SOLDIER-PRIESTS IN THE SERVICE OF FRANCE

TWO THOUSAND AMONG THE COUNTRY'S DEFENDERS

marked feature of the present crisis in France is a general revival of religious feeling, even among men who for years had given up every

ligious practice. "In my last letter," writes the Paris correspondent of the London Cath-olic Times, "I mentioned that there were now about two thousand French priests serving in the army. The law that was issued out of hatred to the Church will therefore result in the soldiers being brought into touch more easily with her Sacraments. All the soldier priests have permis-sion to administer the Sacraments during the campaign, and the three hundred and thirty seven priests belonging to the Dicoese of Paris carried with them a small vial containing the Holy Oils to be used if required. Many Jesuit novices and novices of other orders have joined the army; among the former is the well-known airman, M. Castillion de St. Victor, who entered the Jesuit ago, and who has now been sent on

'The soldier priests so far make an excellent impression; a company of 'reservists' arrived the other day at of priests who, as yet, had not been able to don their uniform. They immediately tucked up their black skirts, drew up their sleeves, and set to work watering the horses with a gay good humor that won the sympathy of their comrades.

THE RELIGIOUS REVIVAL

Monsignor Baudrillart, rector of the Catholic University of Paris, gives a vivid picture of the Catholic revival that is so striking a feature of the France of to day. He tells how during the 'mobilization' confessions were heard in the street, in the railway wagons, in the courts of barracks. Yesterday, a priest in military uniform was stopped by a oldier: 'You are a cure ?'—'Yes' and, then and there, on the 'place Maubert,' a confession was made and absolution given. In out-of the way country parishes, where religion dead, the once empty church is now filled and there are more than fifty Communions a week; in many villages the women left at home spontaneously propose to recite the rosary in common every evening before the Tabernacle for the success of the French and their allies.

The 15th of August was celebrated in a frontier village by a Mass, celebrated in the open street. A brigade of infantry and a hussar regiment were present. Close by were traces of recent fighting—burnt haystacks and ruined homesteads In the distance were the Vosges Mountains, whose blue line appeals so strongly to the French soldier of to day. After Mass the priest turned round and said: 'I wish to say a word to the officers and soldiers You are every day exposed present. You are every day superstoned to death; you must be ready to appear before God. We are pressed for time and I cannot hear the confession of each one. Make an act of contrition and I will give absolution to all those who make the Sign of the Cross.' Every hand was raised, and the grave Latin words echoed whilst the heads of the soldiers were

BISHOP'S SPIRITED EXHORTATION 'Monsignor Touchet, the Bishop of Orleans, has addressed a spirited circular to the priests from his diocese who are leaving. He re courage, discipline, cordiality toward their comrades and fidelity to the priestly spirit. 'Let your daily life,' he adds, be a living sermon. Say Mass when and where you can, even after having been engaged in a battle. You are exempted from the Breviary by the Pope, but you have your

rosary and you will say it every day.
. . . You know that all soldiers on active service may be considered in danger of death. You have power to absolve, to give Extreme Unction. Remember, too, that some soldiers may be unbaptized.' He reminds them also that many unbelievers will judge the Church by the attitude of her ministers. 'Be convinced that, up to a certain point, you hold in your hands the future of religion in our country."

The Government has consented to allow chaplains on board the battle-ships from which they have been banished for some years. Domini-cans, Franciscans and Jesuits have their country's service.—Philadelphia Standard and Times.

CHARLATANS AND RELIGIOUS BIGOTRY

Speaking recently before the United German Catholic societies of Balti-more, the Rev. M. J. Riordan, pastor of St. Charles' Church, Pikesville, Md., discussed "Bigotry." "Bigotry," said Father Riordan,

"springs from a narrow outlook and gives evidence of an undiscrimina ting mind. It flourishes most where intelligence is lowest. There is less of it in the metropolitan cities than in provincial ones less in the town than in the country, less in the uni-versity and college than in the ele-mentary school. It assumes its most obstinate form among the credulous and unsophisticated. It may be found sometimes among intelligent men of the crusading type but never among those of intellectual breadth

and acumen. "Men of superior minds are to proud to yield to bigotry. It offends their intelligence and sense of dig-nity. Pick out the twelve most enlightened clergymen in Baltimore, name the twelve foremost physicians, the twelve ablest lawyers, the twelve keenest journalists — and among them all you will not find a bigot. Not one of them, whether Jew. Protestant or Catholic will read or countenance literature caricaturing or reviling another's religion. It they wish to know something of their neighbor's religion, they will observe its influence upon his daily life. If they want to examine its dogmas, they will not read sensational and salacious literature prepared especi ally for persons of feeble discrimin-ating powers. They will procure standard works on the subject, written by authors of recognized worth.

