

In Jersey the father met his happy destiny in a Jersey beauty, and Franklin Bouillon is the child of this mixed parentage, and it was in England therefore that he was born. The result is that he speaks English exactly like an Englishman; that he spent some years in Cambridge University; and that though his vivacity, restless energy, abundant and rapid speech, proclaim the thorough Frenchman, he might also pass, when he begins to speak, for an Englishman. When the time came for his choice between the two nationalities, to each of which he partially belonged, he opted for the land of his father; served his military term; and when he was a younger was caught by hereditary instinct for politics, and started a journal. It did not succeed and he lost in it a considerable fortune. But he has gay spirits and the indomitable will; he gave some years to liquidate his debts; did a good deal of travelling; and finally resolved to devote himself to a Parliamentary career.

He belongs to the group which stands next to the Socialists in advanced views, and yet is not a Socialist. Thus it was that when he resolved to stand for the constituency near Paris which represents a town where Socialism reigns prepotently in the towns—though Conservatism is equally strong in the rural districts—he had many difficulties to overcome. There had been a strike, and the strike had led to disorder and to the deaths of some workmen; feeling was very bitter—especially against Radicalism and Socialism; for these things had taken place under the Premiership of M. Clemenceau, and M. Clemenceau had been a strong ruler who did not hesitate to strike hard when he thought it necessary. The "tiger," as M. Clemenceau is named, has a heavy paw, so many Ministers he has overthrown have reason to know. M. Franklin Bouillon, addressing his first meeting in a cafe, was interrupted by a polite Socialist leader who with gentle but biting irony pointed to some holes in the windows of the cafe, and reminded the candidates that these holes had been made by the bullets sent through them by a Radical Minister. But in spite of these difficulties, M. Franklin Bouillon won; and now has the love and confidence even of his Socialist constituents.

What are the qualities of this remarkable man which compel attention the moment you meet him and cast almost a spell over you? Physically, he is a man of middle height; of a thickset frame, with what I may call a thickset head; every line in the figure suggesting tremendous and almost bulk like strength. The face is rather pale, the eyes blue-grey, not large but penetrating, open, candid, brilliant. The speech is a curious mixture—like the language of English and French methods. It is English; it is brusque; it is business-like; but on the other hand it becomes on occasion essentially French. For start him on a discussion, he gets excited in manner, though not in language—for there is a cold, clear brain always at work; he rises from the dinner-table; paces the floor, and pours forth a lava stream of brilliant eloquence. And yet even when he becomes thus so thoroughly French, he retains some of the English method; for he sticks a good deal to the concrete; his illustrations are taken from daily life. French the speech is because it is highly imaged; but English also; because the images are taken from something you may see in any street and in any individual. Thus once I heard him discussing what attitude England and France and Russia would have to take on trade and commercial questions to Germany when the war was over; and he at once drew a scene of the thousands of mutilated soldiers, blind, lame, armless, who would pass through every street in every town in the three countries; and asked if the propaganda which these mute witnesses to the horrors of the war Germany had provoked, would not speak irresistibly against a war of trade as well as a war of arms against Germany.

I first saw the kind of man Franklin Bouillon was when I went with the Irish Mission to Paris. Literally, he carried the whole French side of it on his own shoulders. He was at the station to meet us with the members of the Foreign Affairs. Cloniffe; he had ordered the cabs; he had ordered the rooms in the hotel; there was no detail so small that he had not attended to. Then he had made all the arrangements for the receptions to us; sometimes with political friends; sometimes with political opponents; and in spite of the fierce animosities of French political life, he was on as good terms personally with the one as with the other. He was with us all day, he was with us at midnight; seeing journalists; reading the speeches on the ceremonial occasions, not only of our members but of the Frenchmen; suggesting a change here and there, sometimes a British difficulty; in short, was guide, philosopher and friend; always good humoured; always prompt, always fiercely active; until in the end every member of the Irish Mission became his devoted and life-long friend; and no more so than John Davlin, who is as much like him in temperament, in consuming energy, in magnetic power over men, as an Irishman can be to a Frenchman.

