

RETURNING

CAMPAIGN EXPERIENCE TURNS WARRIORS BACK TO CHURCH

Rome, Oct. 14.—A fine initiative has been put in hand here and in the course of a week will be in full execution for the soldiers at the front. It has been undertaken by the "Society of Catholic Youth of Italy," one of the five official authorized representative Catholic associations, and the actual work has been done by Father Genocchi of the Missionaries of the Sacred Heart. His name will be remembered in connection with Patimayo. He knew that distressed region and it was he who conducted the Irish Franciscans who went out there to do so much good for the Indians after the discovery of the scandals in connection with their treatment three years ago. But Father Genocchi's work is many-sided; the Society of St. Jerome for the D.Fraction of the Gospels owes much of its success to him; now he has not only brought out this book—for the initiative referred to is a book—but has written a preface that those who are to read it may understand it the better.

"A SHORT LIFE OF CHRIST" FOR SOLDIERS

It is in Italian, a "Piccola vita di Gesù"—in English a "Short Life of Christ"—a convenient little volume of 150 pages with 40 illustrations taken from celebrated pictures. Being meant primarily for the troops at the front, Father Genocchi's preface deals with the teaching of Our Lord and the Church on the subject of war. He begins, for instance, by showing how wrong it is to take one text, as has been done by such as are not taught by the Catholic Church to read the Gospels in the right way—"If one strike thee on thy right cheek turn to him also the other"—and draw from it conclusions which would only be justifiable if there were no other texts, and no other teachings of the Church, in the light of which to understand it. He quotes a passage from Cardinal Mercier's great Christmas pastoral, and he summarizes in the same text book, the "Summa Theologia" of St. Thomas Aquinas, on war. Then he summarizes Catholic teaching in four concluding paragraphs, the third of which runs: "Let soldiers read the Life of Christ and learn to conquer base and miserable passions, to keep the spirit high and the body healthy, because their country has need of all their forces. Let them learn to face nobly trials, sorrows, even death itself for their brothers, that is for their country, and let them sanctify their great and noble sacrifices with the thought of the sacrifice which, of His own will, our Saviour made for us. Soldiers in war have a Calvary to ascend, but after Calvary for them, no glory and benediction can fail." And the last paragraph runs: "When men live truly like Christians, with the Gospel for their common rule of life, and the Kingdom of God (Adventum Regnum Tuum) is more spread and deeply rooted in the world, then the relations between States will become as those between good Christians who do not have recourse to arms to support their reasons—and so wars will finish."

ITALIAN SOLDIERS' RELIGIOUS SPIRIT

It is a commonplace now to refer to the spirit of religion that exists among the Italian troops at the front. Without any special knowledge of it no one who looks at the ordinary daily papers in Italy can fail to see it. Not only do they tell the stories of it but they hasten, whenever they get a chance, to put in illustrations of Mass in the trenches or a regimental Sunday Mass out in the open, the altar mounted on ammunition chests or some other war material. And there are other little signs. The most difficult thing to buy in the shops of Rome—and presumably of other cities—is a chain to hang a medal round your neck. The soldiers have bought them all. But it is probable that many of them, while they are quite sure that in going out thus to fight for their country they are doing their duty not only as patriots but as Christians, are not quite certain how that comes about. Father Genocchi tells them. Again, while this spirit of religion has taken hold of them now that they find themselves faced with the great things of life and death, the simple facts of their religion are not so familiar to them as they might be. The Piccola Vita brings those facts home to them.

The Messaggero, patriotic but anti-Catholic, accepts the new initiative cheerfully, because it is impossible to get away from the fact that the better an Italian soldier feels the better he will fight. But it has to get in its word somehow, and so speaks for the Italian soldier who is not a Catholic. That is where the anti-clerical makes his inevitable mistake; he will not recognize the fact that that person does not exist. Italians who had no religion went out to war and became imbued with a spirit of religion—their religion, in which they were born and the only one possible to them. So it is that the Socialists Avant, which sees that there is nothing to be made out of Socialism just now and has an occasional tirade at virulent "anti-clericalism" to fill its pages and keep its subscribers together, is shrieking furiously against this revival of religion because it sees, and confesses, that so many of its anti-clerical friends are becoming, under the strain of war, Catholics again—not Protestants of any sort, just Catholics.—New World.

