

cal. Ulster does want to be left alone, and that also is what Ireland wants. We want Ireland for all her people of every race and creed and class, working in harmony for that peace and progress which alone can spring from free institutions, broad-based upon the people's will. . . . Ireland is not only a nation, but at heart she is an undivided nation, and it is for this undivided and indivisible Irish nation that we claim the fullest measure of self government and freedom.

Recent Associated Press dispatches announce the proclamation of Sinn Féin societies in Clare. The alleged reason is the increase in crime in that county. Last month a similar proclamation was applied to Tipperary. All the while military law is in full sway and the Premier of England is still silent on the Government's future Irish policy. T. P. O'Connor calls Ireland the center of a vicious circle "where repression creates disturbance, disturbance aggravates repression and the whole program is repeated over again." Lord French calls the British Government's present Irish policy "sheer madness." The average Britisher cannot see the Irish question sensibly. "A real settlement is yet to be proposed by any English school of thought. According to a Dublin dispatch on August 17 to the London Daily Express, the Government stopped the monthly market day at Ennis. 'County Clare is an armed camp, the hillsides are white with police huts and barracks occupied by soldiers, all in battle order.'"—America.

CARDINAL MERCIER'S PASTORAL

DEFENDS THE POPE'S TREATMENT OF BELGIUM DURING THE WAR

Special to The Tablet

The complete text of Cardinal Mercier's remarkable pastoral on the attitude of the Pope toward Belgium during the war is now at hand. The document, which has great historical value, also describes the attempts made by the Germans to loosen the influence of the Cardinal and to silence his protests. The complete text is as follows:

"My very dear brethren, perhaps you remember a pastoral letter which I wrote you on March, 1916, on my return from a journey to Rome. In it I gave you an account of the cordial reception which the Sovereign Pontiff accorded me and of the paternal kindness which in my humble person he showed to Belgium.

"The abnormal conditions from which we were then suffering prevented us from speaking at that time with full liberty, and we spoke to you enigmatically. I was forbidden to put before you openly certain facts which at that moment would have comforted you. Let it suffice for the moment, I added, to assure you that my journey has been blessed and that I return to you very happy. The time has come to disperse the cloud which then surrounded my thought.

"At the end of the year 1915 the German press, and that section of the Belgian press which was in the pay of the enemy, set to work to draw a contrast between the acts of the Belgian Episcopacy and those of the Sovereign Pontiff. They tried to give color to the idea that the Holy See disavowed my conduct. We did not believe this statement. . . . but our enemies from outside and from inside accused us with such warmth of mixing in politics and praised the neutrality of the Sovereign Pontiff in such a way that your affection for us was not without a certain apprehension; and the filial confidence in Our Holy Father was lowered with many in proportion as tears for our person became more lively.

"When in January, 1916, it came to your knowledge that the Pope had called me to an extraordinary meeting of the Congregation of Seminaries and Universities, your anxiety became more acute; the occupier (of our country) caused a report to be circulated to the effect that I had been called to Rome to hear a censure inflicted upon me by my spiritual superior. The enemy said to himself that if I left I should return no more. At the end of a religious ceremony, at which I presided in the Collegiate Church of Saint Gaudule in Brussels, an officer had awkwardly allowed the remark to escape him that I had just passed the threshold of my 'Cathedral' for the last time."

"These indications were a warning to the Cardinal. He redoubled his precautions in obtaining his laissez-passer. He warned the Vatican of the dangerous conditions in which he left Belgian soil. As a result the Vatican obtained first by telegram and then by letter the formal declaration that neither Brussels nor Berlin would oppose his return to Belgium when his mission to Rome was accomplished. However, in spite of these assurances, German diplomats in Rome tried to bar his return to Belgium on the eve of his departure from Rome.

