

MAGNA CHARTA SEVEN CENTURIES OLD TO-DAY  
(THE GLOBE, JUNE 15, 1915)KING JOHN SIGNING MAGNA CHARTA ON RUNNYMEDE FIELD, JUNE 15, 1215  
(By Courtesy of the Globe)

tion, found that a considerable proportion of the supplies went to August close to the frontier point where the German and Swiss railway systems are linked up. The obvious interference is that, the importation of food far in excess of the usual amount, as well as of contraband goods, is enabling the thrifty Swiss to make a fine profit by selling French grain, garden stuff and general supplies to German customers. There is not much use in Britain cutting off ocean borne food supplies if they are to be sent into Germany from France by way of Switzerland.—Globe, June 26.

## LETTER FROM FATHER FRASER

Tientsin, May 19, 1915

Dear Friend,—I am writing from a city forty miles from my central station. I intend to celebrate the Feast of Pentecost here for the benefit of the hundreds of Catholics living in the neighboring towns. I made the journey yesterday by sedan-chair. Rose at 4, said Mass at 5, breakfasted, and at 6 started out. I took a little boy with me to sing High Mass. It will be the first High Mass in this city. I wish I had an organ for this new church. I intended to dine at a temple half way but I found the place crowded with soldiers who were taking dinner so I decided to proceed to the end of my journey and got my dinner at 5:30 p. m. I am not sorry as I served for supper and also saved me a little money that I can put into propagation. The soldiers were accompanying a general on his tour of inspection. (By the way we got a big scare the other day. We thought Japan was going to fight China, but it passed off by China ceding to many of the Japanese demands.) While I stood waiting for my chair-bearers to get a little rest an officer came up and addressed me: "Father where are you from?" I told him and asked him if he were baptized. He said, "Yes and confirmed also. I am a member of a parish on the coast." I asked him if there were other Catholics in the regiment. But the bugle sounded and away he went with a rush. I think there are others as another continually nodded to me every time he went by in the escort of the Sub-prefect. So you see the Faith is infiltrating into the Chinese army, as of old into the pagan army of Rome. On my arrival I was delighted to see the school which I recently opened here in running order. The master is a graduate of a modern school. When hired two months ago he knew nothing of our holy religion but now he recites morning and evening prayers with his pupils who are all new converts and will doubtless make a fervent and useful convert. Seven of his pupils come from villages fifteen miles away. They

cook their own meals. The poor little fellows got indigestion the other day and went home to recuperate but they are back again and studying for all they are worth. They woke me up this morning at 4 o'clock shouting their lessons at the top of their lungs. They were in the new drilling suits (foreign style) for the first time yesterday and were visibly pleased. They looked quite cute. I asked one of them where he got the black eye. He said that last night a big rat bit him whilst he was asleep and with that he showed me the marks of its teeth. In the morning his head and face and pillow were covered with blood. His companions and teacher corroborated his statements and showed me the miserable hovel in which they sleep. I immediately ordered them to move their beds (boards) to a room upstairs next to mine and am hiring men to-day to fix up their dormitory (?) and make it more inhabitable by plugging up the rat holes. I will have to do the same for my own room as I could not sleep last night with the rats running over my bed. I was amused to see how unconcerned the little fellow with the swollen eye took his misfortune. He was laughing all the time he was telling me about it. "It was only a little bit poisoned," he said, "and would be better in no time." In spite of the rats they were all prepared to sleep in the same place and I had to insist strongly before I could get them to move to better quarters. The dear little fellows! May God make use of their courageous nature for the spread of His kingdom on earth.

The road leading here from Tientsin is merely a path a few feet wide and bordering a precipice at the bottom of which is a river. Yesterday thousands of oxen were being led along it in single file and in passing them many times I came near being pushed over the edge. There was lots of shouting and profanity between the cowherds and my chair-bearers, especially on one occasion when a cow got between me and my front chair-bearer. I was jostled of course but was thankful I was not hurled over the precipice.

Express my thanks to all your readers for enabling me by their continuous aims to keep on spreading the Faith in this part of the Lord's vineyard. I would like to write a letter of thanks to each and every one of them, but I am sure they understand that is impossible through lack of time. I read all their names every week in your valuable paper and my heart overflows with gratitude. May God bless them and grant that we may all meet in heaven, there to offer our grateful thanks before the throne of God and to present to them the souls they have enabled me to save as a crown of glory for all eternity.

