

when things go as wrong as they have done in the Balkans and elsewhere. And during these moods anything may happen and any man may be rushed to the front.

Lord Derby, like all his family, comes from Lancashire. The family have been great land-owners all through their career, and the evolution of England from an agricultural to a manufacturing country has added value every year to their position. A notable example of this is the growth of the town of Bootle. Some years ago it was merely a wet shore to the tumultuous river Mersey; then the growth of manufactures of shipping and docks transformed the Mersey into a great industrial centre; and the Derby family, instead of possessing a valueless piece of land, became the ground landlords of a flourishing town. Similar things have happened in other cities of Lancashire. For example, with the result that the present Lord Derby is now one of the richest men of the country.

He retains, however, in spite of his great wealth, that hearty, popular, even democratic kind of temperament and demeanour, which are characteristic of everybody in Lancashire; for Lancashire is the place where, up to quite recently at least, the workmen were accustomed to address their wealthy employers as "thou" and by their Christian names. Of good height, of stout, well proportioned figure, with a full round face, rosy cheeks, bright eyes and winning smile, Lord Derby was met every man in Lancashire from the humblest to the highest with same ease, and speak to each in his own tongue.

Lord Derby has followed the usual course of the great aristocrat in England by being a keen sportsman, and his horses appear in every great race; and although he is not a betting man, he can always tell the odds and is always ready to convey the useful information to his friends. We have a few sporting members in the Irish Party, and they were always among the intimates of Lord Derby and always ready, and often very profitably, to follow his well-informed tips. Thus Lord Derby is that peculiar combination, an aristocrat proud of his descent for generations from the historic families that have given a Premier and all the highest officials to the country, yet at the same time a thorough Democrat, at home with everybody.

Lancashire has a large number of seats, and to a large extent is a pivotal county in General Elections, for its political allegiance is in most of the towns quite uncertain—unlike the other great county Yorkshire, where the trend is steady—and the result of it is that Lord Derby is now the greatest voice in Lancashire, and has more to say than perhaps any man in the result of a General Election and as a result of a new House of Commons. Lord Derby is businesslike and intelligent rather than intellectual; can make a blunt rather than a discreet sentence. What with health, good health, keen ambition and his essentially half-fellow-well met manner, it cannot yet be declared that he will not be Prime Minister as was his grandfather, the greatest of the family in modern times.

RELIGIOUS MOTIVES FOR ENLISTING

Sermon preached in Blessed Sacrament Church, Ottawa, Sunday, Jan. 9, 1916, by Rev. Dr. J. J. O'Grady, P. P.

The duty of enlisting in defence of one's country like any other natural duty is sanctified and reinforced by religion. The Christian citizen has the same civil duties as the non-Christian. In addition to all the worldly and natural motives based on patriotism and ethics common to men of every belief, the Christian has higher motives to urge him to perform his duty. These motives are religious or supernatural. Let us study these supernatural motives which urge a man to enlist.

We consider that it has already been abundantly proved that the present war undertaken by the British Empire is a just one; that Canada is rightly and necessarily with the rest of the Empire in this war; that the Canadian Parliament has authority to send Canadian citizens of military fitness overseas to fight for the defence of Canada and the Empire and for the rights of our Allies.

Now the Canadian Government, by calling for 500,000 soldiers has imposed what is morally equivalent to a command upon every unmarried, able bodied Canadian, not detained by a more pressing duty, the man born in an enemy country alone being exempted, to volunteer for Overseas Service. Consequently such a Canadian citizen is bound in conscience under pain of sin to volunteer. This obligation is all the greater when one is a Christian.

Let us examine these theses in the light of Catholic theology; for the question is too vital for loose reasoning or inaccurate speaking. Catholic theology distinguishes between counsels of perfection which it is meritorious but not necessary to follow, and commands, which must be obeyed under pain of sin. To which class does enlisting belong? Is it merely a counsel for those who would be heroic? Or is it a command for those who would be just? It appears to me, that I am interpreting and applying Catholic principles properly, by answering this question in the following manner. When the Canadian Government in August, 1914, called for 20,000 volunteers for

the Expeditionary Force, enlisting was a counsel, not a command, for the ordinary citizen who had not been a soldier. It was clear that the first men who should and would enlist were those who were or had been soldiers and those who had a special liking for that profession. It was evident also that since Britain's danger was more immediate, that there would be a rush of British and Irish born Canadians to the colors. As events proved, these two classes of men supplied in a month the required number of soldiers. Now, however, in this year of Our Lord 1916 the call for recruits comes to the Canadian who is able and free to be a soldier not as a counsel, but as a command.

