France became again the silent Carthusian .- Joseph Carey, in The Boston Pilot.

THE DELIVERANCE OF **JERUSALEM**

By John Hartley in Rosary Magazine For the last seven hundred and twenty six years the entire Christian world has been praying that Jerusalem, the Holy City, the City of Peace, might somehow be wrested from the hands of the infidel Turk. During these centuries every Christian heart has been scandalized at the thought of the heart city of Christendom being defiled by the Moslems. Poets have tried to imagine the deliverance of Jerusalem and to portray what it would mean to the world. During the Middle Ages, which were ages of continuous conflict, the capture of Jerusalem was held out by the Sovereign Pontiffs as an aim well worth striving for. For two centuries and more the ambition to rescue the city consecrated by the passing of the Master led ntless armies from Europe to the nation which according to the pro-phecy of the Son of God was to be scattered all over the earth has, under the inspiration of Israel Zangitself by gathering the richest Jews vorld into this central city of The Zionists believe to day that the Jews of the world can some gains in another must make for the general realization of the universal now be brought to migrate to Palestine, and especially to Jerusalem, there to erect an autonomous king-

The mighty cataclysm which has overwhelmed the world has brought with it tremendous surprises. Conditions which seemed absolutely un-alterable have been completely changed in the twinkling of an eye. Amongst recent events in the East the capture of Jerusalem by General Allenby and the British forces may be one of the most far-reaching in its onsequences. The victorious general himself can best describe what happened. Without any literary embellishment he tells us in a com-munication sent to the House of Commons on December 11, 1917, a which until the end of time will form one of the most thrilling pages in history. He says:

"I entered the city officially at noon to-day with a few of my staff, the commanders of the French and Italian detachments, the heads of the political missions, and the military attaches of France, Italy and Amer-

The procession was all afoot, and at Jaffa gate I was received by the Guards, representing England, Scotland, Ireland, Wales, Australia, New Zeal and, India, France and Italy. The population received me well.

Guards have been placed over the holy places. My military govern-or is in contact with the acting custodians and the Latin and Greek representatives. The governor has detailed an officer to supervise the holy places. The Mosque of Omar the area around it have been placed under Moslem control, and a military cordon of Mohammedan offi cers and soldiers has been established around the mosque.

Orders have been issued that no non-Moslem is to pass within the cordon without permission of the military governor and the Moslem in

Germans have sought by every possible means to conceal their discomment took place in Europe in mediefiture over the fall of Jerusalem. We can easily understand why the Mother were no longer, as in the pre-German Emperor, who during his ceding Byzantine times, mere abentire life has taken a deep interest in the Holy City—and, it must be tion to life, but through the channels d. benefited it in divers ways has tried to make out that its passing from Turkish into Christian hands has not affected the main issues of the War. But it cannot be gainsaid that the fall of Jerusalem will exercise a great moral influence over the entire world, and especially Germany. For the German Kaiser has all along gone on the assumption and has never tired of announce ing, that God was with him and his forces in a most special way. Now that the Holy City has fallen, it will e more difficult than ever for him to impress upon the world-and especially his own people—the conviction enthusiasm for the Crusades. The that the God of Battles is leading the princes who had been doing them-Teutonic Army. Then too, the sympathies of the Catholic world, and for that matter the Christian world at large, must be with those who without so much as demolishing one of the historic and sacrosanct monucenturies have held it.

Nor is it true, as the German press would have us believe, that Jerusalem has absolutely no strategic or military value. On the contrary, history proves to us that from the earliest times it has been considered the key to Palestine. Situated as it is on an elevation, it commands a clear view of the land that stretches out between it and the sea. Behind it rises a mountain range which because of the barrenness of the country has ever proved an effectual barrier to an invading army. the country has ever proved an effectual barrier to an invading army. It is just twenty-five miles from the of being understood a dappreciated. The foundations being for sea-coast, with which it is connected by a railroad. Now, if General Allenby can succeed in taking the five cities which lie between Jawas and Jamas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal of democracy for the lafterwards remained by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the present time for an ideal out by the Emperor Hadrian and the cities which lie between Jawas at the cities which lie between lie between lie between lie between lie between lie between lie betwe five cities which lie between Jerusalem and the railroad be will be in a

