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LONDON, SATURDAY, JANUARY 15, 1916

THE KING, THE POPE AND PEACE

After a good deal of thought and a good deal of writing we have decided to reduce to a minimum our comments and let our readers see for themselves how nearly the appeals of Pope and King coincide.

Our Gracious Sovereign, King George V, through His Royal Highness, the Governor-General of Canada, has issued the following proclamation:

Whereas Our Empire has been forced to take up arms in defence of rights and liberties unjustly attacked and to fulfil pledges solemnly given:

We, therefore, believing it to be fitting that Our people should be enabled to make a public and solemn avowal of duty to Almighty God and of need of guidance, have thought fit, by and with the advice of Our Privy Council for Canada, to appoint, and We do hereby appoint Sunday, the second day of January next, to be throughout Our Dominion of Canada a day of Humble Prayer and Intercession to Almighty God on behalf of the cause undertaken by Our Empire and Allies and of those who are offering their lives for it, and for a speedy and favourable peace that shall be founded on understanding and not hatred, to the end that peace shall endure.

We cannot refrain from calling attention to the marked difference between the appeal of our gracious sovereign and the bloodthirsty appeal of non-combatant editors. "Peace founded on understanding and not hatred" is what the King asks us to pray for.

These same bloodthirsty editors were not ashamed to hold up our Holy Father as a tool of the Kaiser when he made his sublimely human and sublimely Christian appeal for peace "founded on understanding."

Let the Father of Christendom speak in his own words:—

"Sharing in the anxious fears of innumerable families, and fully conscious of the imperative duties imposed on us by the sublime mission of peace and love entrusted to our care in the days of so much sadness, we conceived at once the firm purpose of consecrating all our energy and all our power to the reconciling of the peoples at war, and indeed we made it a solemn promise to our Divine Saviour, who willed to make all men brothers at the cost of His blood."

If not now when editors exhaust all the adjectives of vituperation precisely as they did fifteen years ago, against Botha and the soldiers he then led, at least in years to come the Christlike charity of Benedict XV. will be recognized and applauded.

Again the Holy Father speaks:—

"In the holy name of God, in the name of the heavenly Father and Lord, by the blessed Blood of Christ, the price of man's redemption, we conjure you whom divine Providence has placed over the nations at war, to put an end at last to this horrible slaughter which for a whole year has dishonoured Europe. It is the blood of brothers that is being poured out on land and sea. The most beautiful regions of Europe, this garden of the world, are sown with corpses and with ruin. There where but a short time ago flourished the industry of manufacturers and the fruitful labors of the fields now thunders fearfully the cannon, and in its destructive fury spreads neither village nor city but spreads everywhere havoc and death. You hear before God and man the tremendous responsibility of peace and war; give ear to our prayer, to the fatherly voice of the vicar of the Eternal and Supreme Judge, to whom you must render an account as well of your public undertakings as of your individual deeds."

And then if the issue of this war were to result, as we hope it will not, in annexations of territory of unwilling peoples, what has happened before will happen again, for as the Pope points out most truly:—

"Nations do not die; humbled and oppressed they chafe under the yoke imposed upon them, preparing a renewal of the combat, and passing down from generation to generation a mournful heritage of hatred and revenge."

With this distressing picture before his eyes how can we wonder that Benedict XV. should ask himself and ask the belligerents if there be no hope of reconciliation and peace until this miserable struggle be fought out to the bitter end of sheer exhaustion? No hope of peace "founded on understanding and not hatred?"

"Why not (he says to the rulers of the contending nations) from this moment weigh with serene mind the rights and lawful aspirations of the peoples? Why not initiate with a good will an exchange of views directly or indirectly with the object of holding in due account, within the limits of possibility those rights and aspirations, and thus succeed in putting an end to this monstrous struggle, as has been done in the past, in similar circumstances? (Peace founded on understanding.) Blessed is he who will first raise the olive branch and hold out his right hand to the enemy with reasonable terms of peace. The equilibrium of the world, and the prosperity and assured tranquility of nations, rest upon mutual benevolence and respect for the rights and dignity of others, much more than upon hosts of armed men and rings of powerful fortresses."

