



"THE PADRE"

By Patrick MacGill, Irish Soldier-Author

They came down the road towards the village, four men and a pony. All the men were soldiers coming back from days of hard battle at Bullecourt, and all bore traces of the rough and tumble of the fighting line. The man sitting in the saddle, with a bandage round his forehead, his mouth hanging open, and his fingers fumbling with the reins, had received his wound the night before. It was quite a light one, but on the march it had become painful and the boy (his age was not twenty) was glad enough to get a lift on the way. Two of the other men, hanging on the stirrups, were suffering from sore feet, and even now, helped though they were by the willing pony, the men grunted a little as they neared the billets where they were going to rest for a week or two.

The fourth, a tall lank officer, was a soldier in the double sense of the word, for his rules of conduct had been laid down by the higher command of the British army as well as by the high command of his Church. He was Father Quinn, Catholic chaplain to the British expeditionary force. As usual he was engaged in helping the lame dogs back from battle, and the job was one after his own heart.

NOT ALWAYS NEIGHBORS

Once he said, speaking from a makeshift altar in a barn that was pitted with shell holes: "Love God with your whole heart and soul, and your neighbor as much as you can. Remember that every man, even a German is your neighbor. To forget this in ordinary life is a mortal sin, but it is scarcely a venial sin to forget it in a bayonet charge."

On another occasion he said: "A man who refuses a tot of rum on a cold morning in the trenches is more fool than teetotaler."

Remarks like these greatly please the soldiers and do a lot to secure Father Quinn admission to all minds. He has the gift of saying the grandest things in the most common idiom. His sermons are full of trench slang, drillbook phrases and soldiers' catchwords, and because he speaks like this he enters all hearts. But in war it is actions, not words, that make a man, and this good priest, who is loved for his humorous and kindly words of counsel, is admired for the perfect fearlessness he shows when visiting the firing line. He is a man after the soldier's heart.

ON HAND AT ATTACK

He is always on hand when an attack comes off. One time the brigadier remonstrated with him.

"But some of the boys may want to confess their sins if they are lying out there wounded," said Father Quinn.

"Then why not get them to confess before they cross the top?" said the brigadier.

"Dying men get more consolation from confession than a healthy man," said Father Quinn.

One morning when he was in the trenches a wounded German was seen lying out in No Man's Land. This man had been wounded when on a listening patrol the night before. Without telling anyone of his intention, Father Quinn crossed the parapet in broad daylight, went out to the man, and carried him in. The German, who was a Catholic, died two hours later.

The C. O. complimented the padre on his work, saying: "Some valuable papers have been found on the man and they'll be very useful."

"That may be," said Father Quinn. "But the thing to be thankful about is this—the dying man has received absolution for his sins."

REASON FOR CHANGE

A strange incident happened not long ago. The regiment to which the padre was attached was ordered to attack one morning, and the priest was in the trench waiting for the command to advance. The enemy was shelling the position with heavy stuff, and the casualties were severe. When the whistle was blown Father Quinn gripped a sandbag preparatory to the spring into No Man's

Land. Then he heard his name called by a wounded soldier lying on the floor of the trench.

"Well, what can I do for you?" asked the padre, coming back. He recognized the wounded soldier boy as a soldier who had won some notoriety as an unbeliever—in fact, the men dubbed him an atheist, and the boy took great delight in being called this.

"I want to make my confession," said the atheist.

"Your what, my boy?" asked Father Quinn.

"My confession."

"You've changed your mode of thought, surely?" said the padre.

"I have," said the boy. "I was born a Catholic, and now I want to die one."

Father Quinn heard the soldier's confession, and was on the point of crossing the bags when another man called him back, a Jew. He also wanted to make his soul. The good padre was dumfounded. It would be a long job if all the casualties took it into their heads to become converts; then a third man wanted to confess. This soldier belonged to the Church of England. It was then that light broke on the padre's mind.

THEY ALL LOVE HIM

"I could forgive you for changing your religion when you see fit, boys," he said. "Everyone of us must work out our salvation as we think best. But I can't let you becoming Catholics rob me of my jaunt into No Man's Land, where other of my own lads are waiting for me."