Yours very gratefully,  
J. M. FRASER.

## CLERICALISM AND BELGIUM

The Ottawa Citizen

Belgium is generally regarded as a Catholic country in religion and a Liberal country politically. Apparently many Belgians find it possible to be good Catholics and socially democratic at the same time; and so long as the church is not a political institution there would seem to be no good reason why a Catholic should not be a democrat.

But the Citizen has contended that there is a difference between Catholicism and Clericalism: the former being a religion, and the latter represented by Clerical parties working to control and regulate the social and political life of a nation. In answer to a letter on Clericalism last week the Citizen maintained that Clericalism and Conservatism are natural allies; and that the brave Belgians did not owe what liberty they had before the war to the existence of a Clerical party in the Belgian parliament. Rather, in spite of the Clerical party the Belgian people, orthodox and free thinkers, seemed to combine and co-operate for their own social and political welfare without worrying too much about religious differences.

On another page of The Citizen to-day there is a letter from Rev. Father Cavanagh of Almonte, giving some interesting historical information about the absence of democracy between 1830 and 1884, before the Clerical party came into power, and claiming due credit to the Clerical party for extending the franchise.

It would seem to be to the credit of the Clerical party that it staved off a revolution in Belgium by granting the vote as demanded by the common people, and by establishing the enlightened electoral method of proportional representation. So, a year or two before the war, it would seem that the Clerical party, by its action, have been to the credit of the Clerical party in power if it had abolished plural voting. But it required a general strike, a peaceful revolution throughout Belgium, to force the Clerical premier even to promise a bill, dealing with the voting reform so universally demanded. Clericalism in Belgium stood stubbornly to maintain plural voting—a privilege working to the advantage of the Clerical party and the reactionary interests of Belgium—just as the Tories of Britain (including clerical interests in the Conservative party) similarly fight to maintain the plural voting privilege.

Plural voting, upheld by the Tories (and Clericals) of Britain and the Clericals of Belgium, might not seem to be so very retrogressive if it were only as Rev. Father Cavanagh describes it. Unfortunately it is hardly right to say the plural voter is required "to provide himself" with means to support properly his family. It is only necessary to HAVE means to be entitled to an ad-

ditional vote; and the means of the plural voter are generally provided by someone else: the common worker. Just last Wednesday, Lord St. David speaking in the House of Lords is reported to have described some plural voters in Britain in the following terms:

Even among the members of the upper house he ventured to say they would find men who had never done a day's work for themselves or anybody since they were born, and that the sons of some of them were still hanging about the theatres and music halls.

In Rev. Father Cavanagh's letter to The Citizen there is reference to the so-called education test, as another way to secure an additional vote in Belgium; and comparison is made with the Canadian franchise method, "where the tramp and wandering stranger within our gates have the same democratic rights as our best citizens." After all, most people will agree that the tramp and wandering stranger may be just as intelligent and useful as the idle rich loafer (with plural voting power) referred to by Lord St. David.

Nor, leaving the source and use of the plural voter's wealth out of consideration, is a college education necessarily a guarantee of good citizenship. Some of the world's best citizens and greatest leaders have come from the common people, and graduated only at the University of Hard Knocks. Manhood suffrage in Canada would seem wisely to be founded on a democratic basis. It may have some serious obstacles to contend with, and there is no doubt the popular suffrage might be improved in this Dominion. But it would not be improved by curtailing it by a backward step to the method upheld by the clerical party in Belgium and the Tory party in Britain.

The cure for democracy is more democracy, whether in Belgium, Britain or Canada.

## CLERICALISM AND BELGIUM

FATHER O'TOOLE'S REJOINDER

Editor Citizen.—In your reply to a letter of the undersigned, on June 2, you very deftly insist on the point that we took exception to in former editorials and press paragraphs, namely: that the Catholic clergy in Catholic countries are allied with conservative and reactionary interests and that they stand in the way of the amelioration of the conditions of the people. It is no concession to us to say that there are scores of priests who are exceptions to the general rule, nor to assert that Protestant ministers are likewise conservative and reactionary. It is with some reluctance that we venture to assume that you are making a serious effort to give justice to all classes, even to the Catholic priesthood, the most maligned body of men in the world. However, a discussion of the subject is made easier because it is one of fact, and not of doctrine, which supposes faith.