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HEROIC JESUIT KILLED IN FLANDERS

There will be widespread regret at the death by shrapnel of the Rev. Father John Gwynn, S. J., chaplain to the Irish Guards. He was killed in Flanders. The Rev. John Stuart, D. D. (late of St. Mary's, Haddington), writes to say that he conducted the burial service on the day following Father Gwynn's death. No further details are to hand. Father Gwynn, who was the son of an Army officer, was a member of the Irish Province of the Society of Jesus, and was in charge of the University Students' Hostel in Dublin. He was the first chaplain of any denomination attached to the British forces in Flanders to be wounded. That was on February 1, 1915, at Quincey, when the Irish Guards so distinguished themselves, and when Sergeant (now Second Lieutenant) Michael O'Leary, of the Irish Guards, won his Victoria Cross. The Irish Guards were ordered to retake a position. Father Gwynn had given them Absolution and Communion behind the trenches, and now, before advancing, they knelt (as our Scottish soldiers did before the victory of Bannockburn) in silent prayer for a minute; then, each man making the sign of the Cross, they sprang to their feet, leapt over the trenches, and dashing in open order across the exposed ground swept by the enemy's fire, they routed the Germans at the point of the bayonet. Father Gwynn, encouraging the men to do their duty and keep up the honour of the regiment, followed hard after them. "The last thing," he subsequently wrote, "I remembered was seeing the Guards go over the trench, when a lurid blaze seemed to flash into my eyes with a deafening crash. I was hurled back five yards or so, and lay unconscious for some minutes. A doctor bandaged me up, and I found I was not so bad. Splinters of the shell just grazed my face, cutting it a bit, too, struck me an inch or so above the knee, and lodged inside. But in an hour's time, when everything was washed and bandaged, I was able to give extreme unction to a poor Irish Guardsman who had been badly hit." Father Gwynn is the third chaplain, says the Scotsman, who has been killed. Father Finn, Catholic chaplain of the 1st Battalion Royal Dublin Fusiliers, at Sedd el Bahr, in the Gallipoli Peninsula, and a Scottish minister being the other two.—Edinburgh Catholic Herald.

BY WHAT AUTHORITY?

Dissension has divided the Mission Board of the Protestant Episcopal Church, on the question of accrediting delegates to the Panama Missionary Conference. The dissension is based upon something far more serious than a mildly acid academic debate on the official style of the Protestant Episcopal Church. Principles are at stake; principles that are fundamental. Is the Protestant Episcopal Church what its name implies; or is "Protestant" merely a party term forced upon the Catholic Church by usurping and persecuting legislators? Are the communicants of this Church Catholics or are they Protestants? Is there an authority in this Church, incapable of error in matters of faith and morals, which can command absolute and unquestioning submission to its decisions; or is the individual to be guided solely by those operations of the Holy Spirit within his soul, known to himself alone and judged by himself alone, to be infallible? Bishop Weller believes that the Protestant Episcopal Church is not Protestant but Catholic. The Board of Missions and the majority of the communicants of the Church in question, believe with equal sincerity that the Protestant Episcopal Church is not Catholic but Protestant. The Bishop is correct in holding that the South Americans may rightly ask the American missionaries first to set their own houses in order by the repudiation of so grave a moral and social menace as divorce; but even this is a matter of purely secondary importance. Bishop Weller approached the heart of the question more nearly when he asked the Board, "Is this Church Catholic or Protestant, and which do you wish it to be?" Until the Protestant Episcopal Church can settle its mind on

this question, it is the merest trifling to build up arguments on the validity of Orders, and the sin of communicating with heretics and schismatics. By what authority does the Protestant Episcopal Church, or any faction or party within it, presume to bind and loose the souls of men? The corporate body known as the Protestant Episcopal Church in America can never furnish a satisfactory answer. By its own profession, whatever response it may give is subject to error.—America.