For on the first of January of this year the Canadian Government increased the number of recruits required to half a million. Now the total number of men in Canada of twenty one years of age and over, excluding those born in enemy countries, is shown by the census of 1911 to be two millions. Of these a million and a third are married. That leaves two thirds of a million of unmarried men of twenty one years of age and over. To ascertain the number of unmarried men of enlisting age in Canada, one must add to the already mentioned two-thirds of a million those between eighteen and twenty one years of age; and one must subtract therefrom bachelors of over forty five years of age. The weak, the infirm and the unfit must be left out of the count. Hence it would appear that the total number of Canadian bachelors, physically fit to be soldiers, is not more than two-thirds of a million, if indeed it be that high. Now it is evident that these cannot enlist. Very many of them are serving their country better by remaining at their occupations at home. If we deduct from the total list those farmers, skilled mechanics, physicians, clergymen and others who are absolutely required in this country, it will be seen that there are scarcely half a million bachelors in Canada available for military service.

What does that mean? It means two things. First that some married men must go to war, even though the call comes to them more frequently as a counsel than as a command. Needless to say, many of them volunteered from the very beginning of the war. It means, secondly, that every able bodied unmarried Canadian citizen, always excluding those of enemy birth who is not certain that he is required at home, is in duty bound to volunteer for Overseas Service. For it is absolutely clear that the men who are governing Canada would not expose half a million of the flower of our manhood to disease, wounds, and death, unless that were necessary. Since it is necessary, it means that the half-million men must be procured. Just as the Government has a right to call half a million men to the colors by conscription so the Government has a right to oblige in conscience able bodied men who are free to do so to enlist voluntarily. It is a mistake to suppose that there are no obligations save those which rest upon formal commands. The voluntary system in the Dominion to day binds every able bodied Canadian whose duties permit him to enlist, just as conscription would. It is the noblest of all forms of conscription—the conscribing force being the moral law.

Let me sum up the argument as follows. The Canadian Government has undoubtedly a right to call as it did for half a million soldiers. This call obliges primarily the unmarried men. The total number of unmarried men, who are free to go, is less than half a million. Therefore, every able bodied Canadian bachelor, who is not detained by a more urgent duty, is in conscience bound to enlist. What the Bishop of Nova Scotia said of England last April is equally true of Canada to day. "The voluntary system," said the Catholic Bishop in a sermon recorded in the Tablet of May 1 last, "is no less obligatory in conscience than the system of conscription." For had even one man the right to shirk his duty, then half a million men had that same right. That the State in this world crisis be not at the mercy of the shirker, the Government intends to bind and has bound in conscience all able bodied, unmarried men, not already fulfilling a more urgent duty, to enlist for the Canadian Expeditionary Force. The duty of obeying any just command of our rulers, not only for fear of wrath, but also for conscience's sake, is known to every Christian. For the Apostle has said: "Let every soul be subject to the higher powers: for there is no power but from God; and those that be are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God: and they that resist purchase to themselves damnation." (Rom. xiii. 1, 2)

Enlisting for Overseas Service means a sacrifice, a very great sacrifice. This very fact should be an additional motive to urge us on; for there is nothing so essentially Christian as sacrifice. Every man who is about to enlist should count the cost of the sacrifice and see whether he have wherewith to complete it. Not with the intention of sitting down and asking for outfit terms of peace, but that he may begin by a complete renunciation of all that he hath. He will thus be prepared for any sacrifice he may be called upon to make once he is a soldier. The man who enlists must separate himself from his family and his friends. He inevitably risks his future business prospects. He must

be ready for wet, cold, hunger, excessive fatigue and an iron discipline. He must be prepared to face courageously sickness, wounds and death. No citizens of no faith at all have courageously begun and completed this sacrifice. Men whose past life had been anything but religious have transformed themselves by this sacrifice into heroes. Shall, then, the practicing Christian hang back, when the prodigal son is enjoying the feast of sacrifice? It were a disgrace to Christianity if those who are considered as model Christians were to shirk the first real sacrifices they were ever called upon to make. Only he is obedient, who is obedient unto death. Only he loves his neighbour, who is willing when necessary to lay down his life for him. Without obedience and without love, there is no Christianity. "For the definition of Christianity is the imitation of Christ."

Now there are three degrees in the imitation of Christ. The first degree consists in loving sacrifices sufficiently to accept them willingly when duty imposes them on us, even though they demand all that we have and are. This degree is obligatory on all Christians. "If then it is your duty to enlist, embrace the sacrifice with all your heart and soul, or you are no Christian."

The second degree consists in an entire indifference as regards pleasure or suffering, health or sickness, esteem or disdain, life or death, if the one or the other be equally conducive to a fulfillment of the will of God. When a man is so disposed, he does not wait till enlisting becomes for him a command. He does not wait till his country is tempted to resort to conscription to force him to do his duty. Even before the call to enlist can oblige him in conscience, he acts. As soon as he sees that he can conscientiously risk his life for his friends, he enlists. Such men are heroes.