In the letter of June 2 we stated that the Catholic clergy, as a body, were not opposed to liberty or progress in the true sense of the words, and we cited the progress of Belgium, and we cited a progressive country controlled by a Catholic or so-called clerical party. You replied that this country was progressive in spite of the Catholic party supported by the clergy. If this were so it would be a most unique case of a country progressing educationally, industrially, commercially and otherwise, in spite of the legislators. But let us consider the facts. Briefly they are: From 1830 to 1884, with the exception of a few years, the Liberal party, which was supported by the Masonic forces, ruled the country. During that period very little progress was made. The policy adopted, "the independence of the civil power," was in reality a pretext to carry on an anti-Christian propaganda. Their whole time was spent and their energies consumed in enacting laws to thwart the spiritual work of the churches, that there was no time left for broad progressive measures. Unfortunately, too, when the Catholics got a brief respite of power, they lacked the aggressiveness to remove the disagreeable legislation. The anti-clerical party managed to retain, or speedily regain, office by means of secret organizations during the fifty-four years. The long years of power made them bolder and more arrogant and in the early eighties their policy became more violently anti-Christian. But about this time the Catholics, encouraged by the example of the Catholics of Germany, who successfully fought the hostile laws of that country, united and brought about the downfall of the Masonic Liberal government. This was in 1884.

Since then the Catholic party has held office and the history of Belgium during the past thirty years shows that she has advanced right into the forefront among nations. Although having large colonies like the other nations, the 7,000,000 people, up to the beginning of the war, were prosperous. The country was progressive in commerce, education, industry and agriculture. There were reforms still to be made in Belgium, as elsewhere. But no country has yet reached the ideal. The fact that the plural voting of Belgium was overcome without the Catholic party having power, is about the best evidence of its stability and progressiveness.

Now, what part had the hierarchy of Belgium in the reforms that distinguished that country? We find that the very best leaders in the cause of the workingmen were the Catholic bishops and priests. Mr. Godofroi Kust, director of the Belgian Historic Institute, who we may presume knows something of the situation, has this to say: "Under the presidency of Bishop Donibourx of Liege three congresses of Social Workers were held at Liege in 1886, 1887 and 1890, in which the most vital questions were studied and exhaustively discussed. Groups were formed especially among the younger men to introduce the most urgent reforms into the Catholic platform: Canon Pothier, professor of moral theology in the Grand Seminary of Liege, became the apostle of the reform movement. The Catholic friends of reform established a Democratic Christian League, which, encouraged by the Bishops and kept within the strict bounds of orthodoxy, bent all its energies on reform. The Bishop of Liege found among the secular priests a new order, 'The Almoners of Labor,' whose zeal and devotion were entirely directed to bettering the lot of the working people.

After this the government prosecuted reform with vigor, established Councils of Industry and Labor and among other things grappled with the problem of child labor and labor of women. (C. F. Cath. Envy, II, 408.) These reforms, Mr. Editor, were done not in spite of, but with the encouragement of the hierarchy and clergy of Belgium.

We might enlarge upon other phases of the progress of Belgium under the Catholic or so-called clerical regime. However, we think that the point we advanced is sufficient to show that the opposition of the clergy to progress in Belgium as well as in other countries is a myth, invented by anti-Christians.

We recognize that in the past even intelligent non-Catholic men looked for their information on Catholic affairs, or on subjects where Catholics were vitally concerned to the French encyclopedists of the eighteenth century. We do not blame them entirely for this, because the grave disabilities that English-speaking Catholics have lived under during the last three hundred years have interfered with the work of producing books that would afford information when needed. We are glad to say that since those disabilities have gradually disappeared there is an ever increasing number of standard works of reference, the greatest of which is the Catholic Encyclopedia. We think that it is only just to expect that when subjects that concern Catholics are treated by editors, writers or speakers who aim at fairness, that this work be consulted. We feel that it will help to remove some of the innate prejudices that have too long prevailed in the non-Catholic mind about the Catholic Church and her ministers.—G. W. O'Toole, P. P., Cantley, P. Q.

