

treated as belligerents, and even to take their places at the Peace Congress, which is to assemble after the war; and to demand recognition for the Irish Republic. Of course a large number of the rebels inside the Post Office were mere boys, and had no more idea when they started out for the march of Easter Monday and when they asked their mothers to have a good dinner ready for them, when they returned, that they were going into a rebellion. But they found themselves in it; and then acquitted themselves with bravery and devotion. There were, I believe, at least a dozen ladies in the building who did ambulance work, and who were as fearless as the men.

Another curious feature in the psychology of this strange movement was the vein of intense religious fervor that ran through it. Pearce was a man who went to Mass daily and to the sacrament at least once a week, and was known to be fanatical by his friends and acquaintances for years. He used to say himself that he thought it worth dying to give Ireland a soul. I am unable to understand what he quite meant, for Ireland never quite lost her soul, and has been regaining it more than ever if she ever did lose it; has been regaining it more than ever during the last quarter of a century when her tenantry have been raised from rags, pauperism, rackrents, enforced emigration, wretched houses and daily servitude, to the good clothes, the comparative comfort, the excellent houses and the complete ownership of their lands which they enjoy today.

What, however, has turned the tide so much in favour of the Sinn Feiners is undoubtedly the execution of the military measures by which it was one of the worst blunders of the Germans during this war. They all died well; some of them indeed almost sought death, as for instance, the O'Rahilly, who was strongly against the rebellion, and Major McBride, who was not a member of the Sinn Fein organization.

To all these causes of exasperation, the military authorities, with profound stupidity, harried the country, arrested men wholesale, in the middle of the night sometimes, and often the arrested men were ardent supporters of Mr. Redmond and accordingly entirely opposed to Sinn Feinism. And thus came that curious state of psychology to which I have alluded. The Sinn Fein leaders who have been executed were regarded first simply as crazy men who had struck a deadly blow at the hopes of Ireland; then they began to be regarded as patriots and martyrs, for they had died for their convictions and for what they thought were the interests of Ireland. But now among a certain portion of the population some of them have passed into the ranks of the saints; and strange weird stories are being told of those who pleaded successfully for their intercession to obtain some favor from heaven.

Thus it came to pass that events of the rebellion itself sank into insignificance before the consequence of the military measures by which it was put down. What the Sinn Fein leaders had failed to do during all their years of work, the military authorities succeeded in doing in the course of two weeks; and for every Sinn Fein recruit that the Sinn Fein leaders made, the military authorities made thousands.

Thus was created the atmosphere in which the settlement proposed by Lloyd George had to be discussed. It was a very unfavorable atmosphere and accounts for the difficulties by which Mr. Redmond and his colleagues were confronted and for many other recent events.

The irony—I may say the tragedy—of the situation was increased by the fact that dimly the civilian authorities in England and indeed in Ireland also were as conscious as any Irish Nationalist of all the mischief these proceedings were doing. It is an open secret that Lord Wimborne, who was then Lord Lieutenant, was against any further execution for the first group. Lady Wimborne, is one of the most popular vicereines that ever was in Ireland; and deservedly so. Beautiful and sweet in face, beautiful in figure, with a heart of the greatest tenderness and sympathy, instinctively loving the Irish people, she joined her woman's tears to her husband's appeals; but the executions went on. It is impossible to say whether there would not have been more if Mr. Asquith had not gone to Ireland and taken control. He came too late to prevent some of them. Other members of the Government in London felt the same thing; but it is not easy from London to interrupt the actions of soldiers who are engaged in putting down a rebellion; and so this great gulf was created between the English and the Irish people and the work of reconciliation between them was interrupted for a long time.

It is not like the whole history of the two countries, that the impatience and wildness of the one nation should dash head from Ireland's lips on the one side, and that English want of comprehending Irish feeling on the other, should drive the two peoples apart? Of course the moral to me is quite plain, and except for their exasperation, the Irish people would universally have recognized it too; which is, that the more oppressive, the more stupid the regime of English militarism showed itself to

be once more in Ireland, the greater was the argument in favour of accepting the liberation of five-sixths of Ireland from such things for ever. But people don't reason when they are angry.

