

Two small British ships, one a trawler, have been struck since April 12th. An Austrian submarine, however, sunk a French battleship in the Adriatic with all the officers including Admiral Zenes and most of the crew.

THE WESTERN FRONT

The German rush has petered out, and the French steadily though slowly gain in Alsace.

IN THE CARPATHIANS

On the western front both sides claim local successes, but the situation is apparently not much changed.

IN THE AIR

A Zeppelin dropped bombs on Ipswich and Barry, St. Edmund's, on Friday morning. A Swiss despatch reports that a French aviator dropped six bombs on Zeppelin works at Friedrichshafen, one striking a shed which housed the framework of a new Zeppelin.

THE "NE TEMERE"

AND A METHODIST QUARTERLY

Under the presidency of Bishop Joseph F. Berry, the Board of Home Missions of the Methodist Episcopal Church publishes in Philadelphia The Home Mission and Church Extension Quarterly Bulletin. The purpose of the Quarterly, expressed on its first page, is to win "America for Christ." The "fundamental" of its work is the "spirit of neighborliness." Its aims are to be attained through "a conquest by righteousness." In the first issue of the present year, a contributor, discussing the topic, "Breaking Down the Home," thinks himself justified in making the following remarks:

"Only representatives of that Church (the Catholic Church) can perform the marriage ceremony. Only that Church can grant divorces. The *Ne Temere* so declares. All marriages other than those performed by the Church of Rome are illegitimate. We need only turn to Mexico, the South American States, and the Philippines to judge what sort of a domestic situation Romanism produces. Infidelity and Romanism where both are unrestrained, break up the family life. Sound Christian principles alone are adequate as the foundation for the home." (Italics inserted.)

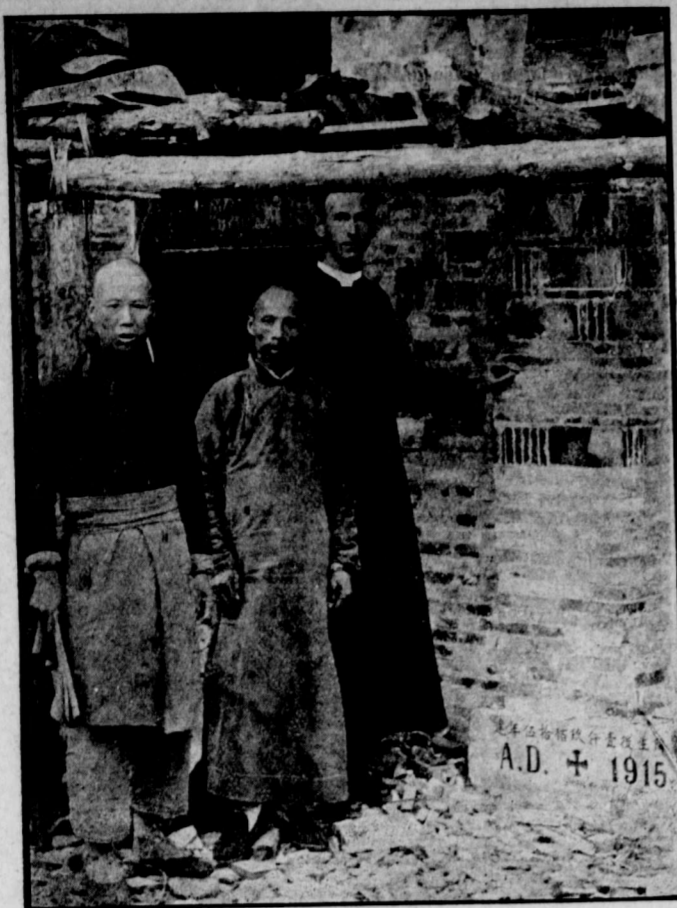
Now in these neighborly and righteous lines, there are several assertions and insinuations to which the ordinary Catholic, without doubt, will take immediate exception. But apart from these "flings," dictated by an over-heated imagination, the passage contains a direct reference to a very real and tangible thing, the *Ne Temere*. Here we have a legal document. What it says or does not say is a point of fact to be determined, not by an appeal to sentiment or to religious bigotry, but by an inspection of the document itself, and of the decisions issued by the tribunals qualified to interpret it. Hence, passing over the "flings" and slurs, an inquiry was directed to the editor of the Quarterly, asking him to cite the text of this decree dealing with the matter of divorce, and requesting precise authority for the precise statement that "All marriages other than those performed by the Church of Rome are illegitimate." After a lapse of two weeks, the following remarkably illuminating answer was received from a secretary of the Board, Mr. Freeman D. Bovard. It is quoted in its entirety:

