

PRISONERS OF WAR IN TURKEY

Office of the Chief Press Censor, Ottawa, January 28th., 1916. The Canadian Government has received notice from London that the Secretary of State for Foreign Affairs has been informed by the United States Ambassador, that the Turkish Government desire that in future remittances of money not exceeding 5 pounds from private persons for British Prisoners of War in Turkey should be despatched to the International Red Cross Committee at Geneva for transmission to the Ottoman Red Crescent Society at Constantinople by whom payment to the recipients will be effected and a receipt returned to the International Committee at Geneva.

Letters and parcels should also be sent to the International Red Cross Committee at Geneva for transmission. Such letters and parcels are post free. Money should be remitted by International Money Order which can be obtained at any Post Office and which should be made payable to the International Red Cross Committee at Geneva, and sent on with full name, number and Regiment of the Prisoner of War to whom the money is to be paid. Information has also been received from the United States Ambassador that prisoners of war in Turkey are now allowed to write only one letter a week limited to four lines and that this regulation applies also to letters addressed to them. Letters of greater length will not be delivered.

CARDINAL O'CONNELL ON NECESSITY OF A CATHOLIC PRESS

The supreme work of the Church, the salvation of souls, places upon her representatives the duty of indicating error by all legitimate means within their power. The great missionary movements of the past, from apostolic times down, were characterized by a strong and wise grasp on conditions. The Church overlooked no opportunity of delivering her message to mankind. The universal medium has been word of mouth, and ecclesiastical history recounts how faithfully and heroically missionaries labored to spread the gospel through the Roman empire, among the barbarian tribes of the north, and later on in America, among the aborigines. This medium must ever be the first and principal one. The house of God where the faithful are gathered for worship and prayer is the natural tribune of the Catholic preacher.

A notable change in conditions, however, has come about, in the growth, pervasiveness and influence of the printed word, especially in the newspapers. They have transformed the circulation of ideas. The daily press is a thought dynamo of incalculable power for good or evil, according to the object for which it is used. The world is always the same—intent on secular matters, not the things of God. The secular newspaper faithfully reflects the world, and only accidentally, and, as it suits its purposes, gives any prominence to religious truth. In its columns the highest and most sacred interests of religion must take their chance with a thousand other matters of news and topics of the day. Almost inevitably these interests are given very brief notice, or are distorted. They will never be told and adequately portrayed until there is a Catholic press; zealous for truth above all other things, vigilant, energetic—and well supported by Catholics.

VITAL NEED OF STRONG PRESS

It has often forgotten that the preacher has hardly more than one-half hour in the week in which to instruct and warn the faithful, while the world, and particularly the secular press, has free swing and an uninterrupted hearing seven days in the week. This tremendous handicap must be met in some way and the readiest and most effective is the Catholic press. We cannot expect the secular press to do us justice; it is vain to hope that the great truths of religion and of history will be adequately placed before readers by an organization whose main interests are indifferent to religion. Yet if we fail to utilize the printing press in the interest of truth and souls, the secular newspapers will monopolize it to our detriment.

There is hardly a great question of the day but has its Catholic bearing; the interests of the Church in this and other lands are under discussion in daily newspapers constantly, and it is rare that justice, even grudging justice, is done to them. You cannot have grapes from thorn bushes. An organization whose reason for being is gain of political influence pursues these, not truth. No Catholic reader can fail to remark the ignorance and unsatisfactory treatment of any topic concerned with the Church by the daily newspapers. Even if the editors desire to deal fairly, the subjects are too technical, held too extensive, for any writers except those thoroughly familiar with Catholic doctrine, history and law. The press is an engine of public opinion; it can be made to inspire zeal and devotion, to enkindle the fire of devotion in Catholic hearts, to increase the love of God, but in order to do this it must be in Catholic hands and be upheld and financed by Catholic co-operation.

Lamentable mistakes, unfounded rumors and harmful statements are constantly circulated; an entirely wrong impression of what the Church represents and what she has done and is doing is being conveyed every day by a press which is concerned not so much with truth and falsity as with interesting news of whatever nature. The daily circulation. Our people are constantly complaining of this and other anomalies, yet they lose sight of the fact that the daily newspaper cannot be expected to do other than what it is maintained to do; that truth and adequate presentation of Catholic matters will never come until their cause is undertaken by representatives competent for and interested in this work, inspired by religious duty and supported by Catholics through the land.

PEOPLE MUST SUPPORT IT

Nothing has been said of the great field of literature. Whatever part of the modern mind is not influenced by the daily paper is directed by current fiction and books on topics of the day. The number of these publications is legion. They all have an animus, good or bad; each one, to some degree, edifies or scandalizes the reader. There is great need of a guide, a dependable, informed guide, for Catholic readers, and who can be depended on for this important function if not the Catholic editor? It is vain to expect anyone else in the world of print to have our interests at heart. If we want the work done, our young readers protected and advised, we must look to it ourselves.

This is the condition which confronts the Catholic public; the secular press is not designed for and cannot be reasonably expected to treat intelligently or adequately all or any of these vital questions. The issue will never be met as it should be except by a Catholic press which is competent for its duties and which is generously aided and supported.—Catholic Universe.