"This is the cry of peace that breaks forth from our heart with added vehemence on this mournful day; and we invite all, whosever are the friends the world over, to give us a helping hand in order to hasten the termination of the war, which for a long year has changed Europe into one vast battlefield. May the merciful Jesus, through the intercession of His sorrowful Mother, grant that, after so horrible a storm, the Dawn of peace may break, placid and radiant, an image of His own divine countenance. May hymns of thanksgiving soon rise to the Most High, the giver of all good gifts, for the accomplished reconciliation of States; may the peoples, bound in bonds of brotherly love, return to the peaceful rivalry of studies, of arts, of industries, and, with the empire of right re-established, may they resolve from henceforth to entrust the settlement of their differences, not to the sword's edge, but to reasons of equity and justice, considered with due calm and deliberation. This will be the most splendid and glorious conquest."

In his recent allocution our Holy Father said nothing new, but reaffirmed what he already said.

It is very hard just now to realize the truth, the great and incontrovertible truth, which the Holy Father emphasizes:

"Nations do not die; humbled and oppressed they chafe under the yoke imposed upon them, preparing a renewal of the combat, and passing down from generation to generation a mournful heritage of hatred and revenge."

In other words, Peace must be "founded on understanding and not hatred."

Germany has learned that the German army is not invincible; never again will it have even the opportunity of realizing the dreams of German militarists.

May we not, at the King's behest, pray for "a favorable peace based on understanding and not hatred, to the end that peace shall endure?"

Is there an intelligent, unprejudiced man who can not see that Pope and King are agreed in the essential things?

The Pope necessarily has a universal outlook. The King, primarily, an outlook restricted by the interests of the British Empire, but, precisely because of imperial interests, rising into the broad, human and Christian considerations which actuate the Father of Christendom.

ENGLAND AND THE WAR

GEORGE BENSON HEWITSON, M. A.

One admirable trait in the character of the British people is the patience with which they endure being spoken to in very plain terms. Instances of this in other times than these, times of peace, have been again and again supplied by the fearlessness with which the sins of the nation have been dwelt upon by preachers occupying what may be justly termed the national pulpit, the pulpit of St. Paul's Cathedral. We are led to these observations by the perusal of a report of a sermon recently delivered there by the well known Anglican preacher, the Rev. Canon W. C. E. Newbolt, who, taking as his text the following words from the prophet Isaiah, "Open ye the

gates, that the righteous nation which keepeth the truth may enter in," and having spoken of one result of the war being the fusion of previously discordant elements in the life of the nation, said:

"The mysterious punishment of the Canaanites was a national punishment; and at this present day the abnormal and strange position of the Jewish nation points us back to the dread prophecy of national punishment in Deuteronomy, and to the self-implicated guilt, before Pilate's judgment seat, in which the evangelist sets forth a national sin, and a national punishment. Are we then, he asked, to go back after the war to our old state, having learned nothing and forgotten nothing? Are we to content ourselves with general sentiments as to this or that item of national degradation, which generally means the particular evil to which we have devoted our immediate attention? There will be, there must be, a great winnowing out of chaff and worthless material, which has been lying too thick on the surface of society." Then alluding to the solid grain, which he said he firmly believed is there, and had shown it in the past, in similar circumstances? (Peace founded on understanding.)

Blessed is he who will first raise the olive branch and hold out his right hand to the enemy with reasonable terms of peace. The equilibrium of the world, and the prosperity and assured tranquility of nations, rest upon mutual benevolence and respect for the rights and dignity of others, much more than upon hosts of armed men and rings of powerful fortresses.

"Ought they not to find in England something better than the haphazard and kindly mother, who has let them find out for themselves what is their duty toward God and man; what religion means, and morality means, and justice and honour, and truth and usefulness."

