

The Catholic Record

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trace of the latter. It was faith and reason that induced St. Francis Xavier to enter the religious life. St. Ignatius kept repeating to him: "What doth it profit to gain the whole world and lose one's soul?" and Francis was converted from a worldly life and became the Apostle of the Indies.

Others say that they are waiting for a special sign that Almighty God wants them. Our Lord once spoke of a wicked and adulterous nation that sought a sign, and a sign would not be given it. In the lives of certain saints, it is true, we read of special calls being given to them; but if you were to question many thousands of priests and religious throughout the world, you would not find a single instance of God's direct intervention. No special sign will be given. Any boy or girl who can answer, in the affirmative, the following questions, which are usually given in books on vocation, may rightly embrace the religious life:

- 1. Have I a right intention? The glory of God, my own salvation, or the salvation of others.
2. Have I the necessary qualifications? Such as health, steady disposition, virtuous habits, ability to make the required studies.
3. Will the superiors accept me? Surely there are hundreds of graduates from our schools who could answer "Yes" to these questions; and the reading of these lines may prove to be an actual grace for them if it direct their thoughts, or impel a more serious consideration of the all-important question of vocation.

We would urge upon our older readers the blessed task of pointing out the right path to those about to start their career in life. Suggest the idea of the priesthood and the religious life to those graduates in whom you perceive the necessary qualities; encourage, support, and pray for them. St. Thomas says: "It is laudable and very meritorious, from charity and with truth, to lead others to the religious state. Those who induce others to enter religion, not only commit no sin, but even merit a great reward."

Hardly will the boys and girls be graduated before the representatives of various business concerns and commercial schools will be pestering them with glowing accounts of their special courses and the certainty of quick and remunerative returns, perhaps even in a profession for which they have no aptitude. Can you not act as the representatives of Our Divine Lord? He, too, promises a rich reward: a hundred-fold and life everlasting, and He will give the grace necessary for such a life. Do not oppose the boy or girl who expresses a wish to embrace a higher life. They will meet with opposition enough, even from good people. It is poor service to a child to tend to all his material wants and then to interfere in the thing that means his happiness here, and perhaps hereafter.

We need many more vocations: many priests, many nuns, many Christian Brothers to do the work of the Lord. We may well trust that God will supply the vocations; but it is a great part of the parents' duty to cooperate with the call of God, and by their prayers and their suggestions to keep the hearts of their children open to that call. And so, during these days particularly, the Christian mother will find plenty of food for thought in the question whether or not she has done all that she could do in helping her children to find the place in life to which God has called them.

To generous-hearted boys who are desirous of devoting themselves to the service of Our Divine Master, the Christian Brothers of Ontario extend a cordial invitation to join their ranks. In the De La Salle College at Aurora, a boy's vocation is tested while he follows the regular High School course and receives, as well, a thorough religious training. Remember that the field is large, the laborers few, and the reward great. Holy Scripture says: "They that instruct many unto justice shall shine as stars for all eternity." Let those, then, that yearn to help in extending Christ's Kingdom on earth, hasten to enroll themselves under the banner of the religious educator. As Bishop Byrne says: "There is at this hour no work as important as that of Christian education. It means the saving of man, the saving of Christian civilization, and the saving of the Church."

THE BRITISH CONSTITUTION

The unparalyzing truth of Dr. Emile Joseph Dillon's "Inside Story of the Peace Conference" may make the veteran correspondent many powerful enemies, but it earns him the gratitude of all who are earnest and uncompromising adversaries of autocracy and intolerance. For the fifteen millions of people in the British Empire who happen to be of the same faith as Marshal Ferdinand Foch, Sir William Robertson, General Pilsudski and Admiral Benson, he has a chapter of special interest.

It seems that President Wilson had the hardihood to argue before the Conference that "as the treatment of religious confessions has been in the past and may again in the future be a cause of sanguinary wars, it seems desirable that a clause should be introduced into the covenant establishing absolute liberty for creeds and confessions."

Here was a proposition that does honor to the statesman who undertook to sustain it. It was something that would help make democracy safe, and it was something with which obviously no fair-minded man would quarrel.

