

ENGLAND TURNS TO WAYSIDE SHRINES

WAR SHOWS THE VALUE OF A MEDIAEVAL INSTITUTION

The Bishop of London, who reconnection with the National Mission of Repentance and Hope, has been discovered as one of the world's greatest street preachers, is official sponsor of the shrine, which, as a result of the war. is fast finding its way into England

At a diocesan conference some months ago the Bishop proposed that some popular and simple reminder of the war be instituted so that the heroism of England's soldiers and sailors might be brought home to heart and business. He recalled the beauty and simplicity of the wayside shrines of Roman Catholic lands and suggested the idea be borrowed. The easily shocked saw in this an assault on the sturdy traditions of the English Reformation. The Bishop and a multitude of warm supporters, however, regarded it as a every element of beauty is welcome can raise our thoughts to

A REVERSION TO SYMBOLS

As a result the wayside shrine has come to London and soon the leafy lanes of rural England will doubtless be studded with these pious memorials. Observers accordingly have remarked that religion is not merely coming into her own again, but she is reverting to ancient forms and symbols which long have been condemned as obsolete. There is noted a steady reaction in favor of symbolism as a means of refining the spiritual sense and preserving the quiet and retentive mind from the crowding and often demoralizing distractions of every day.

One point in favor of drawing from the church's treasury this particular 'old" thing is that it appears to have been suggested by Tommy Atkins It is referred to by a London correspondent of the Boston

Transcript this way:
"Thomas with his keen eye realities has noted how often the sacred emblem of the crucifix has survived the battering of German guns and the destruction of village churches, as if to answer this second mockery of Calvary and repeat the immortal reproach of Divine Patience against the blows of evil no wonder that this strange and haunting revival of the central image of Christianity has become almost a byword among be holders, and seems destined to add to the popular folk lore of this war like the myth of the Russian troops or the legendary apparition of the angels at Mons.

TOMMY IN A PIOUS MOOD

has too hard a head to trouble him- and women of all creeds in bleeding self with visions, and indeed the stern actualities of fighting leave him precious little time or inclination for indulgence in day dreams. What he has noticed, as we can well believe, is the frequency of those wayside shrines which dot the landscape of France and still keep alive in cruel times the savor of an Old World piety. These outward appeals to a primitive faith must needs awaken many thoughts in the minds of men who are thrown violently back on the elemental facts of life and death, and a clear visualization, however crude or casual, of the greatest sacrifice in history cannot fail to touch the hearts of men who are challenging Eternity for the sake of others.'

The acceptance of the symbolic force of a simple object at a time of crisis in their life appears to have prompted the expression of a wish by British soldiers that some sort of counterpart of the wayside shrines of France might exist at home. Men and women accordingly have hastened to adopt the suggestion of the British Tommy.

One by one London parishes have followed the example, and now these simple expedients to piety are appearing everywhere to beautify and hallow the streets of the capital.

'As you pass along a seamy thoroughfare, lined with stale or stuffy shops or monotonous tenements, you light upon a bit of wall that reveals an object calculated to arrest all passersby," writes the correspondent.

"It is a panel of wood a few feet square with a gabled porch to pro-tect the contents from the rain; and usually the main feature is a 'Roll of Honor' recording the names of men, soldiers or sailors, who have gone to war from this street or neighborhood, with a special mark for those who

are slain or wounded. EXAMPLE OF QUEEN MARY

'The shrines are primarily and finally to furnish a record of those men who have made the Great Decision and to recall us to the need Decision and to recall us to the need parative advantages of State and Decision and to recall us to the need of giving them our prayers. Accord-Federal legislation on marriage and ingly in nine cases out of ten the Roll of Honor is surmounted by a divorce, and that it would be unwise and "uncalled for" for the Episco- impartiality to all and no favors to

or inscribed in white paint; or else surmounted by a statuette of St. George, patron saint of the parish Virgin and Child or simply the cruci fix. Sometimes the flags of the Allies rest there as a reminder of the cause at stake, but the main thing is the Roll of Honor, protected by noth ing save an image, and a prayer and a few blossoms redolent alike of heaven and earth."

One thing that has silenced the scoffer and encouraged the timid in these matters is the example of Queen Mary, the product of an ultra-Protestant household, who has personally visited and prayed at some of the shrines in South Hackney, the heart of the wild northeast of London, and in parishes nearer home; and though a shrine is no more sacred because a king or queen has prayed there is an innate disposition in all loyal folk to note the circum stance with satisfaction and spread the news of it .- New York Sun.

