

was undoubtedly dragged under by the action of the waves.

It is possible that the L-19 was the Zeppelin fired upon earlier in the day by Dutch coastguards. A despatch from Amsterdam, dated Wednesday, says that a Zeppelin was sighted off the island of Ameland, on the Dutch coast—presumably on Wednesday morning. She was flying low within the three-mile limit, and probably had lost her bearings in the fog. The Dutch coastguard fired fifty shots at the airship, and it is believed some hit her. She finally disappeared northward. If the Zeppelin was that which was afterwards lost—and, of course, Berlin must already know this from the reports of all other Zeppelins in the region on Wednesday—the Kaiser will be furiously angry over the attitude of the people of Holland toward his glorified garbage. The Dutch, however, will not be intimidated. They are determined, so far as possible, to keep the air as well as the land and waters of Holland inviolable. They know that German Zeppelins cross Holland en route to and from Britain. In the dark, and sometimes in the daytime, they hear the whirr of the great propellers. Usually the Zeppelins fly so high that they are but specks in the vault of Heaven, and all that the Dutch can do is to stretch impotent hands up toward them. But when the Zeppelins get within reach the Dutchman shoots, and for once, apparently, he has shot to kill. The direct air route over Holland for German Zeppelins will not be popular for some time.

BRITISH SHIPPING

The nation, which has special sources of information, states that it is the intention of the British Government to take control during the war, of all British shipping. It is not intended to operate the ship as railways and munition plants are operated, directly by Government officials. The intention is to coordinate the shipping services and prevent the calamitous excessive rates now charged from injuring the national powers of defence. The experiment and its working out will be watched with intense interest in Canada. The cost of carrying Canadian grain from the Atlantic seaboard to Great Britain is now about sevenfold what it was when the war broke out.

ON THE WESTERN FRONT

On the Western Front there is practically a cessation of all activities except those of the artillery. The French report is without incident, and the British official statement merely records the activity of the British guns on the front between the Rivers Ancre and the Somme and the shelling of the British positions by the enemy north of Ypres. Berlin admits a minor reverse in the statement that north of Hauluch one of the mine craters occupied by German troops was destroyed by another mine exploded by the British. The report also notes the increasing activity of the Allies' artillery at various places along the front, especially in the Argonne.

NO OFFICIAL CONFIRMATION

There is no official confirmation of the report that the Turkish army has evacuated Erzerum and is falling back to the west. It is persistently asserted, however, that the city is very badly provisioned, and cannot for that reason stand a siege. The Turks are straining every effort to send forward a relieving force able to cope with the Russians, but the destruction of the Turkish shipping on the Black Sea may prove an overwhelming catastrophe. The bringing up of supplies from railroad with the primitive transport services at their command may prove too much for even Teutonicized Turks.—The Globe, Feb. 5.

T. P. O'CONNOR'S LETTER

Special Cable to The Catholic Record (Copyright 1916, Central News)

London, Feb. 5.—The outstanding event of the week for Irishmen is Lord Wimborne's report that the Irish are recruiting in numbers that exceed all expectations. This has produced a profound sensation, especially in Ireland. Since the beginning of the war to January 8, 89,728 men have joined and 11,000 have joined since the beginning of the new campaign. At present there is an average of 1,000 recruits weekly. With the Irish soldiers and reservists already in the army this gives a grand total of 145,869 for the two services. To this total we may add several other Irish factors, which have been avowedly omitted. Most important of these items is that 100,000 joined from the Irish of Great Britain.

There are also omitted innumerable Irishmen who have joined English and Scottish regiments and many Irishmen in the Canadian troops. Probably a third of the Australian troops are Irish by birth. These figures are sufficient to answer the honest cranks or bought advocates of Germany. Nobody here undertakes to undertake them except a few rabid Orangemen, whose views no longer carry weight in British affairs.

It may confidently be said that those numbers and the unparalleled bravery of the Irish in many sanguinary fights have removed the Irish question to a position of security wherefrom it will never be dislodged.



FATHER FRASER AND HIS LATEST GROUP OF CONVERTS

LETTER FROM FATHER FRASER

Taichowta, China, Dec. 17, 1915

Dear Friend:

To-day I baptized fifty-two men and boys. It took three hours to perform the ceremony. A year ago they were all pagans, adoring idols, so you see some progress is being made in the warfare against Satan. I enclose a picture of the group; quite a few, you will admit, to baptize in one day! In a few days more I will have another crowd of sixty

including women and girls ready for baptism. I owe this success in great measure to the alms which my dear friends in America continue to send me. God bless them and reward them a hundredfold! How happy they will be to meet in heaven all the souls they were the means of saving. On Christmas day I intend to say Mass for the intentions of all who have contributed to my mission in the CATHOLIC RECORD.