HOW THE POPE RECEIVED HIM

"With great energy," continues the Cardinal, "the Vatican held its own; it declared that if my liberty was curtailed the telegraphic correspondence and the letters relating to my journey would be published. Imperial diplomacy gave way; the day afterwards I was at liberty to leave without hindrance.

"As soon as I arrived the Holy Father received me with open arms,

gave me audiences on several occasions, allowed me to think aloud before him, received from my hands several dossiers regarding the invasion of our land, the crimes committed by the invaders and the resistance which we offered to the mischievous and perfidious proceedings of the general government."

When the Cardinal was taking leave the Pope, below a picture which he gave him as a memento, wrote these words: "To our venerable Brother Cardinal Mercier, we greet with all our heart the apostolic blessing, assuring him that we are always with him and that we share his sorrows and anxieties, since his cause is also our cause."

In the month of March, 1916, the date when these lines were communicated for the first time, the particular significance which this written declaration lent to the circumstances was by no means realized. The Cardinal continues:

"Consider it, I ask you: Your Bishops were accused in Brussels and in Berlin of mixing themselves in politics; the accusation was made by the highest authorities of the Empire at the tribunal of Benedict XV; the accusers flattered themselves that they would gag us. They thought the Pope would make himself their enemy because they were stronger, and they thought he would give away to force.

"The silence of the Pope should have already been a disavowal of the accusation. But here the Pope speaks; he speaks to demand liberty for my return to the midst of those whom I was expected to excite to rebellion; he speaks to declare in writing that he makes his own our cause, our sorrow, our agony."

The Cardinal then goes on to show how the silence of the Pope at other times must be interpreted as approval for the Belgian hierarchy in its struggles with the occupying German Power.

SUPPORTED THE BELGIAN HIERARCHY

"This tacit approval has applied to every day during five months. Every time the rights of our people were abrogated, your Bishops became your defenders; every time we made it a matter of duty to send to the head of our hierarchy the first copy of our protests. Our Chief never censured or found fault with our writings or our conduct. And besides the pastorals and documents to which publicity was given, I wrote to the Holy See several confidential letters to keep him in touch with the chief proceedings in my administration.

"Never, either directly or indirectly, has the Pope demanded a change of attitude. At one exceptionally delicate moment, several Belgians allied themselves to the Germans in order to try to make His Holiness believe that I was betraying the true interests of the people of my diocese and the Belgian people. The members of the self-styled 'Council of Flanders,' in a calumnious pamphlet, which they hoped to transmit to the Vatican through the Apostolic Nuncio asked the Pope to suspend me.

"The Nuncio refused the message. The 'Council of Flanders' had to send it to Rome by a roundabout route. Rome never even took the trouble to speak to me of it."

On January 29, 1917, Cardinal Mercier gave to the deans of the diocese very clear instructions about the "activists" intrigues and the peril which they were to the unity of Belgium. The Pope, far from disavowing these instructions, as the Germans would have wished, showed that he favored them and left the Cardinal entire liberty of action. In Cardinal Mercier's words:

"The Pope did not intend to substitute his action for that of the Belgian hierarchy in every particular instance, even if he had the right and power to do so; he left to his subordinates their liberty of judgment and of action."

But as Cardinal Mercier says a little later on: "Following the violation of Belgian neutrality, an unquestioned violation, admitted by the authors responsible for the heinous crime, the Pope in his consistorial allocution of Jan. 22, 1916, denounced before the world the culpability of Germany. German diplomacy was irritated by this; it tried to protest. The Pope recalled all the belligerents equally to feelings of humanity. Since then his protests against criminal acts have been multiplied. It would be superfluous to enumerate them anew."

The Cardinal then shows how impossible it was for the Pope to pronounce a final judgment during the war. There was no procedure by which such a judgment could have been arrived at with due respect for judicial form. Besides, the belligerents did not ask him to be arbiter from common accord.

