to be converted by the enemy into engines of destruction, destined to carry death into the ranks of the heroes who are sacrificing themselves for us."

"The authorities, strangers to our beliefs, will not be greatly moved, I fear, by the protest, however worthy of respect, of our religious consciences, but at least they should remember their given word and not tear up a juridical code which their believers have elaborated with us and promulgated. Morality has force of law for governments as for individuals."

CITES THE HAGUE CONVENTION

"On the 18th of October, 1907, the representatives of forty-four governments gathered together at The Hague, drew up a convention concerning laws and customs of war on land. They were assembled, they proclaimed unanimously, for a double purpose—in the first place to safeguard peace and prevent armed conflicts between nations; and, in the second place, in the extreme hypothesis of an appeal to arms, to serve, nevertheless, the interests of humanity and the progressive demands of civilization, by restraining as much as possible, the rigors of war."

"To this convention there was annexed a set of regulations which, the general tenor of its clauses having been examined a first and a second time, respectively, during the peace conferences held in 1874 at Brussels and in 1899 at The Hague, was submitted a third time, in 1907, to careful study at the second conference at The Hague and signed by the plenipotentiaries of all the great powers."

"The first signer of this code of international law in war time was Baron Marschall von Bieberstein, delegated by His Majesty, the German Emperor, King of Prussia."

"Articles 62 and 46 of the regulations annexed to the convention are formulated as follows:

"Article 62. Neither requisitions in kind nor service can be demanded from communes or inhabitants, except for the necessities of the army of occupation."

"Article 46. Family honor and rights, individual life and private property, as well as religious convictions and worship, must be respected."

"Evidently bells and organs are not necessary to supply the needs of the army of occupation, they lie in the domain of private property, are destined for the exercise of Catholic worship."

"The transformation of these articles of the Church into war munitions will be, therefore, a flagrant violation of international law, an act of force perpetrated on the weaker by the stronger because he is the stronger."

"WE WILL NOT REBEL."

"We Belgians, who have never wished nor acted other than well toward Germany, we are the weak ones. I call you all to witness, brethren, is it not true that prior to 1914 a current of sympathy, of esteem, of generous hospitality was turning our trusting hearts toward those who are to-day so harshly oppressing us? You will remember that on the very day of the invasion the first lines that flowed from my pen spoke to you of those whom we have the sorrow to call our enemies. For four years Germany has been rewarding us. Nevertheless, we will not rebel. You will not seek in desperate recourse, to water force, the sudden triumph of our rights."

"Courage does not reside in passionate impulse but in self-mastery. We will offer to God in reparation for the sacrilege which is about to be committed against Him, and for the final success of our cause, our supreme sacrifice."

"Let us pray, one for the other, that the arm of the All-Powerful may lend us support; Lord," says the Holy Spirit, in the Book of Esther, "Lord, Sovereign Master, all is subject to thy authority. Nothing, nobody is capable of resisting Thee if Thou shalt decide to save Israel." * * * Grant our prayer, Lord! Transform our grief into joy, so that, living, we may glorify thy name. * * * Thou art just, Lord. Now they are no longer satisfied to weigh us down under the most grievous servitude, they intend to silence the voices that praise Thee and to tarnish the glory of the Temple. Remember us, O Lord. Reveal Thyself to us in this hour of our tribulation. * * * O, God,

Thou art exalted above all, hearken to the voice of those who place their hopes in Thee. Deliver us from the blows of injustice and grant that our courage may control our fears."

"In the name of the freedom of the Church, in the name of the sanctity of the Catholic religion, in the name of international law, we condemn and reprove the seizure of the bells and organs of our churches; we forbid the clergy and faithful of our diocese to cooperate toward their removal; we refuse to accept the price of the sacred objects taken from us by violence."

"Strong in invincible hope, we await the hour of our God."

"D. J. CARDINAL MERCIER,

Archbishop of Malines."

FRENCH CANADIANS AND EMIGRES

THEIR WAR RECORD

To the Editor of the Times: Sir,—The failure of the French-Canadians, especially of the Province of Quebec, to enroll for service overseas in anything approaching adequate numbers is one of the most serious and most perplexing questions arising out of Canada's participation in the War. Sir Sam Hughes, the Canadian who had the most to do with raising Canada's Expeditionary Force in a speech reported by your Toronto Correspondent in The Times of April 10, lays the blame at the door of the priests in Canada who had been expelled from France during the religious persecutions. A similar charge was made by Hon. Mr. Rowell during the late election, and was voiced as early as the summer of 1910 by your Toronto Correspondent.