"The answer to both your queries may be found in the text of the *Ne Temere* decree. The case was tried in Canada and carried to England and decided against the *Ne Temere* decree."

Now, as will be noted, the Quarterly has stated categorically that "All marriages other than those performed by the Church of Rome are illegitimate," had mentioned the *Ne Temere* with an impressive show of learning, and had instanced, presumably as horrible examples, Mexico, the South American States and the Philippines. When challenged, however, for direct proof, the secretary shifts the scene to Canada and England, and again refers us to the *Ne Temere*. It may be mentioned in passing, that this decree says precisely nothing on the power of the Church to grant divorces.

Mr. Bovard's reply gave rise to the suspicion that he had not even read the decree which he so glibly cited as his authority. A second letter, from which the following passage is quoted, was then addressed to Mr. Bovard:

I fear you do not quite grasp my point. . . I had asked you . . . to refer me to authority for the statement that "All marriages other than those performed by the Church of Rome are illegitimate." You again refer me to the decree. Under paragraph 11 I find that this decree binds (a) all persons baptized in the Catholic Church; (b) Catholics who contract marriage with non-Catholics. It expressly states that the decree does not bind non-Catholics contracting marriage among themselves. Since the original statement in the Quarterly was that "All marriages other than those performed by the Church of Rome are illegitimate," your *passim* reference to the decree does not solve my difficulty. May I therefore again ask you for your authority for the statement that "All marriages other than those performed by the Church of Rome are illegitimate?"



The Corner Stone of Father Fraser's New Church at Taichowfu, China

But Mr. Bovard evidently thought that this insistence was too much harping on one string, for although this request was made on February 7, no answer has been received.

Mr. Bovard had been confronted with undeniable evidence that the Catholic Church did not hold a monopoly on marriage. He had publicly admitted it. The very document which he had named in support of his wild statement had refuted him. Charity forbids the supposition that Mr. Bovard intended deliberate misrepresentation. It must be concluded, then, that Mr. Bovard like many another non-Catholic who has attempted to tell the world what the Catholic Church teaches, was merely indiscreet in making an odious charge against a large body of his fellow-countrymen, and in offering as a proof a document which he had never read.

In itself, this incident is of no particular importance. What Mr. Bovard personally may think of the *Ne Temere* or the Catholic Church is of little consequence. But what of the effect on the Protestant readers who learn from the Quarterly, a reputable magazine, published by a society of missionaries, that "All marriages other than those performed by the Church of Rome" are held by that Church to be "illegitimate"? This alone invests the incident with some importance. For the Quarterly is but a type of the "religious" press, which knowingly or in ignorance is seeking to preach the Gospel of Christ by stirring up discord in communities in which Catholics and Protestants with men of no faith at all, are living in harmony.

Throughout the country, but particularly in the remote districts, there are thousands of Protestant men and women who are doing their best to serve God in spirit and in truth, and to live in peace and concord with their neighbors. From childhood, many of these men and women have been taught to hate, not the Catholic Church, but that monster of iniquity which they conceive to be the Catholic Church. Years of prejudice have culminated in a kind of insanity. It is impossible for them to see anything good in the Catholic Church. To suffer Catholics to dwell in the same community, is to them an exercise of the highest Christian forbearance. For what they may think or say of the Catholic Church, such persons are hardly responsible. They know not what they do. They fulfill our Lord's prophecy that the day would come when men should believe that they served God in persecuting Christ's followers. Others, again, living in communities where the Catholic Church is almost unknown, regard the Church with simple indifference. They neither love it nor hate it, for they know little or nothing about it.