## SIDELIGHTS ON THE GREAT WAR

CIGARETTES FOR SOLDIERS

Lieutenant O. S. Barton, Prince of Wales, 5th Yorkshire Regiment, in a letter home, writes:

"Thank you very much for your postcard, which I received under heavy shell fire yesterday afternoon. I can tell you I clung to mother earth down in the bottom of the trench. Their shells were bursting right into our trenches. It is wonderful what a small space you occupy under these conditions. I have been in the firing line just a week now. I have experienced the gas, very heavy shell and rifle fire. The gas is the worst. I wish Churchill or Asquith could just get a mouthful; they would soon say, 'Reply with gas!' It is murdering us to save them; you do nothing but choke, spit, the eyes run and feel as though someone was burning them out. It is a terrible sight to see twenty or thirty men writhing, turning, tearing at their chests and throats in their death agony, struggling for breath, and no one can do the slightest thing for them. We can face the shells but not the gas. Every day here must be worse than the charge of the Six Hundred. Sometimes there are over 800 guns firing on a few miles of frontage about 900 rounds a piece, to say nothing of what comes from the other side. It is the nearest approach to hell anyone can imagine. We are holding the Germans very nicely so long as the wind will keep in the right quarter. Do pray for me every day; I need it all, I can tell you. We can receive Holy Communion any time of the day out here and need not fast at all. The priests are not allowed up near the firing line, so I have not been able to go yet since I came out, but I will the first chance I get. Until then I must go spiritually. If you know of any good rich people I should love you to ask them to send cigarettes out to my men. I have about fifty left now.

A DUEL OF CHARITY

Here is one of the incidents of ready self-sacrifice for others, which are of daily occurrence in these times of heroism, summarized from the Semaine Religieuse of Montpellier: A soldier called Briand was brought into the hospital at Creil riddled with bullet and shell wounds. Gradually he grew weaker and weaker; the doctors found that it was hopeless to save his shattered leg. The limb was amputated, but he continued to sink and there seemed only one small chance of saving his life—transfusion of blood. The Abbe Marne, who was the infirmier attending him, offered himself, but the

ambulance major said he could not spare him. Then a priest soldier, a corporal, was asked to find a man, but he straightway offered himself. A friendly rivalry between the two priests then ensued, each contending that he could do his work after the operation, and that he would be only too glad thus to assist in the saving of a man who was a father. The infirmier declared that it was his right to perform this last act of charity towards one of his wounded, and carried the day. So the operation took place, but failed to save Briand, who died shortly afterwards.

RETURNS TO GOD IN TRAGIC MOMENTS

A French soldier, writing to a friend, tells how the war has opened the eyes of many, so that a great change has come over their ways of thinking, speaking and acting. Of this we have an example in the following, which is taken from the letter of another pious plou:

At the hospital where I underwent an operation which caused me horrible suffering afterwards, I made the acquaintance of a priest infirmier who came to attend on me, and consoled me with words worthy of a priest. He heard my confession—and I had great need of it. Next day he gave me Communion, and I was happy to have peace of soul and to be reconciled with God. I was no pagan, but it was, if I may say so, my conversion.

HAPPY TO DIE

A letter from a priest-soldier contains a fine saying by a man who was next to a soldier who was killed by a shell:

"M. Arroux is no more. He died the good Christian he had lived. The day before his death he made his confession, served my Mass, and received Communion. Next morning he was killed by a shell, a piece of which struck him on the head. 'Arroux was a good enough believer to be happy to die,' said his neighbor in the trench. I should think he died clothed in his baptismal innocence. He was the sweetest soul I have known.

THE KAISERIN AND HATRED OF ENGLAND

As an illustration of the way in which hatred of England is fostered in Germany, the following, from a letter reproduced in the Allgemeine Centralzeitung, and written by a Saxon nursing sister to her relatives, is significant. Giving an account of visits paid by the Kaiser and Kaiserin to the military hospital to which she is attached, this nurse writes:

On April 20 the Empress visited the hospital. Her Majesty passed through two surgical wards and then inspected the operating room, which is fitted up extremely well. Over the door are painted the words, 'Gott strafe England.' The Empress said: 'Children, that is the one motto, Gott, strafe England.'

BAYONETING "GASSED" SOLDIERS

A special correspondent with the British Headquarters in the Field, describing last week a German attack prepared by gas near Ypres, adds:

One young soldier—a lad of eighteen—who was able to tell me a little about this ordeal when I saw him in a casualty clearing hospital this afternoon said quite simply: "The gas was so thick we couldn't see through it. We stayed there waiting for orders, and when we were told to retire we marched away." Screened by gas, the enemy's infantry attacked in several places. The attack succeeded better than previous attacks have done before, because they advanced behind the cloud of poison to trenches in which most of the occupants were dying of suffocation and unable to resist. They bayoneted many British soldiers who were stricken by gas and helpless. Wherever a victim of the poison had strength enough to roll to his rifle he made a gallant attempt to save himself. Men who escaped declare that the enemy killed the victims of gas wherever they found them.