part of the German contention that the fall of Jerusalem is without great military significance. But, in fact, it is a part of a carefully thought out scheme of action, and even though the Russian campaign has for the present broken down, leaving the present broke the English and Frence, where the English and Frence, where the Holy City must in the long run make mightily for the accomplishment of the aims proposed by the Allies. With an army operating in Allies. With an army operating in the head of his knights, captured Ascalon and Joppa. In a letter dated October 31, of that year, the Wing says: forcement very slight, the capture of Jerusalem would almost seem equivalent to the capture of Palestine. The fall of the city, therefore, is the premeditated working out in the Orient—on a small scale, of course, none the less effectively plans that are being pursued with the most deadly earnestness in Occidental Europe. And if for the time being the Allies have met with secous reverses in Italy and are merely holding their own in France, the success of the Oriental expedition is reassuring. For we must not forget that this is a world-war in every sense of the word, and just because it is so, news of victory is not expected from every quarter at the same time. If in one sector the result be not decisive, then positive

The history of Jerusalem, which is inextricably bound up with the his-tory of the Jewish race itself, dates back to the very earliest times. Placed as it is in a position of natural advantage, it has been the one city, after Rome and Constantinople, for the possession of which armies have contested most bitterly and constantly. Shortly after Constantine the Great had cleaned it and restored ome of that order which always accompanied Roman administration, it fell into the hands of the Mussul mans. In the sixth century it was captured by Caliph Omar, after a four months' campaign. Fifteen years later—to be precise, in 628 the Persians were forced to surrender it to the Emperor Heraclius. it passed into the hands of another Omar, and a few years later into those of Abd el-Malek, "the slave of the Lord," who built the Mosque of Omar, called the "Dome of the Rock," which is generally conceded to be one of the finest specimens of We can easily understand why the followers of the camel driver Mecca, whose hatred and disdain of all things Christian were implacable, soon busied themselves in effacing all vestiges of Christianity. The sacred places were defiled and in many cases ruthlessly pulled down. They seemed to delight in outraging Christian feeling by prostituting to their own religious practices those spots most intimately linked with choosing them in many instances as sites for their own mosques. The Mosque of Omar, for instance, stands on the exact site of the Temple of Solomon, a spot revered alike by Christian and Jew. And many other places hallowed by the most sacred associations have been turned into

Mussulman shrines. As a result of popular preaching, especially the preaching of the mem It goes without saying that the bers of the many religious orders, a val days. Christ and His Blessed of art, literature and oratory became once more as in the early days of Christianity living realities in the Catholic world. Men tried to live in union with Christ, and consequently everything pertaining to His life became of supreme interest. Just because religious feeling was so intense at that time the Pope, at a council held at Clermont, was able without difficulty to rally the arms of Christian Europe to free the holy places of Palestine. So, when the cry went forth from France, "God wills it!" the Christian world rocked on its foundations with a mighty puissant selves to death in petty wars of personal aggrandizement were adjured by the Holy Father to take a wider view-a world-view-of the functions of Christian government. The Crusades, which broadly speakments of the Holy City has wrested ing covered two centuries, did more it from the infidels who for seven long than anything else in medieval times to establish that healthy internation. alism which, whilst it did not des-troy the aims of individual kingdoms and dukedoms, still made possible a certain political unity and solidarity under the eyes of one who, just because he was the Vicar of Christ, was the accepted arbiter and spokesman of the nations.

Ten years ago the Crusaders were the average man as something be —the ideal of democracy for the world — men are able to understand why in medieval times Christian na there is a stretch of wall far removed position not only to control the tions should have fought as one for an adjacent country but also to guard ideal—a religious ideal. To day we which are Ophel and Sion, which efficiently the Suez Canal, which is a see thousands upon thousands of our veritable artery between the two continents.