Disinterested, as most of the descendants of the idealists that made war on Napoleonic despotism have always been, Franklin Bouillon has never sought office. He is one of the

great forces of the French Parliament who work in committees—shape opinion there and in the lobbies; and think his work done when he has substituted a capable for an incapable Minister. It was he who first realized the incompetence for their work of some of the first French War Ministers. For five months he worked to get necessary and salutary changes; and at the end of five months the Ministry fell, and a new one of greater concentration and greater energy in the conduct of the war succeeded. Franklin Bouillon put in his pocket all old contents; fought for the Premiership of M. Briand, though the two men had had hard fights in the past; and when he was offered a portfolio refused it; he thought he could be more useful by retaining his freedom.

In the French Chambers there is an entirely different system from that in the British. The French Chambers do most of their work rather on American than on British lines; that is to say, they do the main work in committees. These committees sit with Foreign Affairs, with the War and the Naval Departments. The first Committee is, of course, especially important; except that it has not the Treaty-making Power, it is almost as important as the Senate of the United States. It can summon Ministers before it; it gets all or nearly all documents; it can often dictate a policy; it can even overthrow a Minister.

Of this great body in the Chamber of the Senate, M. Clemenceau, that heroic figure, is the chairman; while in the Committee of the Chamber of Deputies M. Franklin Bouillon is the vice-chairman. Now these French Committees have appointed twenty-five members to meet twenty-five members chosen from the British House of Lords and House of Commons. They will meet alternately in London and in Paris; will keep the people and the parliaments of the two nations more closely together; will address meetings in towns of the different countries; in short, will help to make even tighter the strong bonds which now hold France and Britain together against the common enemy of French and British Democracy.

RENDER UNTO CAESAR

A SERMON ON ENLISTING
Preached in Blessed Sacrament Church, Ottawa,
Jan. 2, 1916, by Rev. Dr. J. J. O'Gorman, P. F.
"Render unto Caesar the things that are
Caesar's." (Mark xii: 17)

You cannot render unto God the things that are God's, unless you render unto Caesar the things that are Caesar's. You cannot serve God unless you serve your country.

In time of peace a citizen has three chief duties to fulfil, corresponding roughly to the judicial, executive and legislative powers of the State. He must obey all just laws, he must pay his taxes, and he must make an intelligent and conscientious use of his electoral franchise and a socially helpful use of his opportunities in life. In time of war these duties remain, and indeed a special effort should be made to eradicate Canada's national sin, organized graft in public life. War, however, imposes an additional duty on the citizen—the duty of protecting the sovereign rights of the state endangered by the enemy. Our duty is to fight for victory and pray for peace.

Canada is now at war. It is a fact that there are many who do not realize it, and apparently some few who would deny it. The fact however is undeniable: Canada—that is the whole Canadian nation—is at war with the Turco-Teuton monarchies.

Before the present war broke out, various theories had been put forth by Canadian statesmen concerning Canada's attitude should England become engaged in a European war. Whatever may be thought of these theories, now at least one thing is incontrovertible; when the United Kingdom of Great Britain and Ireland became involved in a war with Germany on August 4, 1914, the whole British Empire became involved in a war for its integrity and existence. If the Dominion of Canada did not wish in August 1914, to join in the Great War, there was but one alternative, to secede from the British Empire, and obtain international recognition as a sovereign State. There is no Canadian citizen howsoever, who would have favoured secession from the Empire. For over one hundred and fifty years, Canada has formed part of the British Empire. During that century and a half, the attitude of the British Government to Canada has been that of a benefactor. An unprejudiced study of the relations between the Mother Country and Canada proves, that apart from the limitations and imperfections inherent in all human relationships, Britain has ever been the benefactor, and Canada the beneficiary. Whether you consider the relations of the Home Government towards the French Canadian, or towards the Catholic Church, or towards colonial autonomy, or study any other test case, the answer is the same! Britain has been our benefactor. If certain phases of her dealings with us have at times caused anxiety and annoyance, these troubles were but slight and passing and count for naught when we sum up the history of one hundred and fifty-four years. I know of no two nations in history which have so constantly retained their roles of Benefactor and Beneficiary as Britain and Canada from 1760 to 1914. Had Canada deserted Britain in her hour of trial in