APOSTLES' ABIDING FAITH

After Christ's claim to the faith of the world, and proving His right to such a claim, on the Apostles rested the burden of preaching, establishing and perpetuating that belief in His divinity, and that He was truly the long expected and hoped-for Messiah. Hence when the mortal life of Our Lord was drawing to a close, He showed an increasing solicitude for the chosen Apostles whom He intended to be His successors in the great work of moral regeneration which He had commenced. It is true that He had given them already, by His many splendid miracles and prophecies, sufficient proof of His divinity and of the consequent truth of His mission and teaching. He had repeatedly said that He was the long promised Messiah, the true and only Son of God, and in proof of this, He publicly restored sight to the blind, hearing to the deaf, made the elements obey Him, called forth the dead from the graves and restored them to their friends.

What more could He do? What more could they or any rational being expect? What greater could He, even as God, give them of the worth of His statements? What greater or more solid grounds could they have for their faith in Him and His doctrines? On these grounds, no doubt, the apostles did believe in Him, but He sufficiently firm and lively for the accomplishment of the mighty work which He had marked out for them, a work that meant nothing less than the conversion of the world to the religion of the Cross, the conquering of the combined power and passions of mankind, the overthrow of the mistress of the world, that mighty empire, whose eagles were borne in all conquering triumph to the remotest corners of the then known world. This huge colossal heretofore the earth was to be overcome, its power to be annihilated, its idols flung down, and its temples converted into houses of worship of Christ, and its subjects to become Meek and humble disciples of the Cross. And all this was to be accomplished with-out the shedding of a drop of human blood. This was a formidable work and was to be performed solely by the faith of the Apostles. "This is our victory which conquers the world our faith." The faith of a few poor fishermen was intended as the agent to gain this superhuman victory. The apostles needed a strong unwavering faith in Christ and His promises.

No persons before or ever since were sent on such a mission. They were humanly speaking, weak and ignorant, yet they were to conquer the strength and wisdom of the world. They had no temporal or visible rewards to sustain and encourage them. They should labor entirely for an unseen recompense, which Christ their Master promised He would give them after their death. They could not expect any of the comfort or pleasures of this life to cheer them on their work, but on the contrary, their inevitable portion should be trials, sufferings, persecutions and even death. Their Divine Master told them that the world would hate them, and that while the world would rejoice they should lament and mourn. In a word, there was not one bright spot on the picture which the future presented to them. And what after this suffering, their sacrifice of their strength, their hopes and of their very lives, Christ their Master was not what He claimed to be, surely those hardy old fishermen, accustomed to deception by their profession, will satisfy themselves on this point before engaging themselves to be His Apostles. They certainly will need the firmest faith in the divinity and promises of Christ, and like Thomas will insist on seeing and feeling His divinity before entering on a mission so evidently fraught with odium, dangers, and even death.

Christ, their Master, was well aware of the necessity of this firm faith on their part in Him and therefore He never missed an opportunity and left nothing undone to establish and strengthen it. Hence we find that He was not content with giving them ordinary and yet sufficient proofs of His divinity, but used to lead them away from time to time from the tumult of the world and active life into the deserts and mountains, where He revealed Himself in a particular manner to them, and gave them special proofs of His divine mission and authority. Now foreseeing that the great crisis was approaching when He is about to show to the world only His human side, the side of weakness, and that He is going to offer Himself up as an innocent lamb on the altar of sacrifice, shall not the Apostles forget all His miracles, and consequently lose their faith in His divinity, be downcast and abandon His cause? Shall not their faith be crushed beneath the accumulated weight of ridicule and shame heaped