Here is an indictment of his own communion which receives added force as falling from the lips of one so distinguished; for no denomination in England has had more social influence to further its efforts than the Church of England. Being the "Church" of "England," it is, or ought to be, the spiritual mother of the nation surely, and being so, it ought, with such influences as it has behind it, to have achieved a more satisfactory condition of things spiritual as the result of its labors. Canon Newbolt in the course of his sermon tried to explain away the legal title of his communion, "The Church of England as by law established," only to fail, as all have done who have essayed that hopeless task.

The failure of the Anglican Communion in England, however, to meet the responsibilities devolving upon it as the self-assumed and man-made spiritual "mother" of the nation the preacher himself explained when he said:

"For some years now there has been an increasing tendency in those who control the nation to look askance at religion. German influence has spread and dazzled us with the glamour of a civilization which man can out and carve for himself; of a progress which must at all hazards be free from the trammels of religious scruples."

History teaches that those who controlled the English nation at the time of the Reformation likewise looked askance at religion. And was it not then that German influence spread and dazzled the English people with the glamour of a religion which man can out and carve for himself; and of a progress which must at all hazards be free from the trammels of religious scruples? Speaking next of education in England the preacher continued:

"We have been afraid lest we should be left behind in the world's competition, and we have succeeded in too many cases in making children quite unfit for the special post in life to which God had called them, by giving them a smattering of all sorts of crude and undigested information which succeeded in making them unqualified for anything in the great professions of the world. We are waking up to find that we are as far as ever from being an educated people, but all this time we have been putting our children off with a substitute which may be instruction, but is certainly not what we mean by that great and glorious word 'Education.'"

Shall we be wise in time? Shall we learn at least this, that religious education in our schools must be lifted out of the region of politics, that we must not catch votes with children's souls, nor think that one denomination may triumph over another by the number of children it can snatch away. The complaints are loud and long, that in the hour of supreme trial those who minister to the wounded man find him, in so many cases, to be uneducated in the

elements of the Christian Faith, anxious as he is to find the Saviour. And however much he may have been taught as to thrift or the science of health he knows nothing about the things which concern his eternal salvation, or the great truths which Jesus Christ came into this world to declare."

The scenes in the streets of Berlin, Paris and London by night in all the hideousness of openly flaunted immorality having been alluded to—Berlin, which is in the land that gave England the "glorious" Reformation; Paris, the home of freethought and things more hideous, London, which "took on" both the Reformation and freethought, children of "glorious" Protestantism,—Canon Newbolt spoke of the debasement of the currency of life, in the degradation which empties of meaning such words as "womanhood," "home," "motherhood," "manhood," "fatherhood" and "holiness."

More is not needed to convince even the most casual reader, in the testimony of this distinguished Anglican, preaching from the leading pulpit of the nation, that Protestantism as even a national force with such a lamentable material as the English to work on has absolutely failed; and an universal force Protestantism can never be. While admiring Canon Newbolt's courage in preaching so fearlessly on the sins of his people we at the same time devoutly pray that he with others like him, and there are not a few such in the Anglican communion, may yet see the light of the true Catholic faith, and seeing may have the greater courage to follow it, for it will lead them home.

CONSISTENCY COMMANDS RESPECT

There is a certain type of Catholic who, from a foolish fear of criticism, and an overwhelming desire to stand in well with his Protestant neighbor, affects what he is pleased to call a "broadminded" attitude towards what he believes in his heart to be heresy. He is very reticent when there is some Catholic principle to be defended, but grows suddenly eloquent whenever there arises a chance to put in a word for the diluted Christianity that would put dogma outside the domain of religion, and would substitute for the truths of faith a litany of weary platitudes that may mean anything or nothing. And he foolishly imagines that such an attitude wins for him the respect of his non-Catholic neighbors. Now nothing could be farther from the truth. Non-Catholics know very well that we have a very definite system of belief. They know we are convinced that we are right, and they expect us to speak and act accordingly. They may dispute our position, but they cannot fail to pay it the tribute of respect. It follows, then, that they invariably take the measure of the trimmer. And they very naturally ask themselves how can they put any confidence in the friendly protestations of a man who pretends to deny his most cherished beliefs. The consistent Catholic they can understand. His sincerity they do not think of questioning. With him they know where they stand. But the compromiser is a strange species. They may call him "a good fellow," but in their hearts they despise him. And they would never think of trusting him.