CHURCH AND STATE RIGHTS

LAYMEN WARNED OF DANGERS THAT CHURCH FACES

At the diamond jubilee Commencement Exercises of the celebrated Jesuit University of Fordham, New York, attended by over 12,000 persons on June 18, the preacher was the Rev. Owen A. Hill, S. J., a Southern-er, one of the foremost Jesuit preachers in the country, who teaches ethics at Fordham. His sermon warned Catholic laymen that unless they awaken his country would see the expulsion of religious teaching Orders, as did France and Mexico. Father Hill denounced Socialism as hell's latest effort to dethrone religion, morality and authority in the universe. A true Socialist, whether he likes it or not, must stand for atheism, free love, hostility to family and State, hatred of the clergy, contempt for immortality, and the upbringing of children like cattle on the plains.

LIMIT TO STATE'S AUTHORITY
"The State has no more right to say what kind of an education the child shall get than to say what kind of food the child shall eat. It has a right to keep unnatural parents from allowing their children to grow up in ignorance; but where parents are ready, able and willing to educate their children the State must not interfere."
"The State has a right as well as a duty to help impoverished parents to support and educate their children, but always with the provision that the child shall not be robbed of his religion, and that the child shall get that brand of education his parents want him to have."

Father Hill surprised his listeners when he said:

"Our republic is not yet committed to the base system of compulsory State education, but we are rapidly drifting in that direction, and unless Catholics keep vigilant watch over our present day legislation we will wake up some morning to find our parochial schools, Catholic colleges and seminaries shut tight by State authorities, while our teaching sisterhoods and brotherhoods are robbed of their occupation and banished from the country. What happened in France and Mexico can even more easily happen in these United States, if we ever lose sight of the fact that education belongs to the parent and not to the State, and that the Church, the sole arbiter of religion, cannot be eliminated from the question of education."

ROBBING CHILDREN OF RELIGION
"The recent investigation of Catholic charities was set on foot by the enemy to discredit us with the public, to cut off State aid, to cripple our efficiency, and if possible to close up our institutions. The result would be that multitudes of poor Catholic children would find their way into State homes and asylums to be robbed of their religion and lose their immortal souls. The State has a duty toward the Catholic poor as well as others. What ever the State pays Catholic institutions is due them in strict justice."

"The man at the head and front of the investigation poses as a Catholic. He was put in power largely by Catholic votes, and the whole thing proves that some Catholics here in New York are Democrats and Republicans first and Catholics afterward. As soon as this attitude becomes general the fate of the Catholic Church in France and Mexico will inevitably overtake the Catholic Church in the United States."

"Here and there a traitor may arise within our Church and do momentary havoc; but when the tragedy happens we Catholics are not panicky about the result. The betrayal of the Master by Judas did not disrupt the infant Church, it did not break up the college of apostles. It tied the rope of self-murder around the neck of the traitor, and the traitor in the graphic language of the Scriptures 'He went where he belonged.'"
—The Monitor.