This solution at first sight solves the enigma. These priests were expelled from France on account of their religion by largely the same men as those who are now ruling France. Hence it might be supposed that they would cherish revenge against their former persecutors, and refuse to serve as French privateers. The three distinguished Ontario Canadians just quoted assure us that such is the case. However, it is not a few concrete examples, may suffice. In my own city of Ottawa there is a Capuchin monastery, three of whose members have been killed in action in France. These are the only clergymen of Ottawa of any denomination who have been killed in action. Across the river from Ottawa lies Hull. The only clergyman of Hull who has been killed in action is Father De L'Eglise, an Oblate from France. In Montreal the religious congregation most closely connected with France are the Missionaries of St. Sulpice. Every French Sulpician of military age and fitness has returned to France for service, and those who remain, like all their compatriots in Canada, deplore Bourassa's campaign against Canada's participation in the war. In the Maritime Provinces the chief religious congregation from France are the Eudists. Their war record is without a blemish. There is no class of clergymen of any denomination in Canada which has a casualty roll remotely approaching that of the expatriated French clergy who were working in Canada at the outbreak of the War.

If there be some individual who has failed, let him be dealt with, as certain disloyal Protestant ministers have been dealt with; it betrays, however, a lack of intimate knowledge of Quebec to condemn that body which has the finest war record in Canada. I, for one, take off my hat to them."

"What, then, is wrong with Quebec? Its patriotism is provincial, intensive, but not extensive. This is the result of historical development. The Nationalists, who for the moment have captured the leadership in Quebec, deal with every question, whether it be a school curriculum in Ontario, or the appointment of a bishop in the West, or reinforcements for the Canadian Corps in France, from the exclusive standpoint of the particular interests and language of French-Canadians. To ask that questions that affect a whole nation, a whole Empire, and a world-wide Church should be decided by their relation to the provincial interests and language of French-Canadians is the folly or crime of the French-Canadian Nationalists. It is idle to blame the Catholic Church for the political platform of a party which is even more injurious to Catholic than to Canadian and Imperial interests. To imagine that Quebec priests can dictate political opinions, whether good or bad, to their people is to live in a land of dreams."

"What is the remedy? Here again a concrete example may be more convincing than a theory. The most dangerous stage conscription had to pass through in Canada before its success was assured was the preliminary stage of registration for those of military age. The Government appointed Rev. J. J. Desjardins, an Ottawa priest, to visit the Quebec counties along the Ottawa River from Hull to Buckingham. The results were that 95 per cent. of the men in these counties registered, which, I believe, is the record for Canada. Father Desjardins is now chaplain to a French-Canadian battalion in France, having taken the place of Father G. Crochetiere, who was killed in action in a dressing station in the line last week. It may be impossible to cooperate with the French-Canadian Nationalist Party, but it requires only patient, generous, sympathetic, and intelligent statesmanship to win over the main body of French-Canadians to a whole-hearted participation in the War."

The most effective single step that could be taken at the present juncture would be to increase the number of French-Canadian battalions in France. The French-Canadians are a high-spirited race, proud of their glorious history. Their real interests are inseparable from ours. Afford them every opportunity of making this newest chapter worthy of their past."

JOHN J. O'CONNOR

London, (Eng.) April 10.

W. F. O'CONNOR, K.C., TALKS

THE FORMER COST OF LIVING COMMISSIONER EXPLAINS RESIGNATION

"On several occasions the Minister of Labor directly required me to do so, I should not publish this thing or that thing, and the answer I made to him was that I proposed to go right on publishing things that I should discover. Indeed, I gave him my answer in terms less formal than that."

In these words did Mr. W. F. O'Connor, late Cost of Living Commissioner for the Dominion of Canada, indicate his reasons for his resignation. He was expected to give a full account of his resignation in a speech reported by your Toronto Correspondent in The Times of April 10, lays the blame at the door of the priests in Canada who had been expelled from France during the religious persecutions. A similar charge was made by Hon. Mr. Rowell during the late election, and was voiced as early as the summer of 1910 by your Toronto Correspondent.