What will be the effect of the Quarterly's statement, and of similar statements, upon these men and women? The invincibly ignorant Protestant will be confirmed in his execration of "popery," as the neighborly Quarterly terms the teaching of the Catholic Church. To the minds of those who hitherto have known but little of the Church, suspicion, dislike, perhaps even hatred, will be suggested. Few of the Quarterly's readers will question on the Quarterly's knowledge or truthfulness. Of course it is true. The Quarterly is issued by Bishop Berry's associates, the Methodist Missionary Board. These good men would not circulate a falsehood. They are learned men, too, and we can trust them to tell the truth about Romanism. Is it a "winning America for Christ"? Is it a legitimate maneuver in a "campaign of righteous ness"? And when attention has been called to what is obviously a grievous error, is it manly or even decent to take refuge in silence?

In the early days of the Oxford movement, the good Keble exhorted

his coreligionists, many of whom in time entered the Church, to "speak gently of our fallen sister, Rome." For the benefit of publications like the Quarterly, the advice may be repeated. Mud-slinging is always a dirty, ineffective method of promoting Christian truth. But the Quarterly stands in need of further advice which shall not be omitted. "Do not make charges against the Catholic Church which you can not prove. Above all, do not quote papal decrees which you have not read."

—John Wiltby, in America.

SIDELIGHTS ON THE GREAT WAR

IRISH LEADERS AND THE WAR

Mr. John Dillon, M.P., speaking at a great Mayo County meeting at Claremorris recently, referring to the war, said:

Those men who form the overwhelming majority of the Irish race, not only here in Ireland but in the United States of America and throughout the world, who for thirty-five years have supported the policy of the Irish Parliamentary Party, are bound by every consideration of honour as well as of self interest to stand in with England in this hour of her desperate danger, and once we are convinced that Ireland is bound to take sides in this struggle, I never had any doubt that Ireland would be heard of in the forefront of the battle.

Mr. Joseph Devlin, M.P., who followed, closed his speech with the following:

The present war will have served one good purpose if it will have brought home to the minds of the British people the magnitude of the loss to the Empire of so many millions of the best fighting race in Europe. However, there is but little use now in vain regrets. A new era has begun for Ireland and for Great Britain. That union of the two democracies of which Michael Davitt dreamed, and for which he laboured unceasingly and strenuously, is an accomplished fact. We are doing, and will continue to do, our share in resisting and in overcoming the common danger. And when the clouds of war which at present hover Ireland and Europe have lifted, we confidently hope to see a new Ireland, united in lasting friendship and goodwill to England, and advancing in union and peace and prosperity within her own borders.

THE CHURCHYARD OF NEUVE CHAPELLE

"Eyewitness," in an account of Neuve Chapelle published in Monday's papers, after telling of the devastation wrought during the recent fighting at Neuve Chapelle, describes the churchyard as follows:

The appearance of the village itself suggests the havoc wrought by an earthquake, for the place is one huge rubbish heap. In the churchyard the very dead have been uprooted, only to be buried again under masonry which has fallen from the church, and crosses from the heads of the tombs lie scattered in all directions. The sole thing in the cemetery that has escaped damage is a wooden crucifix still erect amid the medley of overturned graves. There is another large crucifix still standing at the cross roads at the north end of the village, and at the time our troops entered a dead German soldier was lying at its foot.

AN AMERICAN WITNESS TO GERMAN FRIGHTFULNESS

Mr. Irvin S. Cobb, a specially privileged American war correspondent, who was allowed to see something of the German armies, has written a book, called the "Red Glutton" in which he says of the Germans and their "reprisals":

They've gone further than the heads of any modern army ever went

before. All the laboriously built-up ethics of civilized peace came into contact with the bloody ethics of war, frequently born in the instant and molded on the instant to suit the purpose of those who create them. Louvain is the most finished and perfect example in the world to day to show the consequences of such a clash. . . . I reached the private conclusion that because of the chorus of protest that arose from all neutral countries and particularly from the United States, against the severities visited on Belgium in August and September, the word went round to the German forces in the field that the scheme of punishment for offenders who violated their field code should be somewhat softened and relaxed.