Strangely enough, the proposition was received with marked coldness. Lord Robert Cecil, speaking for Great Britain, informed the Conference that in England the Catholics could not possibly be set on a footing of perfect equality with their Protestant fellow-citizens because the constitution forbids it. So the matter was dropped.

It is rather disconcerting for Catholics to learn that the profession of principles for which we went to War in 1914 was a mere national hypocrisy. It is true of course, as a British statesman has put it, that the War has shown that there is no more powerful weapon than a lie, cunningly told and persistently propagated. If we Britishers went through the horrors of the great conflict avowedly to crush the swabackling snobbery of junkerism—if this is no lie, then let us right here and now crush out of the British Constitution this page of avowed proslaveryism against Catholics. Until this is done, no right-thinking man can find fault with the desire of the people of Ireland to sever relations with the Empire. And if it is not done, the day will come when the Overseas Dominions will follow Ireland's example and the Empire cease to exist. Jan Christian Smuts was right.

"THE CONFESSION" Amid the deluge of, rubbishy picture plays, and vulgar, when not indecent vaudeville, it is refreshing to find a worthy theme worthily treated. The theme of "The Confession" is the inviolable secrecy which seals the sacred confidence between priest and penitent in Confession. Catholics take it for granted; non-Catholics view it with varying degrees of respect, incredulity or suspicion. Both Catholics and non-Catholics will come away from "The Confession" with a better realization of the sacredness as well as the secrecy which is the very atmosphere of this tribunal of God's mercy.

THE PROFITEER ON TOP

A gentleman whom I know went with his wife the other day to buy two carpet squares. The dealer named a price for two; and my friend seemed indispensed to pay it. At once, the sum of \$75 was deducted from the total amount. Another man went, in the same city, to buy a dress for his wife. The dress he fancied was marked at \$125. "Of course you don't mean that," he said to the clerk, "how much will you take?" She called the manager: "He looked at the price tag. 'I'll take,' said he, '\$100.'"

FRUSTRATED FREEDOM OF CITIZENSHIP

The history of all nations has demonstrated that where social and political conditions were such as to call for reform, the longer the reform was postponed the greater was the reaction. Russia, like Ireland, has been no exception to the rule. Had the Czar's government adopted a broad policy of reform fifteen or even six years ago, there would have been no revolution. The contention that Russia was not ready for democratic government is, in the main, true, and however much the new "soviet" government may profess to be democratic, it cannot be denied that the great mass of the people cannot take an intelligent part in the conduct of public affairs. Russia, Cardinal Kakowski tells us, has never been the civilized country it was assumed to be: "Even at the gates of Petersburg there are villages which in language and customs have remained in a primitive condition. Right in European Russia there is still a stretch of towns and farming communities, whose dwellers are purely pagan in the strictest sense of the word, who have their gods and their sacrifices just as the heathens in Asia and Africa have theirs." The statesmen of the Czar made the error, however, of arguing that, because an ideal democracy was impossible, the only solution lay in a military and religious dictatorship. Aside from the abuses which creep in with an autocratic scheme of administration, the mere fact that the Romanoff-Resaputin government gave no part of the people any voice in the nation's affairs, was in itself, sooner or later, bound to bring on a political upheaval. This system pursued over a long period, resulted not only in the overthrow of the autocratic scheme but brought into power this thing called Bolshevism with its open denial of God and its rejection of moral responsibility. It was well for the advocates of foreign autocracy in Ireland to remember that similar causes produce like effects.

The basic principle of economic and religious stability is freedom.

Prison bars and stone walls and penal enactments cannot destroy the desire for freedom that is in the human breast. Lloyed George, Sir Robert Berden, W. M. Hughes, W. M. Massey and R. A. Squires last January issued a joint message to their "fellow-citizens of the British Empire" urging as the solitary hope for peace, good-will among men based on our faith in God as the Father of our common brotherhood; but however we may crave for this high and lofty ideal, there can be no "good-will," no "brotherhood," nor even "fellow-citizenship" among men till there is freedom for all nations and peoples everywhere. For freedom for all nations and peoples was the great War fought: and until our war aims and pledges are redeemed, oppression will not cease to be oppression, though inscribed in a statute book and called "law." Freedom could have saved Russia—it can yet save Ireland. M.