A SURGEON'S VIEW

From the same account may be added the following, which contains a surgeon's opinion on the terrible effects of the gas:

"The scene at the casualty clearing stations behind our front on Monday was a terrible one. One station handled several hundred patients, of whom only seventeen died. The men were brought in ambulances, the worst cases being carried into a ground-floor room, with open windows on two sides, where surgeons and dressers worked unceasingly to save them. 'Gas poisoning has again given us the worst phase of the suffering caused by war,' said one of the surgeons to me to-day. 'The scene in the room (the room I

Thornton-Smith Co.  
Mural Paintings  
and  
Church Decorating

11 King St. W. Toronto

mention) was beyond description—strong men rolling in sheer agony on the floor, begging to be allowed to die or pleading to be given enough strength to take them back to the trenches in order to meet their enemies again."

THE LORD MAYOR OF DUBLIN AND RECRUITING

Presiding at a recruiting meeting at Loughlinstown on Sunday, the Lord Mayor of Dublin said:

"They all knew that this was a world-wide fight—a fight of liberty against barbarism. They in this little island of theirs had a great interest in the fight. As all of them knew, they were one of the small nations. 'Recent legislation has made it possible for me, as Lord Mayor of the city of Dublin, to stand on this platform here to-day with some of the greatest Unionists in Dublin. What has made that possible is that His Majesty's Government has placed Home Rule on the Statute Book. There is talk about compulsory service, but it rests in the hands of the young men of this country whether they have compulsory service or not.'

## THE SPIRIT THAT ANIMATES THE MISSIONARY

A traveler among the mountains of South America once came upon a Catholic missionary living at an isolated mission station. Seldom did this holy priest see a white man's face, rarely did a letter come to cheer his existence. "Father," asked the traveler, "are you very lonely here? Do you not consider your life wasted in this remote and unconvivial place, among natives who are almost savages?" "My son," replied the missionary, "to be able to hold the crucifix before the eyes of one dying Indian repays me for my life's labor and solitude." —St. Paul Bulletin.

## THE UNDYING INFLUENCE OF ST. FRANCIS XAVIER

A Protestant woman missionary relating her experiences in Japan spoke of the wonderful influence of St. Francis Xavier exercised over the country, and told the story which has so often appeared of late in our publications regarding the preservation of the faith by the early Catholics for three hundred years:

"The first question the Japanese put to our Protestant missionaries," she said, "is this: 'Are you a Catholic? Are you a disciple of Francis Xavier?' Do your priests have wives? Do you believe in the Real Presence? Do you pray to the Blessed Virgin? And being unable to receive satisfactory answers, they go away shaking their heads and will have none of us. The spirit of Francis Xavier lives. It is the greatest hindrance to our Protestant missionary effort," she said.—Standard and Times.

## FATHER FRASER'S CHINESE MISSION

Tientsin, March 22, 1915.

Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Tientsin. 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 designs in seven 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.Previously acknowledged... \$5,930 37  
Friend, Athens..... 1 00

## Capital Trust Corporation, Limited

Authorized Capital \$2,000,000.00

BOARD OF DIRECTORS:

President: M. J. O'Brien, Renfrew.

Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa.

R. P. Gough, Toronto; A. E. Corrigan, Ottawa.

T. P. Phelan, Toronto.

Michael Connolly, Montreal.

W. J. Poirer, et al. M. P. Montreal.

Lt.-Col. D. R. Street, Ottawa.

J. J. Lyons, Ottawa.

Gordon Grant, C. E., Ottawa.

C. P. Baubien, K. C., Montreal.

Edward Cass, Winnipeg.

Offices: 29 Sparks St., Ottawa, Ont.

Managing Director: B. G. Connolly. Assistant Manager: E. T. R. Pennefather.

## A Safe Investment

We issue 5% Guaranteed Investment Certificates covering periods of from two to five years on which interest is paid twice each year. The Certificates are guaranteed both by our entire Capital and by mortgage and bond investments. Correspondence invited.