See thousands upon thousands of our formerly were inside the walls, but are now ploughed up as a field, thereby fulfilling the prophecies of feasting in a spirit, woman said, were talking of the continents.

prosecution of the Oriental expedition almost wholly in the hands of the Lion-hearted, General Allenby the English and French, the capture approached Jerusalem from the coast,

" As we were nearing Asruf, Saladin came swooping down upon us. But by God's mercy we lost no man of importance save one. Thence by God's will we came to Joppa, which we have fortified by ditch and wall. Sal-adin lost an infinite number of his greatest men, and being put to flight. laid waste the whole of Syria. On the third day before Saladin's defeat, we were ourselves wounded by a spear in the left side, but thanks to God we have now regained strength. Know, also, that by twenty days after Christmas we hope by God's grace to receive the holy city of Jerusalem."

But for one reason or another, which historians have never beer able to ascertain, he failed to take it, and so the main purpose for which he had set out was defeated.

But Richard's expedition to the Holy Land was not the first Christian occupation of Palestine. Christians had previously gained a strong foothold there as the result of the first Crusade in 1099. The Latin Kingdom of Jerusalem was made possible by the glorious exploits of that doughty warrior, Si Godfrey de Bouillon, who, marching at the head of his victorious army with genuine Christian sentiment fell upon his knees when he drew near the Holy City to devoutly than God for having realized the fondest hope of his heart. Although God frey, for reasons of humility, could never be persuaded to accept the royal crown, his barons upon his death, which took place the following year, prevailed upon his brother to do so. And up to 1291 the Kingdom of Jerusalem, with varying for tunes, continued to exist. To the end it retained its international character, which was guaranteed by the fact that it was the common property of Christendom. Most of the government officials were French feudal lords who had come over to the Orient, whilst the Italians gained economic preponderance in

the cities. It was not to be supposed that the coveted prize to slip through his fingers without bitter opposition. One attack after another was made upon the Holy City during the time it remained in Christian hands. But despite the strength of the enemy it is safe to say that had a greater spirit of solidarity obtained among the Christians the Kingdom of Jerusalem would not have been so shortlived. Unfortunately, however, it was rent internally by the petty jealousies of men who though imbued with the true chivalric spirit when setting forth for the Orient subsequently gave themselves up to

selfish scheming.
With the final breaking up Christian rule in Jerusalem the holy places of Palestine passed once more into the hands of the Turks. It is one of the ironies of history that a small and insignificant nation mainly through scheming and chicanery, should for centuries have been able to hold in the face of the whole Christian world places regarded by millions of men as the most sacred on earth. If this war accomplishes nothing else, it will at least lay the foundations for a genuine international solidarity by the removal of Jerusalem from infidel hands. What past generations longed to see—and witnessed for two brief centuries—has been quietly accomplished in our day. And just as the Crusades bound the warring factions and kingdoms of Europe into a Christian whole by giving them a common object for which to fight, so in our own times the pos-session of the holy places of Jerusalem will contribute much to that mutual understanding among the nations which is absolutely necessary to keep these shrines in Christian hands. It is only on condition that the Christian nations agree as to the possession and administration of Jerusalem that a permanent understanding can be effected.

Modern Jerusalem offers little to please the eye. With the exception of one or two busy thoroughfares, its | diet. streets are narrow, crooked and very are a menace not only to the timid rider, but, where the descent is steep, even to the pedestrian. The dwellings, which are low and poorly constructed, have only one door and two small windows opening upon the street, all the others opening toward incomprehensible to the modern the rear. The roofs are flat, as a They were looked upon by rule, but sometimes dome-shaped. The city is inclosed by walls which were built or repaired by the Sultan Solyman in the sixteenth century,

If the campaign in Palestine were and so it is not so difficult for us to not part of a concerted plan we might perchance believe at least a part of the German contention that the sublime ideals elaborated and the fall of Jerusalem is without great propounded by a succession of far-like the fall of Jerusalem is without great the laft and statesmantlike Poptification. the Jaffa Gate on the south. For merly these gates were closed at night and opened at daybreak, but able cohorts. walls surrounding the city were formerly crowned by many towers, which were built not only for the adornment of the enclosure, but also to serve as watch-towers against the approach of enemies. Of the scores of wall towers only one of importance—the Tower of David, near the Jaffa Gate

stands to day.