Yours faithfully in the new born Saviour,
J. M. FRASER

Regarding the Irish in Great Britain a good story is related by an English member of Parliament which illustrates their spirit. While the conscription debate was proceeding the member sought our counsel from his constituents, including the leader of the Irish who form a large vote. The English member was astounded to hear that all the Irish there violently favored conscription. The Irish leader said: "Every Irishman available in the place has gone. We have just lost the last one in the service of our Irish Club, which accordingly, is shut. So we will all be glad to see the British slackers compelled to do what the Irishmen have done voluntarily."

Indication of Irish feeling in Australia is given by a cable from the Irish Association of Queensland this week, expressing undiminished confidence in the Irish leader. It continues: "We heartily applaud your splendidly successful services to the Empire and towards the overthrow of the German despot."

An important political episode in Ireland during the vacation was the selection of Patrick Whitty as the successor of Augustine Roche in North Louth. Whitty is quite a young man from Dublin. The succession means mainly a tribute to Richard Hazleton, his uncle, a former member, and is therefore a demonstration against factionism.

Meanwhile confidence abounds everywhere, not only in the tighter alliance but more concerted action of the Allies. A parliamentary committee just elected, will meet a similar committee of the French Parliament. John Dillon, Hugh Law and myself are members. We should have started February 13, but our French colleagues requested a postponement as M. Briand was absent on a mission to the Italian Ministry in Rome. The French Parliament wants to give us a big reception headed by the French Premier. This committee probably later will be augmented by representatives of Russia and Italy.

It is thus becoming clearer daily that Germany must abandon hope of a separate peace. It must confront her that her gradual wearing down by a vast accumulation of superior forces is a certainty.

London papers contain long accounts of President Wilson's recent speeches. Their abstention from comment is due to their full appreciation of the delicacy of the situation and the peril of even appearing to try to influence American opinion or American policy.

It is from Imperial Federation to another of the problems after the war. Through the plural Voting Bill has been kept alive by the terms of the Parliament Act just passed, it is recognized by everybody that it has a very poor chance of passing into law as an isolated item. There is a desire for agreement on the subject, and it is possible that agreement may take the shape of an entire change in our present registration and voting system. At present it is a scandal that residence has to be of such length, and getting on the voting register is so difficult and expensive, that it presses very heavily on the masses of the poor.

This is especially the case in great cities like London, where working people have very often to change their residence in pursuit of their work, and where a change from one street to a street around the corner, or indeed from one side of the street to another, by breaking the continuity of residence, imperils the chance of getting the vote. Our system also of constituencies have become out of date owing to the increase and shifting of the population. It is possible, accordingly, that a compromise will be found on all these questions, and that this compromise will include a redistribution of seats. Of course these transformations of our system are made the more inevitable by the enormous change created in the Imperial Parliament by the passage of the Home Rule Act. For the 103 Irish members who now sit in the Imperial Parliament there will be substituted 42; and this involves other changes.

One of the most pressing questions which occupies people's minds in England is the reform of our land system. We have still too much of the concentration of land in few hands. Our soil is neither sufficiently populated nor sufficiently cultivated. Some radical reformers go the length of demanding that the big and beautiful domains with their ancient trees and lovely green fields shall be broken up, also game which is the pleasure of the rich and does not appeal so strongly to the masses, especially as game preservation has excluded them from any share in it. At the same time there are portions of the country, as in Scotland, which are so unsuitable for cultivation by their barrenness, that much land may still be left for mere sport. One of the vices of our system, too, is that the land-owning class belongs mainly to the aristocracy, the leaders of society, still in great political power—idle, reckless out-of-door Englishmen and Scotchmen and for the most part trained for many years in universities, who do not approach their ownership of land with the business instinct and training of men in mercantile life. The cutting down of expenditure which the vast cost of the war will impose on all classes in England, the greater realization of the sternest facts of life which many of these landlords will have found in the battlefield, the greater interest in science which Germany is impressing on the British mind—all these things may make a new race of land owners.