The third degree is the most perfect. These are they who, in order to imitate more perfectly their Saviour, prefer the privations and sufferings of the soldier to the riches and pleasures of home and friends, who prefer the sacrifice of their own limbs and lives to the sacrifices of the limbs and lives of their friends, and who only rejoice if worldlings call them fools for having abandoned all out of love of God and their neighbour. To this class belong those French Jesuits and other religious expelled from their own country by the yet existing tyrannous laws of the Third Republic, who have returned at once to France at the call of arms to be required to serve not as priests, whose mission it is to save the sinner and tend the sick and dying, but as soldiers whose duty it is to kill, and who, when the War is over, will, not improbably, with the very crosses of the Legion of Honour on their breasts, be honoured even more out of their own country as if they were wolves. Such a soldier is a saint.

"This is he Whom every man in arms should wish to be."

Catholics of Canada, your Catholicity is now being tested by the white fire of sacrifice. Now is the time to act. When the duty is clear, it will be idle to relate what the Canadian did in the War of 1812. The question will be: What did Catholic Canadians do in the War of 1914? A census will be taken of the shirkers of Canada. Every Catholic in that number will be a scandal to the Church. It will no longer suffice that we have done as well as our non-Catholic neighbours. We claim, and rightfully so, to possess privileges not shared by any other people in faith and morals, even sacraments, the sacredness of the Mass. People will judge of the value of these things by the quality of our conduct. Even those who hate us, even the professional traducers of the Catholic Church, will demand, and with justice, that we shall have done more than others. And if we fail—but no, that cannot be. We, the successors of men whose heroism in the face of barbarous warriors first sanctified the soil of Ontario, we, the French sons of Canada, and we the Irish and Scottish sons of Penal Law, we, Catholics who are the heirs of nineteen centuries of Christian heroism—we cannot fail. Therefore enlist.

BIGOT'S LIE EXPOSED

PROMPT ACTION OF A CATHOLIC EDITOR BRINGS THE LIAR TO ACCOUNT

Last week the country was treated to an exposure of the reckless manner in which, often aided and abetted by great city dailies, lies are circulated and prejudice propagated against the Catholic Church. The Evening Telegraph of Philadelphia, in its issue of December 21 contained the following: "PRIEST ADDS TO CONSCIENCE FUND" Washington, Dec. 21—A New Haven, Conn. priest to-day sent a contribution of \$125 to the Treasury Department's "conscience fund." In a letter accompanying the donation he said he wanted to ease his conscience for smuggling several years ago. As the professional is an institution in which restitution is advised and through which it is often made, the managing editor of the Catholic Standard and Times immediately corresponded with the nine Catholic rectors of New Haven, informing them of the alleged news and asking them to inquire if any of their priests sent the money for a penitent. The first to reply stated that no one in his house knew anything of the matter, but the second enclosed a clipping from the New Haven Courier of December 23 which read: "\$125 TO CONSCIENCE FUND" "The Treasury Department at Washington has received a draft for

to you as a command, volunteer at once, or you are neither Knights, Canadians nor Catholics. If owing to your position or duties, the call comes to you not as a command, but as a counsel, which it is permitted to follow, then, Sir Knight to arms! The Catholic men of Canada must not act to day, that in future generations their descendants may look back to their heroic sacrifices and exclaim: "Bliss was it in that dawn to be alive, But to be young was very heaven."

Surely for the soldier of Christ there is no truer heaven in this world than the glorious opportunity for a great sacrifice in a noble cause. I am not loquacious at the soldier's life from the sentimental standpoint of the dreamer. I know its dangers, both physical and moral. I am aware that all soldiers are not saints, that all are not even moderately good Christians. But if you wish to keep company only with the good, "You must needs," as St. Paul says, "go out of this world." (1 Cor. v. 10) When Catholic soldiers are properly provided with Catholic chaplains, their religious interests are just as safe in the trenches of Flanders as in the streets of Ottawa. We all know, however, how the unreasonable delay of the British War Office in supplying Catholic soldiers with a sufficient number of Catholic chaplains delayed in the early months of the war recruiting in Ireland very considerably. It would appear that the Catholic Canadian soldiers who were in France last year were not adequately supplied with Catholic chaplains. As soon, however, as the attention of our Minister of Militia was called to the fact, a number of additional Catholic chaplains were appointed. Catholics have very real and very specific needs in this regard. Just as it is necessary for Catholic soldiers to wash, and to be fed, and be cared for when sick, so also it is necessary that they be given an opportunity of receiving the Sacraments of Penance, Holy Eucharist and Extreme Unction. A regiment of the most splendid non-Catholic chaplains in the world could not shrive, house or anoint a single Catholic soldier. Catholic soldiers, no matter where they are, need the Catholic chaplain, and no matter what the danger is, must have him. There is every reason to believe, however, that the Canadian Government is both willing and anxious to keep Catholic troops provided with a proper number of their own chaplains. As long as there be a sufficient number of Catholic chaplains, Catholics need not worry about the religious condition of their soldiers. Personally should the Minister of Militia see fit to make use of my services, I would be willing to be chaplain to a body of Catholic soldiers from the Ottawa Valley or from any other part of Canada, and be ready to vouch to the parents, wives and relations of those men, that since they had made the sacrifice of becoming soldiers they were all the better Christians.