A Catholic never goes to Jerusalem as a mere tourist. He is always a pilgrim, desirous of nurturing his faith and piety by the sight of the very ground over which the God-Man trod. Everything speaks to his heart. But of all the holy places, the Via Dolorosa, over which the Master passed on His way to Calvary is most appealing. Each phase of the Passion commemorated in the Stations of the Cross is marked by a separate chapel. The first of these lies in the court of the Turkish barracks, the second in the old Temple inclosure and so through the mazes of the city's narrow streets we follow the Lamb who was led out to slaughter. Many of the chapels along the Via Dolorosa have been in the custody of the Turks, and the Christian pilgrim has up to this time of happy deliver ance, been put to the humiliating necessity of requesting permission to worship in them. The last stations are within the Church of the Holy Sepulchre.

On entering the basilica from the massive platform of stone, which is the floor of a chapel—the holiest spot in the world, the summit of the spot in the world, the summit of the community," and he took sides with many medical men of England with men of En and the spot to the right where Jesus was stripped of His gar-ments. There also is pointed out the rock rent in two at the mo ment when Our Lord expired upon the cross. In the interior of the church proper, inclosed in a sixteen-sided chapel, stands the tomb in which Our Lord was laid upon being taken down from the cross. Chapels marking other details of the Passion surround the Holy Sepulchre. Thus. for instance, we have the chapel in which the stone is shown upon which the body of Christ reposed be fore it was consigned to the tomb. In another the column at which Our aviour was scourged is preserved. All in all, there is not a spot on earth which appeals so powerfully to the Christian imagination or touches so deeply the heart of the believer as does this very ground once watered with the blood of the Redeemer. There are, of course, many other holy places in and around Jerusalem -Bethlehem, Nazareth, Gethsemane in fact, the whole of Palestine been made sacred by the passing of the Master's feet, for He "went about doing good." All these the pious pilgrim visits, drawing from deep draughts of piety fervor. But when one stands in the place of Christ's crucifixion, one's emotions are too powerful for words. One can fully realize then why a Catholic Europe arises in arms to snatch this holy place from the hands of the unbeliever. One realizes then that all the blood shed during the Crusades was not shed in And one wonders what must have been wrong with Europe during recent centuries that it tolerated the unbearable conditions brought about by the possession of the Holy Sepulchre by the Mohammedans. Now, thank God, the Turk has been forced to fiee before the Allied armies, and it is the ardent hope of every Christian that he may not again have the opportunity of put-ting his foot back in a place where his presence is an insult and a sacri-

LENTEN LESSONS

It is not so long ago that men out side the Church looked askance at the conduct of Catholics during the Lenten season. In a superior way they smiled at Catholics for retrench ing something of their pleasures during a given season of the year. They could not understand what purpose it served to eliminate for seven weeks certain pleasures and enough to say that he must indeed be a strange Diety who would make entrance to heaven depend on a fish

Most of these mockers and critics dirty, paved with smooth stones that of the Church have utterly failed to comprehend the true lesson of Lent. Whilst we are bidden at all times to do penance for our sins, the Church, with her profound under-standing of human nature, realizes that special seasons of penitence in gagements these times for the young that special seasons of penitence in memory of our Blessed Saviour's Sufferings will recall us more effectually to our religious duties. If in memory of our Redeemer's fast we ourselves undergo forty days of pen-

Lent—to make us more Christlike by bidding us imitate, for at least forty days of the year, the Man who, stainless. Himself, did penance in fasting and suffering for our sins. get them right after supper, The advantages of fasting in a spirit-ual way are beyond count. Just as were tall

period of intensive training for com-bat with the devil and his innumer-

they are no longer locked since the danger of smuggling in merchandise have been inured to suffering and has been done away with by the in-stitution of night watchmen. The so generously to the appeal of our country in the present crisis. Food conservation is nothing new to our Catholic housewives. To our Catholic men sacrifice is not an unheard. of thing. The privations of trench and cantonment life come naturally to our Catholic boys who during forty just such retrenchment of delicacies. If ever in the history of the world the good old Catholic law of fasting and penance has received an un sought-for approbation, it is in the present time, when the nation has been called upon to enter into a fast, not of the usual Lenten length, but of an indefinite period.