August, 1914, there would have been few examples in history of ingratitude so black. The Mother Country had lavished upon Canada, her son, both her care and her love, she had supported and protected him. Now that the parent was in danger, would the son like a selfish coward desert her and abandon her to her fate. No! A thousand times, no! When the guilty invasion of Belgium ushered the world into a new epoch in its history, Canada, not unforgetful of the Fourth Commandment, proclaimed to the world that she would stand by the Mother Country. The Canadian Government pledged armed support to the Empire. Canada began, in gratitude and in justice, to pay her debt to her benefactor.

The day the war broke out, the theoretical discussion of Canada's relations to the Empire ceased. Canada—the whole Canadian nation—was, as an integral part of the British Empire, at war. Since then Canada has been just as much at war as if the Germans were in Prince Edward Island, instead of in Belgium. Were it not for the British fleet, they would have long since conquered Prince Edward Island. The national interests of Canada are being to day attacked and defended on the fields of Flanders. The duty of the men of Canada to defend their country by force of arms is just as real, just as pressing, just as imperative to-day, as it would be were German Zeppelins dropping bombs on Ottawa.

Now, when a State is at war, it has the authority to order all its able-bodied citizens to take up arms in its defence. The Parliament of Canada has this sovereign power. A State has, moreover, the authority to command its citizens to fight for her, not merely within her own territory but also, if necessary, on foreign fields. The Parliament of Canada has this power, and could, if the laws already in force be not sufficient, pass an Act this coming Session to put it into effect. Instead, however, of exercising its undoubted right of sending Canadian soldiers to Flanders by conscription, the Canadian government has called upon its able-bodied citizens to enlist voluntarily for Overseas Service.

It is supposed by some that when a nation is defending herself, as Canada is to-day, by the voluntary system, that it is left to the unrestricted choice of the individual to enlist or not to enlist. This is a most grievous and unattached able-bodied young man to enlist is just as imperative as under conscription. The only difference is that it is left to the individual to determine whether this general obligation applies to his individual case, and if it does, to himself enforce it. "The voluntary system," to quote from a sermon of the Bishop of Northampton, "is not a trap to catch the young, the enthusiastic, and the brave, and to screen the shirker, the money grabber and the coward. The voluntary system means what it says. It is mobilization not of a few, but of the entire nation. It means universal recognition of a universal duty to dedicate all we have and all that we are at this moment to the country's service." These words of a distinguished member of the Catholic hierarchy of England apply also to Canada. The voluntary system is obligatory in conscience. Indeed since it is the individual who judges his own case, and since it is the individual who enforces the judgment, the individual obligation is greater than under conscription. The Canadian cannot merely passively wait orders, as under conscription. He must at once, if he has not already done so, cite himself before the tribunal of his own conscience, and judge if the general obligation of enlisting applies to his own individual case. If it does, he must enlist, otherwise he is a coward.

Let me mention a couple of principles which the Canadian must bear in mind while he is examining his conscience as regards his duty to his country. The fundamental principle is this: the able-bodied Canadian of military age, who has not enlisted for Overseas Service, is in duty bound to do so unless a more urgent duty keeps him at home. Exempted, however, from this duty are those Canadian citizens who were born in enemy countries, and of whom nothing more is asked than that they be peaceful, loyal citizens of this, their adopted country. Other able-bodied Canadians may be divided into two classes: the unmarried and the married. Canada has called for 500,000 soldiers. That means without the shadow of a doubt, that she requires every unmarried man, fit to be a soldier, to enlist, unless he is not free to do so, either because parents or others absolutely need him, or because unrelinquishable duties detain him; or because he has just reason to believe that he is rendering more service to Canada by remaining at his present occupation at home. As regards the married men of military age and fitness, if their wives and children can get along without them, their duty of enlisting, though less clear and less urgent than that of the unmarried, may nevertheless be a real one. It is for the individual conscientiously to decide his own case. Tens of thousands of married men have already left all to serve their country. Parents or wives, when advising their nearest and dearest to enlist, are in conscience bound to act with the same impartiality as if they were deciding a stranger's case.