THE DEAD

Death holds high carnival in Europe. Never in the history of the human race has the dread monarch proved so insatiable. He demands victims from among the high and the low, preferably from the flower of the generation. There have been wars and famines, earthquakes and plagues, from time immemorial, never a scourge like that which is now deluging Europe with blood. It is the age and the hour of slaughter.

The fearful prophecy of Mark Antony over the "bleeding piece of clay" which was once the body of the mighty Cæsar, is being fulfilled—not indeed within the mere conconcession to the principle that fines of Italy but throughout the more populous parts of the continent. Blood and destruction are so in use, and dreadful objects are so devoted wives but smile when they behold their sons and husbands quartered by the hands of war. custom of fell deeds has choked pity and carrion men groan for burial Shakespeare could not do justice to the horrors that pervade the fairest

fields of Europe.

But back of all this slaughter, pity, though choked, still demands a voice. It will be heard. What of the dead, it asks. Will they disappear entirely with the decay of all this bleeding carrion? God forbid! The bereaved cannot deny them-selves the consolation of praying for departed any more than they can deny themselves the luxury tears. And what are tears if there are no loving spirits to accept them and treasure them as so many evidences of dereliction and outraged affection?

The dead are not entirely dead What is noblest still lives. Yea, and we can help them with our prayers. Not all who quit this life are pure enough to enter the spotless gates of heaven. Not many let us hope, are so evil as to merit utter reprobation. There must be and there is place of purification and those that there abide can be helped by the prayers and good deeds of their kindred and friends who remain

Tears without prayers are as barren as autumn rains. Prayers dry the tears of affliction and carry relief to those that are gone. It is a holy and a wholesome thought to pray for the dead. The Church teaches it. The human heart demands it. What-"Our good friend Thomas, however, ever the ridicule of heresy, the men voice of nature and the God of Truth is the Author of Nature.-Catholic Transcript.

BEGINNING TO SEE LIGHT

The subject of the remarriage of

Episcopal Church for a considerable the present unsatisfactory state of the law (clerical) on the subject is being made by the Convention now sitting in St. Louis. In the various ported. time. An earnest attempt to remedy resolutions put before the commission there is noticeable a strong tendency to come around to the point of view taken by the Catholic Church, in its legislation on the subject of marriage and divorce. The recommendations on this subject adopted by the commission embraced the enactment of a new and satisfactory evidence is presented, such a decree, "being in fact a decree of annulment," is no bar to the marriage of either party. Sup-porting its recommendation that

report said:

With this provision the commission feels justified in recommending an entire refusal to solemnize the marriage of any person who has a

pal Church to protest against the "Ne Temere" decree of the Roman through force of habit, if nothing Catholic Church. This decree deelse, the rules and habits of a garriclares invalid the marriege of a son dominate everywhere. Roman Catholic unless the ceremony "There is no question re is performed by a priest. This particular phase of the question has been settled for the present, for the report was rejected when it came up excepting the surgeon in charge, are for decision in joint session, by the vote of the lay members as against the clerical ones. The majority against was so small however, that there is hope that on reflection the victors may be induced to change their minds when the question shall

again come up for judgment. Amongst other subjects considered by the Convention was the formula of the marriage service. A minority report recommended the omission of the word "obey" in the portion of the ritual devoted to the woman's part. Were this recommendation agreed to, the next thing that might be looked for, so fast is the gait of the world to-day as to marital concerns, should be a reso lution to have all covenants. promises and verbal undertakings in relation thereto, swept away alto-gether as unnecessary and undesirable lumber amidst the matrimonial baggage. Such a course would be more moral than the present practice of women like Anna Gould, who make marriage promises with the determination of disobeying them whenever the time came for their sincerity to be tested.—Philadelphia Standard and Times.

CATHOLIC IRISH IN ARMIES OF ENGLAND

EXCRED PROTESTANT IRISH, AND

NATIONALS ALSO LEAD In a letter from Sir Edward Carso on recruiting in Ireland which appeared in Wednesday's Times, he said he thought it would be found familiar that tender mothers and that Ulster had given more recruits

than the three other provinces. Tables of figures produced by Sir Matthew Nathan at the Royal Com-mission on the Rebellion showed that of 150,183 Irish N. C. O.'s and men serving with the military forces on April 15 last 89,706 were Catholics and 60,064 Protestants, and that of the recruits who joined between the outbreak of that war and that date 30,161 were National Volunteers and 29.617 Ulster Volunteers.—Liverpool

AN EDITOR'S ANSWER

TO ATTACK OF A. P. A. FORCES ON SISTERS' WASHINGTON HOME

employed as nurses in the Soldiers' Home in Washington, D. C., has led to an attack by the A. P. A. forces on management of that institution. It has been represented by the bigots that the home has "fallen into the hands of the Roman Catholics" with the spirit of real worship."—Edinthe result that Protestant inmates are neglected, if not actually ill-