Quite recently a Protestant gentleman told us "if there is a future for Christianity that future is with your church. You know what you believe. You maintain that what you teach is right, and that all else is wrong. But none of the Protestant churches seem to have made up their mind upon the question. They may be right, they say, but there is just a chance that it is the other fellow who is right." And, he added, "although I do not believe in your church I respect your stand because it is so very logical."

Once when returning from Toronto to the wilds of Muskoka a fellow passenger entered into a discussion upon the question of the diversity of churches. Being a sensible man he could not understand the reason for so many different brands of Christianity. "That is why," he said, "we Protestants do not go to church. The Protestant churches are all at sea on this question of dogma. But you, Catholics, go to church, and you know what you believe." And then he made a remark which bears out the point of this article. "The Italians are a fine, honest class of citizens," he said, "but we would respect

them very much more if they went to church like the rest of you." He had taken the measure of the trimmers. COLUMBA

NOTES AND COMMENTS

SOMEONE HAS discovered that the first Englishman to set foot in India was a Jesuit, and that to the information he gave to the world as to the vast resources of that country Clive owed his inspiration to found Britain's Indian Empire. A little candid investigation might reveal to Englishmen of to-day that Catholic Religious Orders have been the pioneers and the trail-blazers of every country over which the Union Jack now proudly waves, and that as regards this continent, not a cape was turned, not a river entered, to use Parkman's expression, but a Jesuit led the way. It might not be amiss, either, for our Southern neighbors to remember that it is to the Jesuits they owe the Orange groves and sugar plantations of Florida and Louisiana.

THOSE WHO ARE accustomed to think of Spain as an ignorant and benighted nation should read a little of the past history of that country and of its present educational and economic development. That the Spanish people do not live entirely in the past, but are continually adopting new ideas and quite alert for improvements is evident from the rapid spread of what are called the "Ave Maria" schools, established but a few years ago. These schools owe their foundation to the zeal and generosity of Don Andres Marjon, a Canon and Professor of Saro Monte College, Grenada. During his peregrinations about Spain, some twenty-five years ago, the Canon came across a poor woman teaching some gypsy children in a cave near the roadside, with the ground for a black board, and the mountains, valleys and streams about them as books, pictures and object lessons. Observing the group closely he flashed across Don Andres' mind as a sort of inspiration, that if a poor woman could produce results under such conditions he should be able to produce greater under the more favorable conditions at his command.

THE CANON lost little time in putting the idea into practice. He started a school in Grenada under the name Carmen de Ave Maria, then another, and another, until the city was dotted with them, and over two thousand children were being educated under conditions most favorable to health of body as well as of mind. Now there are over a hundred of these schools throughout Spain and, under the propitious and popular name of "Ave Maria," are daily increasing in number and widening in the scope which Don Andres' started out with.

THE CONTRAST between the State Elementary schools and the Ave Maria are numerous and significant. The former are costly, are conducted indoors, impart more or less of the formal and artificial education ordinarily characteristic of State schools, and rely wholly upon printed text books and stereotyped apparatus. The Ave Maria schools, on the other hand, are economical, live in the open, train children naturally and in the "simple life," and for their apparatus go straight to nature. In a word, the State schools are "institutions," the other "academies" in the true and classical sense, where children imbibe the highest Christian philosophy and are helped to become good Catholics and good Spaniards. And to provide a continuous staff of teachers, animated with the necessary spirit of enthusiasm for the great work, Don Andres has founded seminaries for Ave Maria teachers, one of which, in Grenada, is named Carmen de la Victoria, after their King's English Consort. And all this has been accomplished without a single peseta of government money—a proof, if any were needed, that extravagance is not essential to true progress in education.