"My dearly beloved brethren," continued the Cardinal, "I do not flatter myself with the hope that these explanations will put an end to the campaign of insinuation and travesties which in certain quarters have been organized and carried out against our Holy Father, Benedict XV; but I am confident that in the name of truth and justice you will repel untruth more resolutely and will face calumny boldly."

THE POPE'S REPLY

The pastoral ends with the reply which His Holiness has just sent to the address of the Belgian Bishops. The Pope's reply runs as follows:

"It is with the greatest pleasure that we have read the address which you, dearest son, and you, venerable brethren, have been good enough to send us the very day when, for the first time, you have been able to meet

again after more than four years' sad separation. Your letter recalls the long series of calamities which your beloved country has just suffered and of which the sad results are still felt.

"By great delicacy of feeling you bring to mind also our solemn protests against the injustices and violations of right committed in regard to Belgium as well as our efforts to lessen so much suffering, and bring to light particularly your undying confidence in our action.

"This confidence was well founded. We could not help viewing your people with special sympathy and feeling a particular pity for them."

"While we occupied ourselves with all our power to bring some alleviation to the suffering of so many of our sons in misfortune, we never ceased to work in order to restore complete political, military and economic independence to your dear nation and likewise to demand reparation for the damage she had suffered."

BERKELEY DIVINITY!

The Waterbury Republican, in a recent issue, spread before its readers some very interesting features of the brand of divinity that is dispensed at the Berkeley School in Middletown. It will be remembered that Bishop Kinsman, who is now a very much discussed man, was at one time a professor at the Middletown school. Connecticut Episcopalianism is closely identified with Berkeley, and the suffragan bishop of the State is presented in the Republican as the spokesman for the Divinity school.

The Right Reverend Campion E. Acheson, assistant to Bishop Brewster, is not disposed to quarrel with Bishop Kinsman. He speaks of him with the respect and reverence that are due to an earnest scholar seeking diligently and courageously for the truth. The Suffragan Bishop of Connecticut does not, however, subscribe to the views of the quondam Bishop of Delaware. The Middletown divine is presented as holding the broadest views in matters of faith. He says:

"The Episcopal Church does not tell you to believe everything. It simply gives you the creed as the facts of religion. It is up to you to read and study them and establish your own belief." Nothing broader could be desired. And lest the Suffragan Bishop might be misunderstood, he was asked: "Then you believe that a person can be a perfectly good Episcopalian without believing everything that the Creed says?"

To which the Bishop replied: "I certainly do."

According to the Republican, however, the Bishop drew a distinction between the priests of the Church and the laymen of the Church. It was the prelate's opinion that anyone preparing for the ministry should be perfectly certain about his belief in the Church doctrine. "Else how could he teach the Church doctrine?"

The interviewer was keen to add, however, that "The Bishop's view of what the Church doctrines mean today is widely different from some of the old time conservative hidebound traditions which have given the Episcopal Church the name of being the most conservative denomination second only to the Catholic Church."

The latitude toward modern "Believers" in the Creed was indicated very clearly in a case in point, submitted by Bishop Acheson. The interview continues: For instance, he said that he did not believe that Christ actually rose from the dead, in the flesh, no more than he believed in the actual virgin birth of Christ. This Church doctrine, he said, he took to mean that Christ rose from the dead in the spirit."

The Republican adds: "Bishop Acheson said that his views were shared also by the Berkeley professors."

If the Berkeley professors do not believe that Christ actually rose from the dead, how can they teach it to their disciples? If the Episcopal church gives harbor to men who believe that Christ actually rose from the dead, how can it give harbor to men like Bishop Acheson and the Berkeley Divinity professors, who do not believe that Christ actually rose from the dead?

Episcopalianism, both here and in England, prides themselves on the comprehensiveness of their communion. That which causes them pride was a rock of scandal to Bishop Kinsman. He believes that the Church cannot accept the allegiance of those who so interpret the Creed as to rob it of all its meaning and to make it what Luther would call "a creed of straws."