TREATMENT OF THEIR OWN WOUNDED

Describing their treatment of their own wounded, he says:

Presently a train rolled in (to the station at Mauthausen). It had been days since the wounded had started from the field hospitals, where they had had their first-aid treatment. They had moved by sluggish stages. Always the wounded must wait upon sidings while the troop trains from home sped on to the smoking front. The man who had got himself crippled became an obstacle to further progress, a drag upon the wheels of the machine. So the fresh grieve to the mill was expedited on its way to the hoppers, that which had already been ground up was relatively of the smallest consequence. Because of this law, which might not be broken or amended, these wounded would perform several days aboard trains before they could expect to reach the base hospital on German soil. They were matted and mangled in every imaginable fashion, wallowing in dirty, matted straw.

No surgeon accompanied this afflicted living freightage, not even a qualified nurse. According to the classifying processes of those in high authority, these men were lightly wounded, and it was presumed that en route they would be competent to minister to themselves or to each other. Under the grading system a man who was still all in one piece, and who probably would not break apart in transit, was designated as "lightly wounded." This is sober, unexaggerated truth.

AN IRISH LADY AND GERMAN CRUELTY

Here is the story of a British eyewitness to German brutality in Belgium. It is told by Miss Kathleen Guerin, of Limerick, who is one of the British subjects who have been allowed to leave Belgium, and has been given in the Daily Mail:

When the war broke out I was governess in the chateau of the Vicomte de Menaieres, a senator and burgomaster at Heers. When the Germans came into the village they took three men out of a house, stabbed two and shot a third, under the eyes of the father of one of them, and the old man was made to bury the bodies. The chateau was turned into a Red Cross hospital and I became a nurse. We had both German and Belgian wounded. One young German officer, with his hand badly broken, asked me where I came from. When I said Ireland, he replied: "We will take soon Brussels, then France, then England, and then we will go to Ireland and kill you." So I said, "Very well then, take your sore feet home to your mother to be dressed." So far as I saw, you get no thanks from Germans.

TEMPERANCE

HIS GRACE ARCHBISHOP BRUCHESI TO FATHER DAILY, C. S. S. R.

Reverend Father G. Daly, C. S. S. R., Parish Priest of St. Ann's Parish, Montreal.

Reverend and dear Father,—Let me congratulate you and the good fathers of your community on the great interest you are taking in the cause of Temperance in our dear City of Montreal, and especially in your own district. I note with pleasure the untiring efforts that you are making to reduce the number of liquor licenses in your parish. The crowding of licensed places in certain districts of our city is most unjust to the people.

The welfare of the masses, rather than the selfish interests of liquor dealers, should be the rule to govern the granting of licenses, and their distribution. The working classes in particular should be protected against themselves, for they often forget that the granting and refusal of such licenses lie greatly in their power. They do not seem to realize that a signature for a license makes them to a great extent responsible for the evil that ensues. It is therefore your duty to instruct and guide your people in this matter.

I repeat here what I said at the Great Temperance Rally held in your parish hall a few months ago: "There should not be a single bar in Montreal. If, in the present state of things, the existing laws be well observed, great progress in the holy cause will be assured. But we must work hand in hand, and especially must we labor for the education of our children in this Temperance Campaign."

No one can be neutral in this war against Intemperance and its causes, for the welfare of our holy mother the Church, and the prosperity of our dear country, are too deeply interested. He who is not with us is against us. May God bless your efforts in this great work in favor of your dear people. May your Temperance Society see its ranks swell and become

by its renewed activities a living bulwark in this struggle against a common foe.