THE DELIVERY

THE DELIVERY within the past two months of a course of lectures at the Catholic Institute of Paris, on French Canada, is an event worth chronicling. The series which comprised ten lectures was arranged by Mgr. Baudrillard, Rector of the Institute, and the course, which was designed to interest French Catholics in their kindred overseas, was entrusted to Canon Chartier, a former Fellow. It is stated that the series was made possible by the co-operation of Sir Lomer Gouin, Premier of Quebec, and M. Phillippe Roy, Canada's Commissioner General in the French capital. In the opening lecture the Canon expressed the hope that the series would have some effect in tightening the ties between the two countries, and the two universities, Paris and Laval, and aid in the diffusion of Latin civilization.

LOVERS of clean sport should include the gentle St. Francis de Sales among their patrons. It is recalled that the Saint was an accomplished rider and fencer, as several young men chafing under his influence for good in the Geneva of his day, and wishing to disgrace him by proving him a coward, found to their cost. Misinterpreting his gentleness for weakness these young men waylaid St. Francis upon one occasion and attacked him with drawn swords. The Saint proved a fighter, however, disarmed one of his assailants and seizing his sword fought them all so vigorously that they fell upon their knees and begged for mercy, which, true to his Christ-like character, was readily granted, and in the case of some of them led to their subsequent conversion. Well, then, may the Catholics of today combining fervor with his devotion to manly exercise, and ambitious to tread virtue's path, exclaim: "St. Francis of Sales, pray for us!"

NOTES AND COMMENTS

THE NEW Bachelor Tax in France, which has now become law, increases the normal income-tax by 25%, so that as an East Indian contemporary, paraphrasing from a Paris paper, remarks, "those who cannot find a better half must pay a fine of a quarter."

THE FACT that Canada, as represented by her legislators, has "no money" for the returned soldier, but can vote substantial increases in their own emolument with enthusiasm is an object lesson which should not be lost upon the country at large. It should also be remembered that from the ranks of the French-speaking members came the only appreciable opposition to the move.

THE ENORMOUS growth in illicit stills in Ontario since the adoption of prohibition, as shown by figures submitted to the Senate by Sir James Laughland, goes to show that prohibitory enactments of the kind are not necessarily a specific for

every ill that may afflict the body-politic, and that shutting off the spigot does not necessarily mean stepping the leak at the bung hole.

"THE RELIGION of the natural man," says Cardinal Newman, "is based on self-sufficiency and results in self-satisfaction. . . . But the Religion of Christ is based on His self-willfulness, and must result in His satisfaction. . . . and all Christians must walk by His light, who is the true Light of men, because He is their supreme Teacher and will be their Final Judge." How much this lesson heads to be taken to heart by Catholics no less than by others in this age of self-sufficiency must be apparent to all who look abroad over the world.

IN SAYING that (in regard to the Lambeth Conference, in which several bishops from Canada are taking part) "obviously great moral weight attaches to the deliberations of the bishops of the Anglican communion from all over the world" The London Daily Chronicle reminds them that the conference "has no technical or legal authority." That is but to say that authority never is a concomitant of the episcopal office in the Church of England, and that where enactments bear the semblance of that quality they are usually directed against "Catholic" aspirations.

THIS is illustrated by the fate which befell an English rector recently in the deprivation of his living for practicing the service of Benediction in his parish church, and otherwise showing a belief in the Real Presence. The ease with which feeling is excited against so-called Catholic tendencies is also shown by the action brought by Kenilworth fanatics against a country rector to force him to remove from the exterior of his church a crucifix placed there in memory of his son killed in the War. The inconsistency of this proceeding is shown by the sayings and doings in other parish churches where the sacrament is reserved, sanctuary lights kept burning, crucifixes erected both within and without, and Catholic ritual imitated in other ways every day of the year, simply because the diocesan bishop is complacent. We do not read that the Lambeth Conference is likely to commit itself to any definite deliverance on this vexed question, for to do so might precipitate dissolution of the Establishment.

FORGIVENESS AND RECONCILIATION There is no need from us of long proof to show that society would incur the risk of great loss if, while peace is signed, latent hostility and enmity were to continue among the nations. There is no need to mention the loss of all that maintains and fosters civil life, such as commerce and industry, art and literature, which flourish only when the nations are at peace. But what is ever more important, grave harm would accrue to the form and essence of the Christian life, which consists essentially in charity and the preaching of which is called the Gospel of peace. (Eph. vi, 15.)