Some of the happy-go-lucky races of the old times will pass, but on the other hand a shrewd and a more assiduous and more businesslike management of their estates may well be imposed and produce quite a new race.

This may soften some of the asperities which characterized the old land campaign of which Mr. Lloyd George was the chief spokesman. The discussion will be further softened by that new spirit of solidarity between the different classes of the country which the war should produce and which I have already mentioned.

It was difficult to rouse any interest in the land question before the war and in piping times of peace that the advocates of land reform were almost forced to resort to vehement personal appeals, when the "wicked duke," to whom I have already alluded, figured largely. And the wicked duke may be said to have vanished now from the British political stage. It may be then that the whole problem, as preached in a different spirit, may find different handling, and may be conducted on business rather than on political lines. Enormous advance has been made in the idea of the small proprietor as the best method of cultivating the land to the highest advantage of the community, not merely by the example of the extraordinary resources of the country of peasant proprietors like France, but also by the example of a country nearer to us, namely, Ireland. That country as everybody knows, has been in little more than a quarrel of a century transferred from a nation of pauper serfs into one of prosperous and hopeful homes. The old Ireland of the thatched cottage and the dunghill in front of the door and the cattle inside the door and the poverty, discontent and disturbance, has practically disappeared, the slated house has grown, the jails are being closed, the workhouses emptied. Rural shopkeepers in Ireland have had to add a furniture department to their stores; drapers do a roving business, and the peasant in rags has become an anachronism which is rarely seen outside the stage of the Irish theatre. All these things have penetrated the Irish mind, and tomorrow, if it were possible to form a Chancery of the Exchequer to find the money to pay out to the English as the State bought out the Irish landlords, the English landlords would jump at the offer.

I will turn to another subject which will probably be treated in a very different spirit than that of the past, namely, the liquor traffic. Everybody knows that subject has never proved more contentious

in British politics. We have had in England among the larger portion of the population and outside the ranks of temperance fanatics, no such prejudice against those in the liquor business as exists in other countries, and notably in the United States. Great brewers, as everybody knows, are numerous in the house of Peers and are now to be counted among our great families. The dealers in liquor in some thirty or forty years indeed belonged in almost equal numbers to both political parties, but as the teetotal extremists mainly belong to the Liberal party, and as each Liberal government nearly always attempted restrictive liquor legislation, the whole liquor trade was thrown into the arms of the Conservative party, and nearly every liquor saloon of the country became a permanent conservative committee room. The liquor question thus became a conflict on the purest party lines, and though the Conservative party, owing to the growth of teetotal sentiment in the ranks of the clergy and the Church of England, now and then attempted some returns, these reforms were always of a somewhat timid character.

Here again, the war produced an entire transformation of the whole political situation. Mr. Lloyd George, who remains in essence a strong Welsh and temperance Non-Confemist, thundered against the waste of labor and of money and of proper conduct of the war which he called the "lure of drink." Eager, impulsive, vehement, prompt, he even went to the length of suggesting that the whole trade should be bought by the State; but a financial operation that would have amounted from twenty to twenty-five hundred million was more than the nation could make up its mind to face in the midst of the tremendous expenditure of the war; and though he eagerly pressed his scheme on his friends in the press, and some of them responded cordially to it, the project had to be abandoned. In the meantime, however, the very mention of the subject and the deeper realization every day of the gigantic perils and the gigantic anxieties of the war produced a universal feeling in favor of a restriction of the liquor traffic. This movement was further helped by the example of the King and of several men in high station, as well as among the middle classes generally, of abstention from alcohol during the war. When you sit down to a dinner party in London to day you often find half the men at the table, who appreciated a glass of good wine as well as anybody before the war, drinking nothing but water. Add to this the necessity of everybody retrenching expenditure, the strong feeling against any unnecessary luxury which this created, that a bottle of champagne at a table became almost a reproach, even in wealthy houses, and you will understand how temperance sentiment—on it hangs the Crucified—has advanced. Add again to all this the extraordinary feat of Russia prohibiting vodka and of France prohibiting absinthe, and you will understand the entirely new attitude of the National mind in England toward the liquor problem.