Receive, dear Father, with my best blessing, the assurance of my most devoted sentiments in our Lord Jesus Christ.

(Signed) PAUL, Archb. of Montreal.

A MAKESHIFT

READING OF BIBLE VERSES IN SCHOOLS OF LITTLE VALUE SAYS A PROTESTANT AUTHORITY

Amongst other things, Catholics are accused of having driven the Bible from the Public schools of our country, to the great injury of religious education. "Guardians of Liberty," "Knights of Lather," Billy Parkers and others "defending America against the encroachment of Rome," as they claim, especially have dwelt upon this point. That Bible reading in Public schools is overlooked by these enemies of the Church, as is the fact that good reasons have been advanced by Protestants why the Holy Book should not be used in the schools "as a religious book."

Thus Arthur Jackson Hall, in a dissertation, recently published by the University of Chicago Press, expresses the following view on this question:

"There seems no escape from the conviction that the great majority of those who advocate the use of the Bible in the schools have in mind its religious value. They are contending for the Bible in the schools either as a symbol of religion, or as a manual of religious instruction, or as a book of religious worship. In this way they hope to create the spirit of reverence and impart the knowledge of religion. All this is supposed to be accomplished by the reading of ten or twenty verses a day, without note or comment. The purpose indeed is praiseworthy, but the method is inadequate. From the point of view of a thorough religious education, it is impossible to believe that such a use of the Bible can be attended with any great value. On the other hand, it is easy to see how it may be nothing more than a worthless form, leaving not a trace of good upon the minds and hearts of the pupils. Religious education, which has in view the end to be accomplished and not the means, cannot possibly look with favor on any such procedure! And yet many of the advocates of the Bible in the schools seem to feel that their whole work is accomplished when once the sacred volume is introduced into these institutions. The suspicion is aroused that, perhaps unconsciously to themselves, they are looking upon the Bible as a kind of fetish, a book of magic power, that they expect its mere presence in the school to work the miracle of transformation. But surely they are leaning upon a broken reed. There is no justification for what they expect. The Bible is invaluable for religious education but not such a use of it as they recommend. Religious education raises the voice of protest. It refuses to be satisfied with such a makeshift. It therefore has little to regret in the exclusion of the Bible from the schools. It believes that the school has suffered no loss and the Bible no injury nor insult."

In the face of recent attempts to legislate in favor of reintroducing the reading of the Bible into the Public schools of certain states, this statement from a Protestant source is of interest and value. —Philadelphia Standard and Times.

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

Catholic Standard and Times

In a short time will be issued the first official bulletin of the International Federation of Catholic Alumnae recently organized in New York city.

The report of the bulletin has been unavoidably delayed by reason of the severe illness of the president, Miss Clara E. Cogan, M. A., but will now be published in completed form. It is a very interesting account of the history of the federation from its inception to the convention on November 27, 28 and 29, 1914, in New York City, and also of the liberal and splendid co-operation of the clergy, organizers, delegates and alumnae associations. The proceedings of the three days' convention are also set forth, and the account includes the letters of approval received from Archbishops and Bishops throughout the United States and Canada. A letter of welcome from the Archbishop of Chicago on the occasion of the convention to be held in that city in November, 1915, appropriately concludes this eventful and important report.

Since its organization four months ago the International Federation has been recognized as an important movement in Catholic educational circles throughout the United States and Canada. It has received the blessing and approval of Archbishops and Bishops and has secured the special commendation of Cardinal Gibbons. Its friends and organizers, therefore, predict a brilliant future for the youthful organization, and already it has achieved widespread and successful recognition.

There is nothing more troublesome to a good mind than to do nothing.

SACRED HEART NUN IS WOMAN OF HIGH TITLE

MOTHER MARIA VON LOE, GENERAL OF ORDER, COMES OF PROMINENT FAMILY

Baroness Maria von Loe, Mother General of the Order of the Sacred Heart, has lived at Rome for the last twenty-five years at the Villa Lante, which belongs to the order, and during the greater part of that time has been provincial of the Sacred Heart for Italy.