You know well, and we have frequently reminded you of it, nothing was so often and so carefully inculcated on His disciples by Jesus Christ as this precept of mutual charity as the one which contains all others. Christ called it the new commandment, His very own, and desired that it should be the signal of Christians by which they might be distinguished from all others; and on the eve of His death it was His last testament to His disciples to love one another and thus try to imitate the ineffable unity of the three Divine Persons in the Trinity. "That they may be one as we also are one . . . that they may be made perfect in one." (John xvii, 21-23.)

The Apostles, following in the steps of the Divine Master, and conforming to His word and commands, were unceasing in their exhortation to the faithful: "Before all things have a constant mutual charity among yourselves" (1 Peter iv, 8). "But above all these things have charity which is the bond of perfection" (Col. iii, 14). "Dearly beloved, let us love one another for charity is God" (1 John iv, 7). Our brethren of the first Christian ages faithfully observed these commands of Jesus Christ and the Apostles. They belonged to different and rival nations; yet they willingly forgot their causes of quarrel and lived in perfect concord, and such a union of hearts was in striking contrast with the deadly enmities by which human society was then consumed.

What has already been said in favor of charity holds good for the inculcation of the pardoning of injuries which is no less solemnly commanded by the Lord: "But I say to you, love your enemies; do good to them that hate you; pray for them that persecute you and calumniate you, that you may be the children of your Father who is in Heaven, Who maketh His sun to rise upon the good and bad" (Matt. v, 44, 45). Hence that terribly severe warning of the Apostle St. John: "Whoever hateth his brother is a murderer. And you

THE POPE AND THE NATIONS

BENEDICT XV'S CALL TO PEACE

EXHORTS ALL PEOPLES TO UNITE IN THE BONDS OF CHARITY

The Tablet, London, Eng.

Benedict XV, By Divine Providence Pope, Archbishops, Bishops and Ordinaries in Peace and Communion With the Holy See.

Venerable Brethren, Health and Apostolic Benediction. Peace, the beautiful gift of God, whose name, as St. Augustine says, is the sweetest word to our hearing and which is itself the best and most desirable possession (Civitate Dei, l. xix, c. 11), peace, which was for more than four years implored by the ardent wishes of all good peoples, by the prayers of pious souls, by the tears of mothers, begins at last to shine upon the nations. At this we are indeed the happiest of all, and heartily do we rejoice. But this joy of our paternal heart is disturbed by many bitter anxieties, for in most places peace is in some sort established and treaties signed, the germs of former enmities remain; and you well know, Venerable Brethren, that there can be no stable peace or lasting treaties, though made after long and difficult negotiations and duly signed, unless there be a return of mutual charity to appease hate and banish enmity. This, then, Venerable Brethren, is the anxious and dangerous question upon which we wish to dwell and to put forward recommendations to be brought home to your people.

For Ourselves, never since, by the hidden designs of God, we were raised to this Chair have we ceased to do everything in Our power from the very beginning of the War that all the nations of the world might resume cordial relations as soon as possible. To that end we never ceased to pray, to repeat exhortations, to propose ways of arrangement, to try every means, in fact to open by Divine aid, a path to a just, honorable and lasting peace; and at the same time we exercised all Our paternal care to alleviate everywhere that terrible load of sorrow and disaster of every sort by which the immense tragedy was accompanied.

And now, just as from the beginning of Our troubled pontificate the charity of Jesus Christ led us to work both for the return of peace and to alleviate the horrors of the War, so now that comparative peace has been concluded, this same charity urges us to exhort all the children of the Church, and all mankind, to clear their hearts of bitterness, and give place to mutual love and concord.

There is no need from us of long proof to show that society would incur the risk of great loss if, while peace is signed, latent hostility and enmity were to continue among the nations. There is no need to mention the loss of all that maintains and fosters civil life, such as commerce and industry, art and literature, which flourish only when the nations are at peace. But what is ever more important, grave harm would accrue to the form and essence of the Christian life, which consists essentially in charity and the preaching of which is called the Gospel of peace. (Eph. vi, 15.)

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Obedience is the foundation of independence.