And finally, the necessary darkening of our streets at night, owing to the Zeppelin danger, made the dinner party either at the luxurious hotel or in the luxurious home much rarer. When the hours of the liquor saloon were reduced in many great centres of population almost to half, there was scarcely any protest except from the liquor trade itself, and though there was some grumbling among the working men the general feeling of the public was in favor of the restriction. Thus a revolution of social sentiment took place which would have been regarded as impossible a year and a half ago. Once an attempt was made to close public houses in London on Sunday. It ended in a fierce riot and ladies and gentlemen going to their clubs or to their homes with well filled wine cellars, were actually dragged out of their carriages and rather severely mauled. To-day there is not a murmured word of public revolt.

This in its turn has produced an entirely different attitude of mind in the liquor industry itself. With their revenues in all cases diminished by a third or even a half, the brewers find themselves face to face with a serious financial situation. This has brought them to practically the same position as the Irish landlords, and in one case as in the other, makes the solution acceptable and welcome to them of the selling of their interests to the State.

I have very little doubt then, that one of the first changes in the life of Great Britain after the war will be the substitution of state for private ownership of the liquor traffic. It may be on the lines of municipal ownership in Norway, or state ownership; but I regard the private conduct of the liquor traffic as doomed.

CONVERSION OF A BISHOP'S SON

Among recent converts to Catholicism of some note may be mentioned the son of the Anglican Bishop of Lincoln (Dr. Hicks), an officer in the army, who was received into the Church recently. There is not, as far as one remembers, a single case since the Reformation of an English Protestant Bishop making his submission to Rome (from a worldly point of view such a surrender would be a heroic one); but many members of episcopal families have become Catholics. Among recent cases are the sons

of a Bishop of Winchester (Mr. Algar Thorold), and of an Archbishop of Canterbury (Mr. Benson). Another Bishop of Winchester, Dr. Samuel Wilberforce, lived to witness the conversion of the majority of his male relatives, and was permanently secured by the spectacle.—Edinburgh Herald, Jan. 22.

BISHOP AND PRIESTS BURNED TO DEATH IN ARMENIA

FEARFUL ATROCITIES OF TURKS REPORTED BY ARMENIAN ARCHBISHOP FROM ROME

That the Catholic priesthood in Armenia has suffered equally with the native Armenians is shown in a letter received by the Rev. Father M. Mihilian, an Armenian Catholic pastor of New York City, from Archbishop Peter Koyounian, who recently wrote from Rome, says the New York Times.

"Indeed, the massacres in Armenia seem incredible, but they are true," he says. "What the people know is incalculable, but the facts are much more terrible. The barbarous Turks do not permit the real facts to be known, just as the Germans in Belgium take care that they shall not come to light."

Archbishop Malayan of Maridine in Mesopotamia was killed and Joseph Melchistekion, Bishop of Erzerum, met the same cruel end. Others who were murdered were James Taposian, Bishop of Van; Leo Kachegian, Archbishop of Sivas; Stephen Israelian, Bishop of Karpuz; Andrew Chalebian, Bishop of Diarbekir; Anthony Bababian, Bishop of Caesarea, and also probably the Bishop of Meditene and the Arch-bishop of Marash, who once visited New York.

"This is true, and in these dioceses no Armenians are left. In general, all our dioceses are ruined, except perhaps that of Brusa. In Diarbekir the Turks poured petroleum on three Bishops, and many other Christians were burned in the public places. They also burned a venerable Bishop in Caesarea, and elsewhere they hung two other Bishops.—Catholic Columbian.

A THOUGHT

So this dreary life is passing—and we move amid its maze, And we grope along together, half in darkness, half in light, And our hearts are often burdened by the mysteries of our ways, Which are never all in shadow and are never wholly bright.

And our dim eyes ask a beacon, and our weary feet a guide, And our hearts of all life's mysteries seek the meaning and the key; And a cross gleams on our pathway—on it hangs the Crucified, And He answers all our yearnings by the whisper "Follow Me."

—ADAM J. RYAN

THE CONFERENCE ON UNITY

The purpose of the Conference on Unity held by fifteen of the Protestant denominations at Garden City, Long Island, New York, from January 4th to January 6th, 1916, was to prepare a programme for a future World Congress on "Faith and Order." While unity is the ultimate aim of those who promote the Congress, it is confessedly far off; and indeed there is at present no common understanding of what the unity aimed at really means or involves.

The immediate and only tangible purpose at present is for the different Protestant denominations to meet and hold discussion, "with a view to ascertain whether the doctrines of faith and order, which they severally embody, stand in the way of an organic union of Christendom, and if they do, in what manner and to what extent they are susceptible of explanation and adjustment whereby such obstacles may be removed from the way of unity."