Catholics will offer up sacrifices of this Lenten season in a generous spirit for the sins of the world, and for the spiritual well being of the boys who in their own way are mak ing a supreme sacrifice for the nation.

—The Rosary Magazine.

EPISCOPAL MINISTER

DENOUNCES THE HYSLOP VAGARIES

Decrying spiritualists in general for practicing an "injurious sort of char-latanism" and denouncing, in particular, Dr. James H. Hyslop for his re cent series of addresses on psychical research at St. Paul's cathedral. Rev C. L. Arnold, of St. Philip's and St. south side, one ascends a narrow and steep flight of stairs leading to a emphatic language what he thought

women to seances in the British Isles a movement that can "only result in increasing insanity.'

They want to give us mock sub stitutes for the faith that holds us fast in the hands of God," Dr. Arnold asserted. "They want to give us tricks and inexplicable words for the truth of God.'

Sir Oliver Lodge, he said, speaks disdainfully throughout his writings of "that faith which has supported the hearts of millions for ages," and for that reason alone, Dr. Arnold insisted, it would do the world immeasurable good if the Lodge te ings were completely suppressed by

government order.
"We are in peril in this city, of great revival in this cult," he said. Hyslop, under the guise of science has come here and promulgated the propaganda of spiritualism. It happened, too, in the cathedral of our diocese, which gave it a much wider authority and indorsement than the subject matter deserved. I believe it a thing of infinite menace

While Hyslop came to Detroit as a scientist, he did not speak as a scientist. He gave us conclusions instead of facts. It was bald assumption on his part, I believe that the messages he claimed to have received, were from the dead. He ignored, wittingly or unwittingly, that these alleged phenomena easily could have been accounted for by telepathy, mind reading and the known power

of suggestion on the subjective mind Dr. Arnold gave it as his opinion that the world is going to cultivate religion more than ever in the future

must keep fast hold on our faith, which is so truly a faculty of the soul —a faculty by which we see the power by which we take hold of the powers of the world to come and make them

operative in this life."

The Michigan Catholic has called the attention of its readers, upon several occasions to the viciousness of the Hyslop doctrines and is pleased that Rev. Dr. Arnold has openly de-nounced this advocate of spiritualism .- Michigan Catholic.

MAKE TIME FOR THE ROSARY

Observe the time-honored custom in Catholic families during the weeks of Lent. Gather the family for the Rosary, just as in your own home your parents called the chil-dren together and all knelt down to honor God and His Blessed Mother by leciting the beautiful familiar pravers.

God's blessing rests on the home where the practise is followed. It is folk, clubs and classes of all kinds to say nothing of entertainments to engage in this devotion. But in the Holy Season of Lent practical Catholics do not seek places of ance, we are on a safe way to imitate amusement. Those who call then practically the example of life which He came into this world to give us. Now, this is the whole purpose of ments during that period are unworthy of the name.

The mother of a family alive to her duty will manage to arrange to have the Rosary every evening. "I woman said, when some friends were talking of the difficulty of fix "Then when the

their other engagements. The plan works all right. The children grew

There is the secret of that mother's success—the children grew up in the practice of religious devotions. The Rosary is a habit with them—a habit that, we trust, will be formed in all Catholic homes where it does not exist already.

'Are there such Catholic homes?" some one may ask. Just think over the families you know, and possibly Rosary is not said in common. all say the Rosary in Lent," remarks another, "but we do not say it together. It is more convenient for ch one to say it by himself or her-

But what of the greater glory to God in assembling together in His Name, and the example to others and the holy influences the family Rosary exerts on the children who grow up in a truly Catholic home ?-

DECAYING PROTESTANTISM

Father Walter Drum, S. J., the well known Biblical scholar, points out in a recent address how disastrous has been the attempt of Protestantism to found religious authority on the Bible alone says the Catholic Senti-nel. In the land of Luther, he declares, there is not a single professor of the Lutheran faculty of theology in any German university who has the old belief in the Divinity of Christ. Things have not gone quite that far in this country but they are

hurrying in that general direction. A Presbyterian friend of ours told us a short while ago that he expect ed to see the evangelical Protestant churches disappear soon. Nearly all

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