The broad views of the Suffragan Bishop of Connecticut are further stated in the Republican interview: "Bishop Acheson, however, had no hesitancy in saying what he believed to be the ultimate goal. That, he said, would be a union with all other denominations, a union which should result in one universal church, in which Catholics and Protestants, Episcopalians and Baptists, Presbyterians and Methodists, should be one. The prelate then said: 'We are not departing from our faith but adding to it, making it larger.'

From which it seems just to conclude that when we deny that Christ was conceived of the Holy Ghost and born of the Virgin Mary, we are not departing from the Apostles' Creed, but adding to it." Berkeley divinity seems to be a type of Hittite. The step taken by Bishop Kinsman is becoming more intelligible day by day. —Catholic Transcript.

ABUSING A BENEFIT

One of the most beneficial inventions of modern economic life is the cold storage plant. By various processes meats, eggs, butter and many other products are kept in a state of comparative freshness for an indefinite time. This accumulation can then be turned into the channels of consumption when there is a shortage in this line during an unfortunate year. In this way did the Egyptians benefit by the wisdom of Joseph in saving the surplus, during the years of plenty, for the lean years that soon followed. Viewed as a business and humanitarian proposition, therefore, the cold storage plant is an ideal institution.

The natural cupidity of man, however, will fasten itself upon the best and holiest things in life. Nor will it spare the immense profits that are to be made by abusing this beneficial safeguard of the nation's comfort. It is possible during the prosperous years to gather in a vast quantity of food stuffs, to buy the crops before they are planted, and to hoard them all in the warehouses while people are exposed to famine or extortionate prices.

It is said that the agents of a certain welfare organization refused to sell their supplies to the soldiers without receiving the full price of the article. Or as the men expressed it, "If you had only nine cents and the article cost ten, you could not buy it from them." This surely was profiteering with a vengeance, as the soldiers frequently were obliged to go without the comforts of life through such a selfish policy. Is the abuse of the cold storage plant any different from this inconsistent conduct?

All patriotic men condemn with detestation such unworthy acts towards the nation's defenders; what is to be said of the cold storage pirate who profiteers along the same line of grasping selfishness? Legitimate profit can be denied no man; heartless extortion, such as we have seen of late, deserves what the Brotherhood of Trainmen threatened, "the firing squad."—Catholic Bulletin.

NEW PROVINCIAL CHOSEN

A cablegram from Rome, where the General Chapter of the Society of the Fathers of Mercy has just concluded its sessions, announces that the Rev. James Hanlon, S.P.M., has been named as the Provincial of the American Province, succeeding the Very Rev. Theophile Wucher, whose term expired July 1.

The new Provincial is a very young man, having been ordained priest ten years ago after completing his theological studies at the Propaganda, Rome. During these years he has been stationed at the houses of the order in Brooklyn, chiefly at Our Lady of Lourdes Church. It was in this latter parish, the far-famed grotto church, that Father Hanlon displayed rare qualities of organization and administration which stamped him in the estimation of his superiors as a likely candidate for some important office when he placed a few more years to his credit, and his selection now is extremely gratifying to all his confreres in this country, especially as he is the first American to occupy the office of Provincial here, since the order was established in this country eighty years ago.—N. Y. Catholic News.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A WORD TO THE WOMEN

In the days of Christ and down through the ages, Catholic women have played a noble role in the Church. Pious women, Veronics, were ever ready to wipe the blood-spattered face of their august and suffering mother, Magdalene poured over the feet of the missionary Church the refreshing and cleansing waters of penance and love. Precious ornaments and gifts were lavished on the spouse of the suffering Master to assuage her sorrows. Noble ladies, in every age, honoured themselves by dedicating to the holy altars the work of their hands, jewels and golden ornaments.

The spirit so holy and pleasing to God, has not fled from our midst. Today many souls are filled with the desire to exemplify in their lives the salutary works of the holy women of the ages of Faith. They only await direction.