Let those who would know the truth about the Catholic Church use similar methods. Let them avoid religious quacks, with their sensa-

tional pornographic literature.

"An excited patient who listens to the harangues and reads the pamph-lets of medical fakers must inevitably grow worse, while consultation with a reputable physician would restore him to sound health. So those alarmists who read sensational at would drop their fanaticism if they avoided religious charlatans and consulted men and books of undisputed authority.

"How a well balanced mind can entertain fears of domination by Catholics is beyond me to imagine We form but one seventh of the pop ulation, yet certain fanatics credit us with the ability to subjugate the other six-sevenths. That is to say, one Catholic is superior in resource olics."-True Voice.

AN INCONSISTENT BISHOP

The Protestant Bishop of Wor cester, England, protested recently, in a letter to his diocese, against holding a festival in Worcester Cathedral. His main contention was that concerts should not be held in buildings consecrated to divine worship. His letter aroused much comment, and a writer in a local news-paper put the Bishop in an awkward position, by the questions he asked. We quote :

The Cathedral was consecrated, it is true; but by whom? It was consecrated so long ago as 1218 by Bishop Sylvester, who was himself consecrated by the Pope! The Bishop was then a Roman Catholic Washersted He consecrated the Cathedral by Roman Catholic rites, which included the celebration of Mass. The primary object of that consecration was not to provide an edifice where Matins and Evensong might be sung, which you object, should be offered. For that purpose was the Cathedral used until the Reformation. You intimate that "some people do not value that act"-i. e., the consecration. You are right, my lord. The people who now use the Cathedral, including yourself, do not value that act in the sense in which it was intended by Bishop Sylvester. Moreover, in the eyes of the co-religionists of Bishop Sylvester, the Cathedral is no longer a consecrated edi- Perfection Adjustable

Continuing his analysis of the Bishop's contention, the correspondent criticizes the statement made by the Bishop that acts of worship in the Cathedral "must adhere to the Catholic doctrine as set forth by the Church of England," and that cans, Franciscans and Jesuits have returned from England and Belgium, whither iniquitous persecution had forced them to retire, to enlist in their country's service.—Philadelphia and to the Virgin Mother of God, says the correspondent, and he

Thus with one breath you plead Most of us get what we deserve but only the successful will admit it.

reference to the rights of that act, and to the person in whose honour the Cathedral was dedicated.—Sacred Heart Review.

THE HEART OF EDUCATION

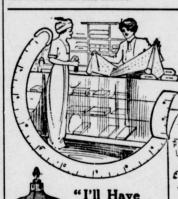
The following extract from article which appeared in the North-western Christian Advocate of August 12, a Methodist weekly pub-lished in Chicago, expresses very clearly and cogently the idea which underlies the religious training given

to the pupils of our Catholic schools.
"To make a man intelligent is one thing and a good thing; but a trained intelligence is not the equivalent of a disciplined character. Something more is needed than the learning of the schools to make a man a good man and a good citizen. Every passing generation has wit-nessed a serious questioning of the old idea. Not only in this country, but in every civilized country, there has been a growing conviction that the education which aims only or even chiefly at training the intellect without reference to the other sides of a man's nature, comes far short of doing the best for the man and consequently comes far short of doing the best for the State. Within the last twenty years the educational codes of all the leading nations of the world have been revised with a view of supplying what has been called 'moral education.'
... "The theory which is now finding

acceptance with educators of all beliefse and even of no belief has bee the theory of the Church from the beginning. . . . The education of the heart is the heart of education. So long as a man is a man, the deepest, the most subtle, the most power which link him with God. He may have all knowledge and still be a worthless creature; he may be as intellectually keen as Rousseau and as graceless; he may be as brilliant as Abelard and as unwholesome.

"It is because the Church has recognized the supremacy of the religious nature of man that Church schools have been founded; it is because good men and women have been convinced of the soundness of the Church's contention that they have given money to carry forward the Church's education program.' St. Paul Bulletin.

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can "try on" without waiting the for living models.

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