She is a daughter of the late Baron Frederick von Loe and his wife, who was an Italian, Countess Robiano, and belongs to one of the great Catholic families of Westphalia, which figured in the ranks of the German aristocracy at the time of the crusades and received their barony from Emperor Charles V.

Perhaps the best known member of the family in modern times was the late Field Marshal Baron Walter von Loe of the Prussian army, who was an intimate friend of Emperor Frederick and who was frequently employed by the present Kaiser on special missions to his grandmother, Queen Victoria, and to the Vatican. He was married to a Countess Hatzfeldt and was a brother-in-law of the late Duchess of Devonshire.

Incidentally it may be mentioned that most of the generals of the Order of the Sacred Heart have belonged to families of the old European aristocracy and the election of Baroness von Loe is quite in keeping with that of her predecessors, Mother Stuart, Mother Digby, and others.—Catholic Columbian.

BEATTY!

In '98 the Wexford pikemen bold in mad rebellion faced the shock of war;

On many a field their valor bore them far To victory. Miled, deceived and sold,

At last defeat and misery untold They drank in bitter draughts; but ere their star,

In darkness set, they fished their scimitar Deep in the Hessians' hearts so cruel and cold!

To-day another Wexfordman stands forth, Not with a pike, but armed in England's power.

He proves the glory of his father's worth, As at his glance the Hessians flee and cower;

And from the plague that Wexford swept of yore He saves the swarming towns on England's shore.

—J. B. DOLLARD, in the Globe.

FATHER VAUGHAN ON MARRIAGE

Father Bernard Vaughan, S. J., the London priest who preached the famous sermon on the "Sins of Society," recently delivered a homily on marriage to a great gathering of fashionable women. He also recently stated the English attitude in the present war so forcibly as to be rebuked by German Jesuits.

Father Vaughan has delivered himself of many authoritative statements so that it has become quite a game to discover how far facts justify his authority. His talk on marriage is a trifle bromidial, and rather Victorian in tone; evidently he still mentally pictures women as flowers and clinging vines—in spite of having had military administration as a corrector to this conception. Because he is, however, internationally known, his remarks will probably prove interesting.

"Except," said Father Vaughan, "for those who have a special call in life, the married state is the best. In marriage both man and woman lead a higher life."

"The first duty of a bride and bridegroom is to learn to make allowances for all those differences

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which must arise from the differences of sex, of education, of taste, of home traditions. They must not expect too much from poor human nature. They must bear one another's burdens, and sell must stand in the background.

"To the husband I would say, 'Be sweet to your wife; never attempt to check the flowing tide of her talk. Let her talk on, while you get credit for possessing your soul in peace.'

"Remember a woman needs many safety valves and outlets. Most women have a passion for jewelry and finery. Give her what you can, and let her feel it is from you she has got it even if it has cost you some self-sacrifice.

"Forget not that woman thirsts for sympathy, as flowers for sunshine. If you are never thinking of her, if you do not send sweet notes—others may come to offer her sympathy, and who is to blame?

"I always put the blame, if any thing goes wrong in married life, on the man, because he is the stronger. There is much of the animal even in the Christian man.

"Let her always be neat and smart when alone with her husband, and not merely when entertaining company. He likes to see his wife well turned out, and it is his business to be pleasing in his eyes. So many women dress to look better than other women! Let a woman dress to be pleasing in the eyes of her husband and he will not be jealous when other men are in her society.

"Never offer a man excuses, and do not keep him waiting while you put on your things," continued the smiling Father amid chuckles of laughter.

"To the wife I say, never nag, never scold, never cry! These trials of women often bring them what they want, but they kill their husband's love. No man wants to be teased—even by his wife.

"So I would say to the wife: Try to look like the flowers, even when there is no sunshine."

Knowledge is power—except when you know you're beaten.

The darkest shadows of life are those which a man makes himself when he stands in his own light.

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 22nd.

Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feast, May God be praised Who deigns to open months to His praises in the Far East to replace those still in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

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

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