The opportunity to emulate the virtuous deeds of these blessed daughters of Holy Church, in the ages gone by is given to Catholic women by the Catholic Church Extension Society.

Canada holds today no nobler men than the heroic soldiers of Christ who labour unceasingly in the great mission fields of West and North for the salvation of souls. "We complain only to God," cried the saintly Jesuits of the Huronian missions in Ontario during the first half of the seventeenth century. To God alone does the hardy Canadian missionary complain as he pokes through the wild and distant reaches of our glorious Dominion. We see him sowing the word of Truth in Northern Ontario, west of the Great Lakes, from Winnipeg unto the Pacific Coast and from the borders of the United States up to the Arctic snows. They are our Peters, Pauls and Barnabases, poor in worldly goods but rich because they have the glory of suffering for Christ and of seeking the lost sheep of the fold. The holy women who aided the apostles and became their

co-labourers and whose names are written in the book of life, were deemed to be worthy of perpetual memory. Their names, coupled with their womanly acts, are handed down to us by the inspired writers as examples for future generations.

Our missionaries call upon the Canadian women, as the apostles called upon the daughters of Jerusalem and the matrons of Rome, to give to the poor altars of the western and northern missions all that may be required for the decent offering of the sacred mysteries. To this cry of distress many have answered and to them be the glory and honor. But, alas! the demand surpasses every day the generosity of the response.

Those who have answered the cry have joined themselves in a Society known as the Women's Auxiliary of the Catholic Church Extension Society. This association of pious women aims to supply the missionaries with vestments, alms, supplies, veils, toys and church ornaments.

The Auxiliary is confined at present to Toronto, with the exception of a few branch societies in other cities and towns. Handicapped as are the active members of the Auxiliary, they seem, however, to participate in the miraculous powers of the Master they so unselfishly serve. From the little they receive in financial aid, manual labour and gifts, they sent forth valuable donations to the missions "from the Atlantic to the Pacific; from the Yukon to Labrador; from the southern part of Saskatchewan to the borders of the Arctic Sea, and from British Columbia to Newfoundland."

The great Protestant mission societies have also their "Women's Auxiliary." Before us now is the Financial Statement of the Women's Missionary Society of the Presbyterian Church in Canada. Let us look at it for a moment! The Receipts for the year we find to be \$240,025.71 and the expenditures \$222,095.91. How was all this money expended, and where? Large sums were spent in Manitoba, Saskatchewan, Alberta and British Columbia. Hospital work drew \$24,280.21 and educational work \$12,289.34. Indian boarding schools cost \$15,824.88; French educational work \$9,182.73; Chinese in Vancouver, Toronto and Victoria \$1,589.53, and so on and so on—a mighty engine working for Protestantism and driven by women. Is it that the children of darkness are more wise than the children of light? Think of it!

Is it possible to have an Auxiliary Society in every well-established parish in Canada? Yes, emphatically! If the proper authorities would so ordain. How easy to combine women's missionary work with our parish societies! The Christian Mothers, the Altar and Tabernacle

Guilds, and the Sodalties of the B. V. would enjoy the work and take readily to it. New life would be infused into withering and half-dead institutions; dry rot would be arrested and a healthy Catholic growth stimulated.

Catholic women, we call upon you to take up this missionary work. You will find that a little self-denial and the exercise of practical Catholicity will permit everyone of you to give, at least one dollar annually for Extension work and that in playing the needle, for God's altars in lonely places, you are not wasting time or acting disloyally to your own parish church. Write the President of the Women's Auxiliary to this Office and you will receive directions how to make altar linens, etc.

Catholic women aiding the work of Jesus Christ will receive showers of blessings and graces. The First Great Missionary of the Catholic Church will abundantly reward in life and in eternity.

Donations may be addressed to:

Rev. T. O'Donnell, President,
Catholic Church Extension Society,
67 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION,
CATHOLIC RECORD OFFICE,
London, Ont.