on them by public opinion? Shall they be not accused of ignorance, fanaticism and madness, if they adhere to the cause of this Person, Who was nailed, as a public malefactor and impostor, to the wood of the cross? Shall they be not told that the great, the rich and fashionable the men of science, knowledge and progress were all opposed to Him and His teaching, and that no one followed Him but the foolish and ignorant? Christ foresaw all these trials through which His chosen ones had to pass. He knew that earth and hell would combine to crush a faith, the principles of which were so antagonistic to their spirit and sensibilities but an unshaken and undoubting faith in His divinity. Wherefore He resolved as far as in Him lay to plant this faith in their minds. Accordingly, the time being near at hand when He is to deliver Himself up as a willing Victim for the sins of the world, He leads His three favorite Apostles, Peter, James and John, up to the summit of Mount Tabor and there gives them a three-fold proof or testimony of His divinity.

There we may suppose Him thus addressing His apostles: "I know your faith in Me is indeed sincere and great, but yet not sufficiently strong and firm to stand the many trials through which it has to pass. In a few days I will give myself up to be crucified, you will see Me degraded below the condition of the meanest slave, I will appear to all as the least of men and as the outcasting of the people; you will see the people mock Me and scourge Me, and finally crucify Me. All who stand by Me, defend and follow Me, will be ridiculed and persecuted. During all this, and in the face of all this your faith in My divinity, and in the truth of My mission must remain firm and unshaken. You must boldly proclaim this faith, and publicly uphold and preach My doctrines. This indeed will demand of you all the strength and courage of lions and the unconquerable faith of martyrs. Up to this I have, no doubt, given you many great and sufficient proofs of My divinity. You remember, in public, I multiplied a few loaves and fishes, calmed the raging tempest, healed all kinds of human maladies. All these I consider sufficient for My ordinary followers and Apostles, but as you, My chosen ones, have to endure and suffer more than the ordinary faithful, your faith will be put to a greater test than theirs, you need a stronger faith, and for this purpose I will show you My divinity. I will also have the great prophet Elias, and the great legislator Moses of the old law, bear testimony to you of My Messiahship, and as the fulfillment of all their laws and prophecies. Furthermore, in order to remove every shadow of doubt from your minds on this important question, I will have My Eternal Father come more gloriously. My divine mission and authority."

This last manifestation of His divinity in His lifetime was for the Apostles an incontrovertible proof of His claims, and rendered their faith invincible against all tests by which He foresaw it was to be tried.—Intermountain Catholic.

CHRISTIAN SCIENCE

The most dangerous element in Christian Science lies in the ethical implications which lurk in its theory about evil. Satan chuckles contentedly when his existence is denied. There may be persons who can juggle out of sight the horrid part of sin and still keep their conduct sweet and sane. But theories have an unpleasant way of translating themselves into practice. Mrs. Eddy, it is true, was no advocate of unrighteousness. On the contrary, sin among those illusions of mortal mind which Christian Science is going to dispel. The difficulty is that these societies are so easily lost sight of in time of real temptation. Just at present the votaries of Christian Science are in the main, worthy folk who have been carefully recruited from among the respectable middle class. Their moral formation is due to old-fashioned Christian influence. But if this cult last long enough to train up a generation in its own principles, we believe that its results on character will be shown to be disastrous. Teach that all is God, that our spirits are emanations from God, and you destroy the whole basis of free-will, of responsibility for our actions and of retribution. Teach that sin is an illusory belief, and no matter how you strive to hedge, you lead straight to the practical conclusions that there can be no harm in satisfying one's desires.

EXTINGUISHING THE LIGHTS

We have extinguished the lights of heaven! cried out M. Viviani some ten years since in the House of Deputies. The apostate raised his

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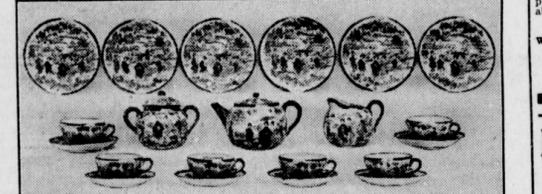
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