So saying, he gave each man a cigarette and crossed the top. But by now the enemy's fire had decreased in volume, and that night Father Quinn came back safely.

All the soldiers in his brigade love him, and they tell tales of long nights when they have seen him out from dusk to dawn in "No Man's Land," digging graves for the dead; of weary marches back from battle, when tired men hung on to the stirrups and tail of the padre's pony, while the padre himself marched by their side carrying their equipment. And men who are resting in a quiet village to the rear of the firing line can tell tales of his giving the French children rides on his pony through the village streets. These later tales, however, are best when they exchange confidences over the village pump.

CONGRESS AND THE ARMY CHAPLAINS

By Howard B. Grose

Congress at the last session failed to make provision for army chaplains in numbers sufficient for the needs of the new army. The Senate in the closing hours passed a bill authorizing the appointment of army chaplains on the numerical basis—one every 1,200 men—instead of on the regimental basis, as now provided by law. The present law authorizes only one chaplain for a regiment. This law was passed when a regiment consisted of 1,200 men. Now that the regiments are composed of 3,600 men the inadequacy of the old regimental law is clear. The Federal Council of the Churches of Christ in America and the Roman Catholics worked in conjunction for the bill establishing the rule of one chaplain to every 1,200 men. The bill did not specify that three chaplains should be assigned to a regiment, but left the assignment optional with the Secretary of War, so that groups not organized into regiments might be provided for and the chaplains placed where they were most needed. The church leaders who have been working on the chaplain and other war-time problems are convinced that 1,200 men are as many as a chaplain can serve efficiently. The Federal Council representing all the Protestant bodies in its report to the Roman Catholic Church, stand as a unit for the Chamberlain bill, as the measure passed by the Senate but not by the House is known. They have spoken for 40,000,000 members, besides millions more of adherents, and they propose to continue the vigorous advocacy of this measure before the House in December. The creation of a mighty public sentiment before Congress meets is the first step, and in this the religious press can play an important part.

Just before Congress adjourned a large group of representative leaders of various denominations, both Catholic and Protestant, visited the President and Secretary of War, presenting petitions from all denominations, asking the Administration to do all in its power to hasten the desired legislation. President Wilson received the delegation most cordially, expressed his entire sympathy with the aims of the petition, and promised to give it his careful attention. Secretary Baker said he would do whatever he could properly to secure some action immediately. The Senate acted; the House Committee could not be gotten together at that late date.

So the matter stands, and legislation must wait till December. Meanwhile the denominational bodies must do what they can to meet special needs in training camps and cantonments where thousands of men are left without chaplains, by providing voluntary workers where this is practicable and by aiding in every way possible in the religious work in the cantonments and in the outside zone. Our Christian people should also make their opinion known. The new law is necessary if the religious needs of the army are to be met. One chaplain to 1,200 cannot do thoroughly the arduous

work given him. While the number of chaplains would be largely increased, the expenditure would be real economy owing to the increase of personal self-control, the reduction of disease and disability, and the strengthened morale. An insufficient ministry in the army is as costly as an inefficient commissary. The Chamberlain bill, based upon petitions of millions of our people, is intended to assist in the conservation of the spiritual forces of the country. As the churches are selecting their finest young men for the chaplaincies, men fully equipped by training and experience, the chaplains should be given an opportunity to do their difficult work under the most favorable conditions. Certainly our Christian people should impress upon Congress the necessity for prompt action when it reassembles in December.

COMPULSORY SERVICE IN 1863

VOLUNTARY SYSTEM GAVE PLACE TO CONSCRIPTION UNDER LINCOLN

It is a matter of record in United States history that President Lincoln, after attempting to prosecute the Civil War with volunteer troops, at last, in 1863, turned to conscription in order to secure the necessary forces. Since Lincoln is regarded as one of the greatest statesmen this continent has produced, it is instructive at the present stage of Canadian history, to see how he dealt with the problems that arose.

The President was warned that grave disorders might follow the enforcement of the conscription law, which it was argued, was in opposition to the constitutional privileges and liberties of the citizen.

Lincoln took the ground that democracy means an equal share of the burdens, as well as in the blessings of a republic, and decided on the firm enforcement of the law. All opposition was firmly repressed.