DONATIONS

Previously acknowledged	\$2,088 00
Mrs. R. Beagle, Port Arthur	8 50
J. C. Belleville	1 00
Mrs. S. Hines, Glace Bay	2 00
Reader of CATHOLIC RECORD, Wauchope	1 75

In a letter recently read in the Catholic churches of London Cardinal Bourne makes the following reference to the Peace Conference:

"At home there are many signs of unrest which only the wisest statesmanship and the prudent patience of the people can calm. Throughout the world sufferings of every kind, uncertainty as to the future and political agitations are still disturbing the peace of many countries. A great conference has been sitting for many months in Paris to determine the destinies of the nations, and there has been no official recognition on the part of the members of the conference of the fact that unaided human wisdom, however great, must of necessity ultimately fail and be confounded. God has been excluded from the deliberations of that assembly; and who, then, need wonder if its findings and conclusions have given little satisfaction but scanty hope to the anxious world?"—Catholic Transcript.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding bursas for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursas. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary
J. M. FRASER.

I propose the following bursas for subscription.

SACRED HEART BURSE	
Previously acknowledged	\$3,227 49
J. C. Belleville	1 00
In memory of Willie Glace Bay	4 00
A. M. Sudbury	5 00
Friend, St. John's	1 00
Reader of CATHOLIC RECORD, Wauchope	1 75
A RECORD Reader	10 00
A Friend, Dashwood	5 00
J. J. Sawey, Cochrane	1 00

QUEEN OF APOSTLES BURSE

Previously acknowledged	\$1,501 28
ST. ANTHONY'S BURSE	
Previously acknowledged	\$544 95
Mrs. R. Beagle, Port Arthur	3 50

IMMACULATE CONCEPTION BURSE

Previously acknowledged	\$1,790 00
COMFORTER OF THE AFFLICTED BURSE	
Previously acknowledged	\$142 20

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged	\$1,021 32
BLESSED SACRAMENT BURSE	
Previously acknowledged	\$113 50
Rev. D. MacPherson, Antigonish	35 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged	\$231 80
HOLY NAME OF JESUS BURSE	
Previously acknowledged	\$185 00

HOLY SOULS BURSE

Previously acknowledged	\$286 00
N. Collins, Mitchell	2 00

LITTLE FLOWER BURSE

Previously acknowledged	\$209 40
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The Legacy of War

Canada's Dead and Missing	63,038
Canada's Wounded	149,709
Canada's National Debt	\$1,670,263,691
Soldiers' Annual Pensions	\$35,000,000

THE WORLD is staggering with debt. Some of the leading countries are verging on bankruptcy.

Five years ago Canada had never dreamed of the financial burden she carries to-day.

Canada entered the Great War with a National Debt of \$337,000,000, or \$42 per head of population. Canada emerges with a National Debt to date of \$1,670,263,691, which is expected to approximate \$2,000,000,000 by the end of the fiscal year—or about \$250 for every man, woman and child in the country. Interest charges alone will eat up nearly one-half our present national revenue, and soldiers' pensions will have to be provided as well.

Can Ontario Afford to Spend \$36,000,000 a Year on Booze?

PREVIOUS to the Ontario Temperance Act the drink bill of the Province approximated \$36,000,000 per year, an amount about equal to Ontario's share of the Annual interest on our National Debt. In the face of our financial responsibilities alone, is this the time to repeal the Ontario Temperance Act or relax a single one of its restrictions upon waste of money and man power? To every question on the Referendum Ballot vote—

"No!"—Four Times—"No!"

No Repeal—No Government beer shops—No intoxicating beer in Standard Hotel bars—No Government beer and whiskey shops. Be sure you are on the voters' list. Be sure you mark your ballot four times—X—X—X—X—in the column headed No.

Ontario Referendum Committee

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