When a man becomes a soldier from a conscientious desire to serve his country, Christ Himself vouches for him in these words: "Amen I say unto you, that whosoever shall leave his house, or parents, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting." (Luke xviii: 29, 30) To the shirker, Christ says: "Whoever would save his life shall lose it." To the true soldier Christ says: "Whoever shall lose his life for my sake shall find it." (Matt. xvi: 25)

The motto of every Canadian, whether it be his glorious privilege to risk his life for his friends or whether he be compelled by duty to remain at home and help his country in some other but equally necessary way, should be that given by that immortal soldier, saint and Roman martyr, the Apostle Paul: "Take thy part in suffering hardship, as a good soldier of Christ Jesus." (1 Tim. ii: 3)

\$125 from a priest in the city to add to the "conscience fund" in behalf of an unnamed penitent here."

To have official and disinterested confirmation of the truth, the United States Treasury Department was written to as to the conflicting newspaper statements, and the following reply was received:

Treasury Department, Office of Treasurer United States, December 29, 1915. Respectfully returned.

The remittance of \$125, within mentioned, was received from a priest in New Haven, on behalf of an unnamed penitent who wanted to ease his conscience on account of having evaded the law as to custom duties.

GEO. FORT, Assistant Treasurer United States. Upon receipt of the above the Evening Telegraph's attention was called to the matter, and the proof of the error submitted to them and the publication of a correction suggested. In its issue of Thursday, December 30, the Evening Telegraph published this statement:

PRIEST WAS INTERMEDIARY Treasury Department Officials in Washington have corrected a statement made in a despatch from New Haven received by this newspaper a few days ago, in which it was said that a priest of the Connecticut city had sent \$125 to the "conscience fund" in order to relieve his mind because of his having smuggled some goods into the country. The fact of the matter, records of the Treasury Department show, was that the priest had acted as an intermediary for a penitent, and was not guilty himself.

On which the Standard and Times comments: "It is apparent that somebody somewhere should have suspected that first item and not have paved the way for another great scandal in the anti-Catholic sheets, which would have more than the usual semblance of truth when credited to a respectable journal."

THE TABLET FUND

Toronto, Jan. 13, 1916. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal:

- Previously acknowledged.....\$951 31
M. S. Nora Leigh, Toronto..... 2 50
Mrs. G. Coffy, Toronto..... 2 00
Mrs. P. Duffy, Oshawa, N. B. 1 00
J. A. McCormack, Leitchess Creek, C. B., N. S. 5 00
Proceeds of Dance in Douglstown..... 14 00
Mrs. J. Newman, Nelson, N.B. 10 00
Miss Gibbons, Moncton, N.B. 1 00
Mrs. Buehley, Toronto..... 10 00
Mr. F. A. Moore, Toronto..... 4 38

If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful.

Respectfully yours, W. E. BLAKE, 88 Pembroke St.

THE "OLD CATHOLIC CHURCH" RETURNING TO MOTHER CHURCH

ARCHBISHOP OF "OLD CATHOLIC CHURCH" IN ENGLAND GIVES IN London, Dec. 30.—The "old Catholic Church" in Great Britain has been dissolved by Archbishop Mathew, who has announced his unconditional submission to the Pope. Five of his suffragans and several priests have taken the same step.

In a letter explaining his reasons for dissolving the Church, Archbishop Mathew says that he began the movement in the hope of restoring the nation to Roman Catholicism but that he is now convinced, after two months of solitude and prayer, "that the attitude we adopted of an interior union with the Primate of Christendom, unaccompanied by exterior submission, together with his Holiness' recognition, must prove futile. I regretfully acknowledge that I fell into the error of attaching secondary, instead of primary, importance to the Papal primacy."

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 22, 1916. 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 Feasts. May God be praised Who designs to open mouths to His praises in the Far East to replace those stilled in death in Europe. And may God show 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.

Your gratefully in Jesus and Mary, J. M. FRASER. Previously acknowledged... \$6,588 25
Friend, Fergus, N.B. 1 00
Subscriber, Pt. Morlan, N.S. 50
Mrs. M. McGrath, Spanish, 5 00
Friend, Douglas..... 1 00

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