Another duty imposed upon him who is about to enlist is that he

should offer his services for that particular department in the army for which he is best fitted. Thus, for example, for a priest or physician without necessity to enlist as a mere private, were to show an extraordinary lack of judgment. For the priest it would be, in addition, a violation of the laws of the Church. If the ministerial services of a particular priest or the professional services of a particular physician, are not required in the army, then it is his duty to fulfill these services at home. There are cases where it requires less courage to enlist than to remain at home, and be exposed to unjust suspicions and even taunts of thoughtless self constituted judges of their fellow-men. More than soldiers are required to win a war. What has been said of priests and physicians applies, mutatis mutandis, to other similar cases. Under conscription, the assigning to each individual of his task is done by the government. Under voluntary enlistment, it must be done to a large extent by the individuals themselves. Voluntary enlistment undoubtedly imposes a much greater burden on the conscience of the individual. Let us begin by asking the question, by rashly judging the motives of those who have not enlisted. If the day of general judgment must be anticipated, let it be after the war.

For a man to shirk what is evident to him as his manifest duty, and through selfishness refuse to enlist is undoubtedly a sin. Hence in defining the obligation and application of the duty of enlisting, I am merely fulfilling my own duty of preaching the moral law. I am merely re-echoing and applying the words of Christ: "Render unto Caesar, the things that are Caesar's."

But, mark you, while I say to every able-bodied man of military age, who is not bound by a more pressing duty—"You should enlist"—I would impress it indelibly upon the conscience of every such man, that our duty is to fight Germans, not to hate them. Frequently since the beginning of the war, I have preached this truth from this pulpit. A Christian is never permitted to hate anyone. We must hate sin, but love the sinner. Let us hate the evil the enemy has done, but let us beware of imitating ourselves by hating the enemy. Let us pray for the conversion of the enemy, not for his annihilation. There is no conquest so complete as that which converts an enemy into a friend. Let Canada beware of adopting towards the Germans the attitude of the Pharisees towards the publican. The Germans are neither neo pagans nor barbarians. They are just as civilized and just as Christian as we are. I say so, because I know them. I enjoyed the hospitality of their country as a student for two years, and I have kept in touch with them ever since. Undoubtedly there is a powerful non-Christian Kultur in Germany, but it is combated by all the German Catholics and by an important body of the German Protestants. The main body of the German people is staunchly Christian. The great tragedy and the great danger of this present war lie precisely in this: The British Empire is fighting against one of the most cultivated and efficient of Christian nations. With Germany it is a case of "corruptio optima pessima."

When a good man goes wrong, he goes very wrong. Everything that is good in him is directed to the wrong end. Germany was exposed to an extremely enticing temptation—the temptation to seize territory from those who were ill able to defend it. Germany yielded to the temptation and invaded Belgium. The British Empire, containing one-quarter of the globe, was exposed to no such temptation. England's desire was to hold what she had; and, no matter by what means some of those territories were won, no one will deny that her title to them now is a just one. Hence Germany was tempted in self-interest to wage an unjust war of aggression, and has done so. England's interest, on the contrary, lay in the fulfillment of her duty of defending the integrity and liberty of her Empire, and the national existence of friendly nations. England's interests compelled her to wage a just, defensive war, and she has done so. Hence, we are to the right and in the wrong. Let us be content with that fundamental and all sufficient fact. Let us not weaken our case by assuming a pharisaical air of faultless and exclusive righteousness, or by attributing to our enemy all the vice of hell. For it is because 90 per cent of the German people are convinced of the justice of their cause that that nation is waging war with a patriotism, courage and intelligence, that have never, perhaps, been excelled. Despite the policy of selfishness, despite the vulgar methods of submerging and Zappellin warfare, which we justly condemn and detest, the Germans are an enemy worthy of our mettle. It will require incalculable effort, and alas, incalculable sacrifices, to defend the integrity of the British Empire from the men who have conquered Belgium, Courland, Poland, Lithuania and Serbia. It is for that very reason, if we cherish British traditions, if we desire liberty and peace, we must put every man we can into the firing line.