CIVIL WARS
FOLLOWED IN THE WAKE OF REFORMATION
(By Orestes A. Brownson, formerly a Protestant Minister.)
In whatever light the movement of Luther may be represented by the pen of history, it cannot be denied that civil wars followed in the track of the Reformation. Lutheranism, by proclaiming individual irresponsibility, revived the elements of feudal anarchy. The loss of religious unity was succeeded by that of national solidarity; anarchy ensued, and Germany was convulsed by interminable dissensions, popular revolts, and fatal insurrections.
The evil spread with fatal rapidity through the valleys of Switzerland. Zuinglius, the son of an humble peasant, but a profound and elegant scholar, placed himself at the van of this movement. Endowed with an untiring spirit, and impregnated with the novel ideas that prevailed around him, he entered upon his work by merely cursing, at first, the ancient custom of the Swiss to league themselves with the Pope, in the wars of Italy. Afterwards, in imitation of the Hussites and Bohemians, he advocated open rebellion; and ended, by asserting that churches were useless; and prayers were of no avail to mankind, who had been already redeemed by the infinite merits of Christ. The Swiss, hitherto a peace-loving people; were roused into civil commotion; fanaticism ruled the hour. Convents, the hallowed abodes of prayer, were destroyed; monks were driven from their beloved solitudes, and the entire country became a prey to pillage and devastation. The day on which the Mass was abolished at Zurich, was celebrated with great rejoicings; and yet, Zuinglius eschewed the doctrines and formulas of Luther, and adopted others of his own invention, in which the

Real Presence, and every other article of Catholic faith, were denied. In the midst of these disasters, John Calvin had escaped from France, his native country, into the mountains of Switzerland. In his sixteenth year, that famous reformer had been appointed to a benefice, and continued in the Catholic Church until his mind became infected with certain errors, through the medium of Melchior Wolmar, his Professor of Greek, in the university. He then adopted the theory of the Sacramentarians, which Luther had so violently condemned. To this, however, he added other social errors, and propagated so widely, that Parliament deemed it necessary, by an especial enactment, to arrest their rapid progress. This coercive measure was sanctioned by Francis I., who, warned by the example of Germany, determined to repress, by the authority of the law, the spread of doctrines which contained, as he believed, the germ of civil war and anarchy.
In fact, the Huguenots arrayed themselves against the established faith and order of France. Inheriting the destructive spirit of the old Iconoclasts, they spared neither chapel nor image, nor any other sacred object of national and religious veneration.
It is true that Calvin had laid down in his "Institutes" the maxim, that the first duty of the Christian is obedience to the civil authority; nevertheless, his disciples, not governed in their conduct by the theory of his rule, manifested, as well by the expression of their opinions, as by the tenor of their actions, an open defiance of the government. A civil war ensued, in the history of which are emblazoned the names of Coligny and Chatillon, of Andelot and Conde.
The attempt of Parliament to prevent these fatal consequences proved abortive. Nor are we surprised at this result, when we reflect upon the vacillating character of its legislation, distinguished, at one time, by extreme toleration, and characterized at another, by inflexible rigor. The latter policy prevailed, at the present juncture, and the leaders of the anti-Catholic sect were subjected by it to the severest penalties. In order to escape this enactment of Parliament, Calvin sought refuge in Geneva.—Our Sunday Visitor.

ENGLAND CONSCRIPTS SEMINARIANS
The Catholic Church in England has been dealt a severe blow in the government's dictation that all seminarians who are eighteen years of age and who have not commenced the study of theology are subject to military duty. The ruling is such as to catch all aspirants to the priesthood except a few who are already in the last stages of their preparation for God's service. This will mean that, if the war continues for a protracted period, the seminarians, when those now therein are ordained, must close, while eventually there will come a period of years when there will be no one ready for ordination.
—The Monitor.

A THOUGHT
The summer rose the sun has flushed With crimson glory may be sweet; 'Tis sweeter when its leaves are crushed Beneath the wind's and tempest's feet
The rose that waves upon its tree, In life sheds perfume all around; More sweet the perfume floats to me Of roses trampled on the ground.
The waving rose with every breath Scents carelessly the summer air; The wounded rose bleeds forth in death
A sweetness far more rich and rare.
It is a truth beyond our ken— And yet a truth that all may read— It is with roses as with men, The sweetest hearts are those that bleed.
The flower which Bethlehem saw bloom Out of a heart all full of grace, Gave never forth its full perfume Until the cross became its vase.
—REV ABRAHAM J. RYAN