On entering the present War, the United States profited by past experience and promptly adopted compulsory service. Now that Canada has adopted a similar course she is in a better position to do her full share and though opposition is unlooked for, repressive measures are provided in the Act.

THE VICAR OF CHRIST AND THE JEWS

The petition of the American Jewish Committee addressed to the Vatican to secure its intervention amid the increasing horror of the unspeakable cruelties and hardships visited upon their coreligionists in various belligerent lands, and the benevolent reply of the Holy Father are reproduced in the "American Jewish Year Book 5678" (September 17, 1917, to September 6, 1918).

The publication of this correspondence, we are told, called forth universal comment of a favorable nature. As an instance, the remarkable words of "the notorious French anti-Semite," Edouard Drumont, editor of La Libre Parole, are quoted. Describing the reply of Rome as "cordial, charitable and consoling," he says: "These citizens of the United States, who have given proof of such splendid solidarity on behalf of all the scattered members of their race, appear to me to be more inspired than all those monarchs, all those leaders of peoples, who are tainted with the general skepticism and who have denied the moral force of the Church. Those who govern have refused to listen to the representative of Christ on earth, the man who, without a kingdom and without an army, and from the temporal point of view despoiled of everything, as he is, still remains a sovereign. No appeal has ever been made to this sovereign in all the peace congresses which have ended in the present catastrophe. . . . By a strange phenomenon, those who, in their belief and in their religion are further removed from Christian doctrine, now ask the help of this beneficent and world-wide influence."

Referring then to the words of the New York Jews, in which they recall "with admiration and gratitude" the benevolence which the Papacy had on numerous occasions shown them in the past, Drumont continues: "They can, indeed, recall long persecutions, innumerable years full of intense anxiety, always threatened by perils just as agonizing. They cannot forget that during more than 1,200 years one man alone has constantly spoken in their behalf, has declared without cessation that their liberty of conscience must be respected, has intervened with kings in order to protect the persecuted, has given the example of tolerance by according to the Jews in his domains better treatment than was accorded to them anywhere else. This man, always equal in his goodness, this man who never dies, is the Vicar of Jesus Christ."

The reply of the Vatican is described in the Jewish Year Book as "a virtual encyclical against anti-Jewish prejudices."—America.

BENEFITS OF DAILY MASS

"The Boston Evening Transcript's 'Listener' recently published this communication from a 'valued correspondent': 'Did, or didn't I tell you what I think of a truly beautiful story of our occasional choroeman, a simple West-of-Ireland peasant, with little education

but a sound natural mind, and a heart of gold? It is a 'Listener' story, even though it magnifies the R. G. Church. My wife, in her blind protestant way, asked him if he went to church, and he answered gravely that he hadn't missed a Sunday for twenty years, adding that his daughter, a girl of thirteen, rose at six every morning to attend early Mass. At my wife's expression of surprise he said: 'You know, ma'am, it helps to keep you nice and quiet all day long.' I wish Protestantism afforded something to keep me nice and quiet all day long.

In his 'The Path of Rome' Mr. Hillaire Belloc, it will be remembered, confirms the testimony of the 'Listener's' gold-hearted Irishman, for he gives four causes for 'The pleasing sensation of order and accomplishment which attaches to a day one has opened by Mass.'—America.

BELIEF ON AUTHORITY

The age trips merrily along to the rollicking song of liberty. Man's will, instinct with new life, which, dormant for years, has awoke at the clarion-call of liberty and equality, is off in its race and will set its own bounds which are infinity. Meanwhile, reason, speeding far in advance, seeks out a path or blazes a trail through nature's most luxurious growth. Such, then, is the logic of the age, and the voice of authority or anything conceived as such seems harshly out of place. Authority's arm is shortened; authority's feet are leaden.

To trammel the "innate right of man's mind to roam about as it lists" in search of a solution of the riddle of the universe is the height of tyranny, and subjection to any such restraining force, the basest of abject slavery. Authoritative teaching is an abomination to the man who is able to think for himself. He will not be led blindfold, nor kept within leading-strings all his life. As his mind expands, his whole being expands with it, and the sense of the nobility of man's intellect is his greatest pride; it controls and sets in motion the very forces of nature. "What power, then, can constrain it to embrace as truth what to him bears on its face the mark of unintelligence, the so-called supernatural: a word so he thinks, used to cloak an absurdity? What institution so mighty that its voice Reason recoiling will so forget herself as to narrow down to dodge the anathemas of a 'dogmatic creed?' Believe on authority, Never!