It is indeed tragic for a Christian priest to ask Christian men to fight the fellow Christians, but the tragedy is not of my making. I would give a thousand lives, if I had them, to bring back peace to the world, but, humbly speaking, I know of no way of obtaining peace except by defeating the Germans. There can be no peace until the Germans leave Belgium or

are put out of it. Far from being willing to leave Belgium, the Germans are ready to conquer half the world, if they can. Only last week I read the *Kölnische Volkszeitung* of Dec. 2, 1915. It is one of the leading papers of Germany. In that paper I read: "The longer the war lasts, the more Germany will get out of it. Therefore we want no premature peace." The paper points out without pardonable pride, and it seems to me who have no military knowledge, with truth, that Germany to-day is stronger than she was a year ago. With such a foe arrayed against us, it is idle to deceive ourselves as to the gravity of the situation. The whole British Empire must mobilize its every force if we are to defend what is ours. We do not seek to destroy or tear apart the German Empire, as some war-mad journalists would fain have us believe. Canada is to be consulted in drawing up the terms of peace; and Canada, which entered this war without the desire or intention of gaining an inch of territory, and which has already made heroic sacrifices to re-establish international justice, certainly Canada, and the whole British Empire which is animated by a similar spirit, will demand and obtain a just and honourable peace for all concerned. "Based on understanding and not on hatred, to the end that peace will endure."

Today we shall, in obedience to the royal proclamation, pray for peace, just as we have recited the Pope's prayer for peace every Sunday during the past year. This altar of the Blessed Sacrament, at which the votive Mass "For Wartime" is now being offered, is one of two hundred thousand mass altars which cover the globe, where from the rising of the sun even unto the going down thereof, the clean oblation of the Lamb of God is offered for that peace which the world cannot give. We shall pray also, in humility and penance, for the success of the cause undertaken by our Empire and our Allies. We shall pray, as we have prayed publicly every Sunday, for those who have offered up their lives in this war. Finally we shall pray that each one of us may have the grace to see clearly whatever be his individual duty in the present crisis, and may have the courage to perform that duty, no matter at what cost. If the price paid be death, the reward gained will be eternal life. The Christian who is bound to suffer any evil, and even death itself, rather than commit a single mortal sin, will not find it extraordinary that he be now called upon to risk his life in fulfillment of his duty to his country. Has not Christ said? "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." (John xii: 25). And again: "Greater love than this no man hath, that a man lay down his life for his friends." (John xv: 13). Let the young man who sees it his duty to risk his life for his friends by enlisting in the Canadian Overseas force, hasten to perform that duty. The words which St. Columban used some thirteen hundred years ago to urge himself forward to the spiritual conquest of Germany suit admirably to day as a motto for the Canadian recruit:

"Our perils are many, the war awaiting us is severe, and the enemy terrible; but the recompense is glorious, and the freedom of our will is manifest. Without an adversary there is no fight, without a fight there is no crown. Where there is a fight, there is courage, vigilance, ardor, endurance, fidelity, wisdom, prudence, firmness. Where there is no fight there is defeat. Let me then advance to the attack; for if you take away liberty, you take away dignity." "Si tollis libertatem, tollis dignitatem."

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MACEDONIA IS CATHOLIC

BULGARIAN KING WRITES HOLY FATHER OF RESTORATION OF OLD FAITH IN CONQUERED ZONE

Rome, Dec. 12, 1915.—King Ferdinand, Dec. 12, 1915.—King Ferdinand has written to the Holy Father informing him that he has issued orders for the re-establishment of the Catholic religion in Macedonia, which was suppressed by the Serbian administration. The King is also said to state that after the war Bulgaria will return on mass to allegiance to the Catholic faith, the Orthodox Hierarchy being prepared to place themselves in the Pontiff's hands. It is believed that this letter and the spirit which inspires it, owes its origin to the young Prince Boris, who, though apostatized by his father to please Russia several years ago, has long secretly been devoted to the faith of his childhood.