The Garden City Conference was participated in by representatives of the Protestant Episcopal Church, the Presbyterian, the Methodist, the Baptist, the Lutheran, the Congregational, the Moravian, the Disciples of Christ and the Church of England in Canada. All that the Conference accomplished, beyond the promotion of good will among its members, was the passing of a resolution that they would meet again to state publicly wherein they differ on matters of Christian faith and discipline. In so far as good will and a sympathetic understanding of other's views and the reasons thereof are promoted by these conferences, they will have the good wishes of every Catholic. The discussions must bring home to the souls of many participating therein how utterly different from the divine, definite and integral Truth of Jesus Christ is the changeable, compromising and mutually contradictory teachings of the Protestant Churches of today.

Earnest consideration of how the division, protest and denial of Protestant Churches for the past three hundred years have made Christian truth a laughing stock of thoughtful men, ought surely to be an efficacious means of leading to an acceptance of that Unity which from the beginning to this day, has been the only Unity known of Christendom—Unity through the See of Peter.

Christian faith means, therefore, the acceptance of the revealed truth which Christ gave to His Church, on

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the authority of the Church. The authority is humanly real to us; it is visible; it is active; it is independent of us—else it would have no meaning for us; else it would be our servant rather than our master; we would be the judge, and there would be no question of bringing ourselves under its captivity.

This Catholic idea, as it may be called, whether one accepts it or not, does make for unity. Its process is evident, sensible, undeniable. The Protestant idea; whatever else it may lead to, does not and cannot of itself lead to unity at all. Of its very nature it leads to division. For it has any characteristic it is the characteristic of individualism. Authority it never preaches, but always denies. If asked for its vital principle of organic life it will answer: Christ. But Christ is one; and when asked how He can honestly reveal Himself not only in different but in mutually contradictory ways, Protestantism cannot answer. It must deny itself or deny the integrity of Christ; or ask human reason to stultify itself. It does not seek to do away with differences, for it knows not how they can be done away with; but it does seek now to have its divisions live together in harmony. It seeks harmony first and unity afterwards.

This attitude is directly opposed to Christ and to the words of Christ, for Christ said explicitly that fidelity to His teaching meant not peace but the sword. When He warned men that He, in the presence of the Eternal Father, would confess all those who confessed Him before men, and deny those who denied Him before men, He added: "Do not think that I came to send peace upon earth. I came not to send peace but the sword. For I came to set a man at variance against his father, and the daughter in law against her mother in law. And a man's enemies shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me, and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not up his cross, and followeth Me is not worthy of Me."—February Catholic World.

SON OF NOTORIOUS ATHEIST, CLERICAL STUDENT, KILLED

Paris, Jan. 6, 1916.—Amongst recently fallen officers of France is a grandson of Ernest Renan, the famous atheist, who was engaged in an effort to atone for the defection of his talented but perverted grandfather. Lieut. Peichart was availed with doubts of his grandfather's attitude very young in life and asked for and received baptism. He then visited the Seminary and Park at Issy, mentioned in Renan's "Souvenirs," and decided that in reparation for the intellectual pride of his forbear he would become a simple village pastor. He entered the seminary and was about to leave for Rome to take his degree in theology when the war broke out. He joined the ranks and received promotion. The Bishop of Versailles testifies to his life as that of a young saint. He combined the duties of an officer with all the long prayers of religion. When he joined the colors he told a

friend that he thought God would accept his sacrifice for his grandfather's salvation, and believed the call to the priesthood was a pledge of Divine mercy. He added that he went to the war as a crusade. He was killed just after succoring a wounded comrade, and fell dead across his gun, his rosary tightly clasped round his hand.—New World.

FAR REACHING KINDNESS

The amount of kindness bears no proportion to the effect of kindness. The least kind action is taller than the hugest wrong. The weakest kindness can lift a heavy weight. It reaches far, and it travels swiftly. Every kind action belongs to many persons, and lays many persons under obligations. We appropriate to ourselves kind actions done to those we love, and we forthwith proceed to love the doers of them. Nobody is kind only to one person at once, but to many persons in one. What a beautiful entanglement of charity we get ourselves into by doing kind things! What possesses us, that we do not do them oftener?—Father Faber ("Spiritual Conferences.")

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 caretakers, supporting two big catechumenates 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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