The National Tribune of Washington in an editorial appearing in a recent issue, shows the utter falsity and absurdity of these charges, and explains the reason for the employment of religious nurses in the institution-a reason that is a signal votedness of our Calholic sisterhoods. The editor of the National

Tribune writes: Europe insist on the luxury of praying for their dead ones. It is the at Washington, D. C., that a rather | ter. Mrs. Wm. Rock, 2018 Lake View

all other soldiers' homes, that at aged seventy-four years. May her Washington is not a government institution, but belongs to the soldiers of the regular army. The government makes no appropriation for its support and maintenance. It is built and is maintained by condivorced persons has been a rankling thorn in the body of the Protestant army.

"The Soldiers Home is the result of the efforts of the higher officers of

"The specific charges that are made and widely circulated all over the country are that the home is in the hands of the Roman Catholics, who control everything, to the prejudice of the Protestants. asserted that the adherents of that Church have taken complete control of the home; that none but Catholaw prohibiting Episcopal clergymen from performing the marriage ceremail is controlled by Catholics, who mony for persons divorced for causes arising after matrimony, regardless of the cause. The commission recommended that where it is claimed a divorce has been granted are marked for disfavor; that the for causes arising before marriage surgeon in charge of the hospital is a Catholic; that employees of the home are refused appointments and opportunities for extra favours unless they are of that Church; that priests and nuns are quartered in the building to the exclusion of the Church should adopt a law the building to the exclusion of refusing to give its blessing to the marriage of any person who has a services prevail in the chapel to the services of Protestant services: marriage of any person who has a divorced partner still living, the prejudice of Protestant services that the nursing is done by Catholic

The plain truth is the home is strictly military institution governed divorced partner still living.

The commission reported that it by the rules and regulations of the United States Army, which knows no political party, no race, nor sectarian

"It is managed very much as a

a man's activity, politics, race or Protestants. The surgeon and his assistants are members of the medical corps of the regular army, and take regular terms of duty at the home, precisely as they do in routine of the army."

> THE CATHOLIC SPIRIT OF WORSHIP

AN ANGLICAN TRIBUTE A London weekly reprints the following statements of an Anglican Vicar, now chaplain to the Forces, who criticises in his parish magazine the advertising attractions now so common among the sects, and declares that the national mission of the Church of England, now in full swing,

is a "sorrowful admission of the failure" of past methods. He says: "I have turned my eyes, as so many of us naturally do, to the Church of None of us here can Rome, . . . None of us here can fail to recognise an evident fact that with no advertising, with quiet dignity, in one direction she has succeeded where we have failed : she has instilled into the people a real spirit of worship; they recognise it as their duty, apart from outside con-About that there is no siderations. question at all.

"I have now lived in a large num-ber of small French villages, and what do I find? So far as I know the Church in France does not find it necessary to hold any national or special mission. I see no specia eachers or addressing advertised. hear of no services corresponding to a P. S. A. gathering. In these tiny villages, where in some cases the entire population is only one hundred or less, the little bell rings at mark you, quite as inconvenient as in England!) yet from every home the mother and the children, neatly dressed, the men and boys who are in the village, all as a matter of course, walk, and sometimes walk for miles, to attend what the Roman Church calls the Mass. The question of music, the hour of the service the popularity or personality of the local Cure are matters of sheer indifference to them.

'I walked into a town church one ordinary week-day morning time ago; no service at all was taking place. I stayed there about a quarter of an hour. During that short time I counted from eighty to one hundred HOME
The fact that Sisters of Charity are going out of that building; business men, soldiers, well-dressed ladies, poor women from the back streets, boys and girls, just snatching a few moments as they passed God's House, to enter, kneel down, and whisper a burgh Herald.

DIED

HALPIN, -At Smith's Falls, Oct. 7th. 1916. Daniel Halpin. May his soul rest in peace

MASON.—At Wyoming, Ont., on Friday, Oct. 13, 1916, Mr. William Mason, tribute to the self-sacrificing d. aged seventy-six years. May his soul rest in peace.

NICHOLL.-Killed in action, Sept 22, 1916, Pte. Hugh Thomas Nicholl, "There has been so much distor-tion, exaggeration and misrepresen-tion, exaggeration and misrepresen-

extended statement seems necessary. Drive, Duluth, Minn., Mrs. John "In the first place, different from Harrie, a former resident of Ashfield,

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market about October 1st,

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O'Hare, LL.D, who is well

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