A TOUCHING SCENE

"War is not all hell—there are, indeed, aspects of it that will bring us into contact with all that is highest and best," says the New Zealand Tablet. "One such touching and edifying scene on the battlefield has been described by a French soldier in the columns of *La Croix*. This man, wounded himself, was shot down, close to two other young men. Both were in great suffering and were very near death. One was a Frenchman, the other a Bavarian. The former was able to draw out from his breast pocket a small crucifix, which he lifted to his lips, and then, in a weak voice, he said the 'Hail Mary.' His companion, the German, who until then had given no evidence of life, opened his eyes, and looking at the French soldier, for a moment, he began the recita-

Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditure and increase our savings."

What are you going to do with YOUR SAVINGS? You cannot keep your cash in a stocking. You must either put it in a Bank; invest in a Bond or Stock; or purchase Life Insurance with it. Some men will do all three.

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You will be practising Thrift in its best form. You will be making definite provision for your family. In the event of your early death, they will receive many times more than you have paid in. If you live, you will be adding each year to the value of your security.

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tion of the 'Hail Mary' in Latin. They understood each other; both were Catholics and wished to die a Christian death. With sublime charity, the Frenchman offered his crucifix to the Bavarian, saying as he did so: 'We have striven to serve our country, and now we are going before God.' The Bavarian, as he kissed the crucifix, whispered 'Reconciled.' In a short time the two men lay dead. May they rest in peace."

WHAT A LOSS TO THE WORLD OF LETTERS

Alexander Pope, among the greatest scholars and writers of the English tongue, was of very diminutive stature, deformed from his birth, a confirmed epileptic, and whose physical infirmities rendered his life one long disease. As a literary artist, brilliant declaimer, satirist and moralist in verse, he is still unrivalled. He is the English Horace. The pagan logic and the action of the Chicago physician would have permitted his death at birth, says the Pittsburgh Catholic. Human life is sacred. God has made it so. When the guests of the upper classes failed to attend the Great Supper, the Lord of the feast bade His servants go into the streets and lanes and byways and bring in the poor, the feeble and blind and lame that His house might be full.

NOT THE WORLD'S VIEW

Love, humility, poverty, mortification—carried the marvellous soul of the Cure of Ars to heaven. He would often say, "We have nothing of our own but our will, and a single act of renunciation of that is more pleasing to God than fasts or disciplines. Even in the world we may at all times find opportunities for this renunciation. We can deprive ourselves of a visit which would give us pleasure; we can perform some distasteful work of charity; we can go to rest a little later or get up a little earlier. Of two things to be done, we can choose that which is the least pleasant to us. It is this which makes saints.—Providence Visitor.

STOPPING A PERNICIOUS PRACTICE

Complaint has reached the American Federation of Catholic Societies that railroad employees and tenders of railroad crossings, while on duty, were circulating papers and publications, which slander the priests and Sisterhoods of the Catholic Church, and that bundles of these papers were thrown off near Catholic colleges and institutions. That this practice might be discontinued, the National Secretary of the Federation sent letters to the head officials of various railroad companies asking them that if they are not in sympathy with this method of insulting their Catholic patrons, they should attend to it that this practice, if it exists on their road, be discontinued. Satisfactory replies were received from most of the roads.—Sacred Heart Review.

BRAVE AND TENDER

Hard ye may be in the tumult, Red to your battle blits; Blow give blow in the foray, Cunningly ride in the tilt. But tenderly, unbeguiled— Turn to a woman a woman's Heart, and a child's to a child.

Test of the man if his worth be In accord with the ultimate plan That he be not to his marrying, Always and utterly man. That he may bring out of the tumult, Fettered and undelivered, To woman the heart of a woman— To children the heart of a child. —O. HERBY

FATHER FRASER'S CHINESE MISSION

Taichow, March 22, 1915.

Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichow. 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 deigns to open months to His praises in the Far East to replace those stilled 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.

Your gratefully in Jesus and Mary, J. M. FRASER.

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