ON THE BATTLE LINE

Prince Hohenlohe, one of the Kaiser's intimates, is in Switzerland making sentiment in favor of the conclusion of peace between Germany, France and Russia, leaving the Germanic powers free to fight out their quarrel with the British Empire. The Kaiser, it is said, has set his hopes upon the conquest of an empire in the Near East. He realizes that there is now no possibility of crushing either France or Russia. Were he able to make peace with them, he believes, and, according to the statement credited to Prince Hohenlohe, the members of the War Council also believe, that Teuton and Ottoman armies could sweep over the Suez Canal, drive the British out of Mesopotamia, advance across Persia and threaten India. Many important men in Germany oppose the plan as impracticable on the ground that Britain, with her command of the seas, could send men to the East in greater numbers and more rapidly than Germany could send them by land. Among the opponents of the Emperor's grandiose project for the conquest of an empire in the East in Herr Ballin of the Hamburg-American Steamship Line. He and those for whom he speaks insist that Germany attempts to hold a portion of the Belgian coast to provide for the future development of Germany's navy and her overseas trade. If the Kaiser is really committed to the great eastern adventure outlined, he has the power to enforce his will upon the chiefs of the German army even if the French and Russians refuse to make peace. It is reported from Paris that the Germans have already begun to make up for their shortage of men

Church and that He looks upon her as His bride, the recognition of any other religious body is equal to denying that the Church is His true spouse, and attendance at the Church of England services by a Catholic is on a par with a man who visits the home of his ancestors which was stolen from him, and consorts with the new owner, who attempts to justify his robbery on the alumnical pretext that the visitor's mother was illegitimate and should be disinherited. You now see why it is impossible for me, as a Catholic, to take part in a Protestant service. Such an act, believing as I do, would amount, on my part, to an offence against the Author of Christianity." This recalls the remark made by the late venerated Mgr. Haenan of Dundas in regard to a similar circumstance, that "if there were more Catholics of that calibre there would be more Catholics." The trimmer never yet made a convert nor won the respect of an opponent.

WHEN BULGARIA, lured by German promises which can never in the event be realized, cast in her lot with the Teuton and the Turk in the present war, Ferdinand of Orleans, Duke of Montpensier, sent the following scalding telegram to King Ferdinand, his kinsman. As it has not to our knowledge heretofore appeared in any Canadian newspaper it seems worth while producing here:

"Constantinople—Three years ago, after your victories over the Turks, I sent you my warm congratulations. I was proud of the relationship between us, I followed with pride the progress of what you yourself termed the 'Holy Crusade,' and I divined your soul's secret ambition to make your charger's hoofs ring upon the steps of St. Sophia of Constantinople. To-day, bursting outrageously the ties of gratitude which bind you to Russia, who set Bulgaria free, betraying the national aspirations of your people, you, a Prince of French blood, threw yourself into the arms of those very Turks, your enemies of yesterday, who have now become in addition the enemies of France. Given the choice between the generous and noble soul of France shedding her blood in defence of her threatened homes, between those glorious allies generously fighting for the noblest of causes, that of the liberty of the peoples; and the bands of barbarians, pillagers, assassins and traitors, your degenerate heart is drawn towards the latter."

"Your saintly mother, my aunt Clementine, daughter of a King of France, and herself a faithful French woman; your uncles, those noble, unsullied soldiers, Orleans, Aumale, Nemours, and Chartres, if they hear the earth's uproar, must rise in their graves to hurl their curses in your faces."

"And I, who so often sent you my affectionate and loving wishes, especially on your name-day, which is mine also—I, who saw in you a son of France doing honor to his house disown you now. I know you no more; I abandon you to your apostasies, your remorse, your Turks and your Boches!"

It is said now, that finding German promises already broken, Bulgaria repents her entrance under such auspices into the War. May be Ferdinand of Orleans' telegram rings like a reproving conscience in the ears of Ferdinand of Bulgaria, and that its publication has found an echo in the hearts of his deluded and betrayed subjects.

THE EXCLUSION of Ireland, for any attempt to apply compulsion to that country would meet with fierce opposition from the Irish party in Parliament, and the forcible resistance of Ireland itself. This fact is recognized by all parties who, besides, gratefully appreciate the magnificent services already rendered by the Irish regiments in the field. The only people who are against the exclusion of Ireland are the extreme conscriptionists and the followers of Sir Edward Carson who were hoping to make the political capital by posing as being more earnest in war than were the Nationalists.