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He then explained how he came to take the position of Cost of Living Commissioner. Regulations governing cost of food issued by the Government were put under the supervision of the Minister of Justice and the Minister of Labor as a sub-committee of the Cabinet. "I had known that there was a Minister of Labor, and a gentleman named Crothers who was the Minister of Labor. After I entered the service others became apprised of the same fact," stated the speaker.

"LOANED" TO LABOR DEPARTMENT
"I have a distinct recollection of being approached seven times by the Minister of Labor to look after the putting into effect of the regulations," was the information given by the speaker. He consented, after the Ministers of Labor, of Justice and the Prime Minister agreed to the proposal, as he was in the Department of Justice at the time he was "loaned" to the Labor Department. "I am very thankful to them that they agreed to loan me," he added, whimsically, alluding to subsequent developments."

"I do not know an Englishman outside the small and impotent knot of Bourbons Tories who does not recognize that in the interests of England and of the War Ireland ought to get her freedom at once. Orange Ulster still stands in the way, but I ask if a small minority of the Irish people be entitled any longer to stand, not only between Ireland and her liberty, but between England and her security, and above all, between the Allies and victory? If the Irish Orangemen have any grounds—I do not believe they ever had any—for apprehensions of any attack on their religious liberty or their business interests, they have been fully met by the concessions, the enormous concessions, given to them by the convention report."

He referred to Irish conscription as "Sheer mid-Summer madness." "Conscription by the British Parliament," he declared, "in my opinion, is dead, not merely because it might lead to bloodshed, or would require a diversion from the hard-pressed front of a large body of troops, but because it stands in face of a determined people, united as they never were before."

ANTI-CATHOLIC FEELING IN ENGLAND DIMINISHING
Rome, April 23.—The anti-Papal feeling in England has lost much of its strength and is losing more. A month or two ago there was an outcry. The London Morning Post and the National Review led a real campaign of calumny in their own articles and in articles and letters from one Richard Bagot. It is not the first time this writer has calumniated the Holy See and things Catholic, nor is there any need to go into his history as regards the Catholic Church. Suffice it to say that Catholics in England take him and what he says for what he and it are worth, and no more, even if he has a certain acceptance in some ultra-Protestant circles. On each occasion that he has distributed slander about the press, the Cardinal Secretary of State has quietly telegraphed a complete denial to London and a challenge to Bagot to produce any proof at all of what he has said. The challenge has not been met, and the press is tired of Mr. Bagot. One who knows writes me from London that Cardinal Gasparri's last challenge was not generally published "not out of any discourtesy to the Holy See, but because it is universally recognized that Bagot is a crank and had better be ignored."

As a matter of plain fact, the result of the recent mud-throwing at the Church has been that Rome has been able to throw back plain, straight, true facts which cannot be denied, that the British public has seen this, and that the Catholic Church has gone up distinctly, if not without much outside evidence of public. There is also the other unmet challenge of the Church which is fully known in Rome and its value realized, though there is no inclination to foolish boasting—that is, the conversions. This will not always be unseen; much will appear later when the due time comes to speak of it.—Chicago New World.

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I Did Not Raise My Boy to be a Soldier. Well, my mother never raised me to be a goat." A portion of his answer had been made public and a portion had not.

After the meeting Mr. O'Connor was the guest of the Press Club, which had reserved a box at the Princess Theatre for the evening. He attended the theatre in company with George H. Gooderham, M.P.P.; John G. Kent, Manager of the Exhibition; Acting Mayor Controller John O'Neill; Harry W. Anderson, President of the Press Club, and Francis Nelson, Sporting Editor of The Globe.—The Globe.

IRISH CONSCRIPTION IS DEAD SAYS O'CONNOR

NATIONALIST LEADER CALLS IT "MID-SUMMER MADNESS"

Special to the New York Times
Washington, April 27.—T. P. O'Connor, the Irish Nationalist leader, who is in Washington, said today that Irish conscription was dead. Mr. O'Connor expressed the opinion that Lloyd George, the British Prime Minister, wanted to give Ireland self-government immediately.

When he was asked if he took a pessimistic view of the Irish situation, Mr. O'Connor said: "I am divided between hope and fear. England has the most golden opportunity ever given in her history, not only for settling the Irish question, but for giving an incalculable strength to her empire and striking the biggest blow for the success of the Allies in the War since the intervention of America."