Such in some form or other is the burden of much present-day opposition to the Catholic Church. But never was indignation more sadly misplaced, nor opposition so ill directed. In an effort to avoid the "authority" of Rome, Protestantism, acknowledged by many, even of its own children, as the most illogical of systems, if what lacks the mortise of logic may be called a system, is welcomed and embraced as a champion and a defender against the "overweening intolerance of Catholic dogmatism." It is proclaimed to be the world as a heaven-inspired uprising of the human mind against the "intolerable mental despotism of Rome."

Protestantism, as varying and unstable as the pictures of a kaleidoscope without any of their symmetrical beauty, its adherents are willing, many of them at least, to relinquish, but into the protest they throw both heart and hand. "Heart and hand," indeed, but hardly the intellect, for they know not wherewithal they object. The Catholic doctrine of "Belief on Authority" is totally misunderstood by its professed opponents. The term "authority" is answerable for the misunderstanding. It may convey either of two ideas. As commonly accepted by the opponents of the doctrine, it is formally that which vivifies a command, lends justice to its sanction or concretely, the command act or agency which bends and directs the will and external conduct of a subject. In this sense, it has nothing to do directly with the intellect or with the truth or non-truth of any proposition whatsoever that it may present for consideration or acceptance. It is neither a light to the intellect nor a lamp to the feet in the quest of truth. And hence if Catholics in their doctrine of belief on authority really used the term in this precise sense, their position would be quite hopeless, impossible of defense. But the Catholic is too logical for that.

"Authority" has another sense, one conveyed by the term as used by Catholics. It is this: competent evidence or testimony of a trustworthy witness, the extrinsic reason for accepting a given proposition, or the person or persons testifying. Thus the Catholic when believing a given proposition on the authority of the Church elicits this mental process. He knows, not thinks or believes, that the testimony, the witness of the Church is competent, and in the supernatural order solely competent and thoroughly trustworthy hence he accepts, believes the proposition by reason of her "authority" (in the sense stated). He knows that her authority is infallible and exercised frequently with regard to questions which lie above the human power of comprehension; hence it is not to be checked off by the findings of human reason on the proposition in question. We are here examining the intellectual process alone, prescinding from the theological virtues of a Faith. He is not, therefore, cringing before a power that yields the "tyrannical sword of anathemas." He is not sac-

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SAW MOTHER DO IT The doctor, a fallen-away Catholic, was passing through the wards of a Chicago hospital. He came to the cot of a poor little fellow who had been burned in a gasoline explosion, and who lay there tortured night and day with fearful pains. The doctor saw that the little fellow held a crucifix in his hands. "Why do you hold that thing, little boy? It will not do you any good." The poor lad looked up; his face drawn with pain appeared patient and resigned. "I saw my mamma holding the crucifix in her hand, when she was sick, and I want to do it too."

BORN QUINN.—On November 12th, at the family residence, 142 Kohler Street, St. Paul St. Marie, Ontario, to Mr. and Mrs. F. J. Quinn, a son.

DIED GILLEN.—At the Holy Cross Hospital, Calgary, on Friday, Nov. 2nd, 1917, Rose Cecilia Gillen, beloved daughter of Mr. and Mrs. Daniel J. Gillen, Macleod, Alberta. May her soul rest in peace.

KELLY.—At St. Joseph's Hospital, Port Arthur, Captain Martin G. Kelly. May his soul rest in peace.

BELL.—Suddenly, at the residence of his sister-in-law, Mrs. Peter Bell, Wyman, Que., on November 14, 1917, Charles Spence Bell, in his sixtieth year. May his soul rest in peace.

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A QUALIFIED TEACHER WANTED FOR S. S. No. 2, Grattan Township, Province of Ontario, Co. Renfrew for year 1918. State salary, qualifications and number of years teaching. Address James Harty, Sec., Eganville, Ont. Co. Renfrew. 2041-2

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