This attitude is thoroughly dishonest for it is notorious that conscription is quite as unpopular in Ulster, especially in the rural districts, as it is in the rest of Ireland. Despite exclusion the Nationalists are opposing the bill, first because it is against conscription principles and second because they feel it their duty to support the British volunteers, who are among Ireland's best friends.

The Central fact of the situation, however, is that the substantial unity of the Kingdom is maintained and whether the bill pass as it at present stands, or as is more likely, in a modified form, the whole country will press forward as one man until victory is assured. "The only important fighting of the week, so far reported, has been in Bukovina where the Russians have made a notable advance, resulting in the capture of Czernowitz. Whether this is the beginning of the great Russian offensive may be doubted, but it is gratifying evidence that the armies of the Russians are rapidly gathering strength."

The movement which has ended in the formation of an Inter-Parliamentary Committee of the French and British Chambers, owed its inception to a very remarkable Frenchman, who is already well known in France and is beginning to be well known in England. Many things pointed him out as the chief agent in carrying out such a scheme. His father was a friend of Victor Hugo—shared his political opinions, including of course intense and irreconcilable hostility to the Empire of Louis Napoleon; and like Victor Hugo when he went into exile, Franklin Bouillon's father found a home in the Channel Islands.

on the western front by increasing the number and efficiency of their weapons. A few of the men are armed with non-recoiling automatic rifles capable of firing ten shots before they are recharged. Machine guns concealed in specially prepared concrete shelters replace an entire company. French officers note also that field glasses now form part of the equipment of almost every German private captured. These developments indicate that the Germans are seeking to make their trenches into fortresses, and greatly reduce the number of men needed to hold them against attack.

Russian official despatches state that "northwest of Czernowitz the Austrians, after employing asphyxiating gases, tried a counter attack, but were driven back to their trenches by our fire." This report disposes of the unofficial statements that the capital of Bukovina had been evacuated. The Austrians are under continuous pressure, but they have not yet given up the city. At other points along the eastern front the Russians are waging aggressive warfare. The town of Oczanoyk has been incorporated in the Russian lines and the land for a mile and a half to the west. At Czartorysk the enemy, who recovered their grip on the cemetery, attempted to dislodge the Russians from the town also, but their attack failed.

In the Caucasus the Turks made a surprise attack on the Russian lines at Lake Torkum. The assault broke down under the Russian fire, and the Turks retired after suffering very heavy losses. In Persia also the Russians more than hold their own. —Toronto Globe, Jan. 8.

T. P. O'CONNOR'S LETTER

Special Cable to THE CATHOLIC RECORD (Copyright 1916, Central News)

London, Jan. 8.—The crisis arising from the Government's decision to impose compulsion upon single men who have not enlisted voluntarily divers, temporarily, the attention of the country from the operations of the army in the field. The indications are that this revolutionary departure from British traditions will be effected much more quietly than was anticipated. So far only Minister Simon has left the Cabinet on account of the decision, and although resignations are talked of, Mr. Asquith is confident that these resignations may be avoided.

Mr. Asquith's dexterity as a smoother is extraordinary and though this is the toughest job he has ever had to negotiate, the probability is that he will succeed. Nor is the opposition throughout the country as great as there was reason to fear. The great bulk of his own followers is standing by the Premier, while the labourites, wherefrom the principal opposition was expected, are considerably divided. The scheme of compulsion as proposed is of a very limited character, affecting probably not more than 200,000 men, and but for the fact of the abandonment of the voluntary principle, whereon England has justly prided herself, the volume of opposition would be considerably smaller than it is.

A satisfactory feature of the situation is the exclusion of Ireland, for any attempt to apply compulsion to that country would meet with fierce opposition from the Irish party in Parliament, and the forcible resistance of Ireland itself.

This fact is recognized by all parties who, besides, gratefully appreciate the magnificent services already rendered by the Irish regiments in the field.

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