THE CHRISTIAN'S HOME
In a late address delivered in San Francisco, by Archbishop Hanna, he deplored the passing of the evening home life of the olden time, and exhorted Catholics, as much as in them lay, to revive the sweet family life of yore. He would have us quit running about, and would have us spend more of our time in improving the mind. This is excellent Catholic teaching. It is one of the evil symptoms of our day that the home circle has lost its charm. When the history of our day comes to be written, in all probability the historian speculating on our civilization as we now speculate on that of Rome and Greece, will see that the poor blossoms of public and private virtue which we put forth owe their feebleness to the fact that our lives are no longer permitted to take root at the fireside.
Once the home was a place saturated with holy memories, brightened with hopes. Every wall was filled with sacred reminiscences; every corner was redolent of sacred memories. A man became familiar with his home. For him it assumed a warm friendliness; an intimate indi-

viduality. His home was in what was called a neighborhood, and the man next door was not a person who moved into an apartment last week, but a neighbor; not someone to criticize, but a man to befriend. The personal possessions of the old-fashioned home circle—the furniture, the pictures and the books—were adorned with memories of the past and cherished as legacies to the future. Now the home is little more than a place to sleep in. People spend more time in their motor cars than at home, and entertain their friends in a restaurant. What a blessing would be the revival of the old-fashioned home life.
A writer in a late issue of The Atlantic Monthly, from a delightfully fresh view-point, speaks of the home in this way:
"To say of the home, which marriage ought to create, that it is 'a man's kingdom, a child's paradise and a woman's world' is to blur its meaning."
The home is no one's kingdom, no one's paradise, no one's world. The only kingdom it resembles is the kingdom of heaven, because it is within you. Home is dependent for its reality—and its reality is as deep as anything we know—upon a condition of spirit.
This indeed is embodied, or at least shadowed forth, in this or that physical symbol—the sheltering roof, the fireplace, the common table—but it is dependent on no one of these.
For Omar, the symbol was the loaf, the jug and the book; for Deirdre and Naisi it was the tent "as tidy as a beehive or a linnet's nest," or the open sky "among the snipe and plover."
Home means love and companionship and mutual dependence, the spirit of common service and of a common loyalty. It may be achieved by a husband and wife, or by a family or by two friends, or even by a single person, who has the home feeling toward the world without.
To say that it is the woman's hardest task to make the home is to miss its most exquisite meaning. No one of the group can make the home, though any one can mar it. It must be made by all, for the uses of all.
—The Missionary.

CHURCH'S BELIEF SUPPORTED BY COMMON SENSE
"Almost everybody believes there is a heaven, but there is a diversity of thought as to when the saved shall reach there," says Rev. H. Page Dyer (Epis.) of Philadelphia. "Of course it is evident that the bodies of all the saved will be reunited to their souls at the time of the resurrection, for not until then will they have risen from their graves. But what about the entrance of the souls into heaven? The Protestant belief is that every soul that does not go to hell goes to heaven at the moment of death. One difficulty about this is that it takes no account of the quality or character of a man's mode of life. A man whose life has been so low and bestial that he barely escapes damnation, according to this theory goes as surely and quickly to heaven as a man who has lived a careful, holy and beautiful life.

MEXICAN ARCHBISHOP RISKS LIFE
Most Rev. Francisco Orozco y Jimenez, Archbishop of the State of Jalisco, Mexico, arrived in New York recently from Barcelona on the way to Vera Cruz by way of Havana. He has spent the last two years in Rome and said he would endeavor to go from Vera Cruz to Guadalajara capital of Jalisco, by railroad. When asked whether he would be in danger in Mexico the aged prelate said:
"I am a Mexican. During my stay in Rome I heard of the slaying of six of my priests in Guadalajara, where my palace is situated. I have but one life to live, though. What matter if I die? My duty is there."
—The Monitor.