"How could she attain these results? By giving Ireland immediately an Irish Government and an Irish Parliament, and in a large and generous spirit. If Lloyd George has the courage and the vision with which I credit him, he ought to see that this means, first, a friendly Ireland; second, a reconciled Irish race; third, a renewal of that enthusiasm for the cause of the Allies which existed in Ireland during the first year of the War, and last, the men to back up that enthusiasm with soldiers as brave as the Irish have always been."

"Nobody knows better than Lloyd George the series of tragic blunders by which that state of feeling in Ireland was destroyed, for nobody has denounced them more eloquently or more frankly. You remember his historic phrase as to the ineptitudes and malignities of the War Office toward Ireland."

"Will Lloyd George adopt this policy?" "He certainly wants to, I believe," replied Mr. O'Connor, "and he certainly can do so if he will only tell the British Parliament—the House of Lords even more emphatically than the House of Commons—that he will stand or fall by immediate self-government in Ireland."

"I do not know an Englishman outside the small and impotent knot of Bourbons Tories who does not recognize that in the interests of England and of the War Ireland ought to get her freedom at once. Orange Ulster still stands in the way, but I ask if a small minority of the Irish people be entitled any longer to stand, not only between Ireland and her liberty, but between England and her security, and above all, between the Allies and victory? If the Irish Orangemen have any grounds—I do not believe they ever had any—for apprehensions of any attack on their religious liberty or their business interests, they have been fully met by the concessions, the enormous concessions, given to them by the convention report."

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THE JOYS OF OUR BLESSED LADY
To Editor of the CATHOLIC RECORD: We are all familiar with the Sorrows of Mary, definite reference to each of which may be found in Catholic devotional works, but I have never seen in print any enumeration of the Joys of our Blessed Lady. As a matter that may be of interest to some of your readers, I submit the following verses which set forth the Seven Joys of Mary. The metre might be improved upon, but I was rather impressed by the orthodoxy of the sentiment expressed. Here are the lines as I heard them from the lips of a pious Irish Catholic:

The very first joy our Blessed Lady had,
It was the joy of one.
It was the joy of her dear Son
When He became a man.
The very next joy our Blessed Lady had
It was the joy of two.
It was the joy of her dear Son
When He began to do.
The very next joy our Blessed Lady had
It was the joy of three.
It was the joy of her dear Son
When He walked through Galilee.
The very next joy our Blessed Lady had
It was the joy of four.
It was the joy of her dear Son
When He read the Bible o'er.
The very next joy our Blessed Lady had
It was the joy of five.
It was the joy of her dear Son,
When He raised the dead to life.
The very next joy our Blessed Lady had,
It was the joy of six.
It was the joy of her dear Son,
When He carried His crucifix.
The very next joy our Blessed Lady had,
It was the joy of seven.
It was the joy of her dear Son,
When He opened the gates of Heaven.

—Sogarth

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A DECENT APOLOGY

AN UNFORTUNATE IMPRESSION

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The very next joy our Blessed Lady had,
It was the joy of six.
It was the joy of her dear Son,
When He carried His crucifix.
The very next joy our Blessed Lady had,
It was the joy of seven.
It was the joy of her dear Son,
When He opened the gates of Heaven.

—Sogarth

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

PROMOTION OF MISSION WORK

We often receive inquiries from friends who want to know how they may help the poor missions.

Let it be understood, first of all, that everyone with a real Catholic heart can help the Canadian missions. The poor as well as the wealthy have a place in this noble and holy work.

For your special benefit a few means are mentioned so that you may make your choice. Perhaps more than one means may appeal to you; so much the better: "Go to it!"

1. Our Blessed Master Himself admonishes us to pray for the missions, when He says: "The harvest is great but the laborers are few. Pray ye therefore the Lord of the Harvest, that He may send laborers into His vineyard." Of course, the Catholic man or woman who prays for the success of the harvest of souls, sincerely, will find a way to place in the willing hands of the harvesters the necessary machinery for efficient work. A few dollars now and then will find their way to the strong-box of the missionaries in the Extension Office.

Previously acknowledged... 12,789 \$3
Mrs. J. C. Walsh, Rockland, 1 00
Thanksgiving, Paris, 3 00
The Sacred Heart League,
Newcastle, N. B., 10 00
For deceased parents,
M. N., 1 00
A Friend at Grand Narrows 5 00
A Reader, Ruby, 50
A Friend, Grand Falls, 50
A Friend, Tignish, 10 00
S. M. Fricker, St. Pierre
Miquelon, 5 00

The more you speak of yourself the more likely you are to speak rashly.—Zimmerman.