APPRECIATION OF THE CATHOLIC RELIGION
BY A PRESBYTERIAN MINISTER
The reunion of Christendom may still be far distant; but, to all who observe the signs of the times, there are some indications that this blessed consummation is now more generally desired than formerly, and that an ever-increasing number of non-Catholic Christians are serious in asking the question, Did our Lord Jesus Christ while upon earth found a Church, to remain unchangeable until His coming again? This is much, and it is very much more than unnumbered earnest souls outside of the Church are now trying to get an intelligent grasp of its teachings. Not since the so-called Reformation has there been a more universal willingness to hear the Catholic side that exists at the present time.
Almost every number of the Constructive Quarterly "a journal of the faith, work and thought of Christendom," now in the fourth year of its existence, affords abundant proof of our assertion. Several well-known Catholic writers at home and abroad are contributors to this journal, which welcomes from any source light on fundamental Christian doctrines. Perhaps the most notable paper in the current number—the one, at least, that has had greatest interest for us—is by the Rev. Dr. Albert Reid, formerly a Presbyterian missionary in China. His subject is "Appreciation of Another's Faith," and he has much to say that will be no less gratifying to Catholic than surprising to non-Catholic readers.
Among other reasons why every Protestant should appreciate the Catholic Church, Dr. Reid assigns "its unparalleled organization; its high ideal concerning the Church of God; its cultivation of the spirit and demeanor of reverence (the reverential quality of the Church of Rome deserves the admiration and also the imitation of all Protestants); its devotion to the devotional spirit; its devotion to the needs and sorrows of humanity, etc." Speaking of the self-sacrifice of the priesthood and Sisterhoods of the Church, Dr. Reid says:
"The devoted lives of those who thus deny themselves all have won the praise of men. Such speak

more powerfully than any sermon the essence of Christianity, which is the love of God and the compassion of Christ. As Christ healed lepers, and turned not from them, so there have been those in the Catholic Church who have not shrunk from the most repulsive diseases and the most perilous situations. In my early school days I was so attracted to a priest with whom I was traveling, who had just passed through the scourge of the yellow fever in one of our Southern cities, that to this day the impression of his life remains with me."
Another notable passage for which we must make room occurs in the author's description of the Church's "wonderful organization":
"The Supreme Pontiff is certainly the greatest ruler on the earth, his sway extending into every country, amongst all races—all alike called his children. He is rightly called in Chinese 'the Emperor' of the Religion of the Church. From him as Holy Father, the system works out in perfect symmetry and gradation, far surpassing the power and orderliness of the Roman Empire in days of the Caesars,—down through the Papal Court, the cardinals, the archbishops, bishops and priests, to every humble member of the Church, whatever his color, class or nationality, going to the same Mass. . . . Leaving out for the moment the religious or divine aspects of the Church of Rome, it stands forth amongst all human organizations, all forms of government, all societies or associations, as the most complete and compact, the most universal and efficient organization that the world has ever known. The Holy Father who sits at the Vatican in Rome, whether regarded as Vicar of God or not, commands the homage of more men, clear round the globe, than a Caesar or a Constantine, a Charlemagne or a Napoleon, ever dreamed to be his destiny."
This from the pen of a Presbyterian minister! Although, as Dr. Reid declares, "fairness united with friendliness, and friendliness united with fairness, are difficult to attain in discussions of religion," he is to be congratulated on an admirably able and unmistakably sincere endeavor to give his readers a clearer understanding of the religion of Catholics.
—The Ave Maria.

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The oldest controversies are always the hottest.—John Morley.
One of the deepest mysteries of Eternity is how the remembrance of the lost opportunities of life will let Heaven be Heaven.—M. R.
FATHER FRASER'S CHINESE MISSION
Taichowfu, China, Dec. 11, 1915.
Dear Readers of CATHOLIC RECORD:
It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve fund diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 30 catechists, 7 chapels, and free schools, 3 churches in different cities with caretakers, supporting two big catechumenates of men, women and children during their preparation for baptism and building a church every year.
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