THE EARLY DEATH OF A NOTED SISTER

The tragic suddenness of the death of Sister Austin, of St. Joseph's College, in her forty-third year, after an apparent recovery from an operation of two weeks before, gave a shock that dizzied and appalled the different religious communities and the Catholic public of Toronto. With her death, the plans, the expectations and the promise of a score of years of pedagogic life have been blotted out. After a long period of patient study and careful preparation in St. Joseph's Academy and College she entered the University of Toronto and attained to the pinnacle of her profession four years ago. With qualifications of the highest, and academic honors many, there were few so well equipped to enter the lists of the educational arena, or to hold preiding place in the coaching line of Collegiate directors.

Sister Austin, nee Mary Maud McKay-Warlock, when three years old, was confided by a dying mother to the care of the Sisters of St. Joseph under the guardianship of two maternal aunts. In charge of the Sisters she grew into young womanhood. Thus brought up she had all the educational facilities of the Academy-College. And so well did she avail herself of these that it can be said her attainments were equal to her opportunities. Concurrently with her other studies she became proficient in music, vocal and instrumental, as well as in painting. She was in a word the finished product of St. Joseph's Academy-College—the tree and fruit of its productivity.

When twenty years of age she became a member of the community. Her literary gifts by this time had been noticed and appreciated by the Faculty. She was soon promoted to the class-room where her scholarship, reinforced by a goodly share of common sense brought her into prominence as a teacher. In this capacity she will perhaps be longest remembered. In college she was one of the few professors who could be called a teaching teacher who could preside over her pupils with freshness and vigor. The heaviest subject she could treat in a light handed way, and had the rare power of creating an appetite for knowledge in her pupils while she taught them their fill.

Apart from her requirements and pedagogical skill Sister Austin had a notable distinction of mind. While at the University of Toronto she won both the Edward Blake and George Brown scholarships with first-class honors and the Italian prize as well. Her versatility and masculine robustness of mind may sometimes have carried her too far into the joys and excitement of intellectual living and thus caused her mind to outrun the frail partner to which it was yoked.

To be taken away at high noon before the ripening sun of Autumn has brought out life to fullness and completion, is even in a world accustomed to the wreckage of projects and the failure of hopes a human tragedy that touches the bottom of the abyss of earthly woe. Such at least the world views it. To the Religious, however, it is different. With them it is not a calamity to die when the quality of youth is yet ours. The simplicity and the innocence that accompany it. Death in such circumstances is only an early sunset mercifully bringing to a close a strenuous and tireless day. While in Sister Austin's case the members of the Community with whom she was

so closely associated before and after her admission into the Order, will deplore her disappearance from the class room and the council table, with the pathos of a mother sitting beside an empty cradle, yet in the light of faith they are confident she has gone to her reward and joined the company of the worthies of St. Joseph's Sisterhood whose traditions and whose works she loyally upheld and practiced to the last—Veni Sponsa Christi.

THE ONLY THING NOT A FAILURE

CHRISTIANITY ALONE SHINES FORTH IN A WORLD OF HORRORS

From the Monitor, Newark, N. J.

When the war broke out a great cry went up from the infidels and the near infidels that Christianity was a failure.

But the attempt to lay upon the Christian Church the blame for a war which was the outcome of pagan selfishness fell aborning. Even the men who hated Christianity and had started the cry against her soon realized that they were wasting their strength on the desert air. There was no response of approval; rather, on the contrary, the world was shocked at the blasphemy of their utterances in the face of so awful a catastrophe.

As the war went on from month to month, it became more and more clearly apparent that, far from being a failure, the only thing not a failure in this sad war is Christianity.

Whatever is beautiful and noble in the scourge of Europe is the result of the Christian principles. The Pope is the personification of all that pleads for peace with honor. Religion, avid religion alone, brightens the gloom of the trenches and hoes battlefields that are singularly lacking in any romance of war. It is the heroism of priests which stands out in the records of the conflicts. Soldiers facing death never curse God; the brave fellows plunging into a charge which will win now their ranks, bless themselves as they drive forward.

There may be infidelity in the halls of legislature or the courts of diplomacy, but there is none on the battlefield.

And the homes made desolate by death and ruin find their only consolation in the Crucified One. It is God's Church that consoles and soothes the sorrowing wife and lifts up and feeds the orphan child.

Amidst the desolation of the thousands of new-made graves, it is only religion which can uphold and strengthen—it is only religion which makes life worth the living.

In the Providence of God, this war has demonstrated the power and richness of Christianity.

There will be no resting place for the dripping sword until it falls on the altar.

It is only by a return to Christian principles that a permanent peace may be assured.

THE SECRET OF THEIR COURAGE

All through the wars in which they have taken part, says a writer in the New York Sun, it has been recognized that the Irish are among the most religious soldiers in any army. Their bravery without a doubt is due to their religious piety.

"For the reason," says a recent writer, "that he is a praying man, the Irish Catholic soldier is a fine fighting man." And now it turns out that the Irish Catholic priest is the finest fighting man of them all. Up to this great war the world has hardly known its Catholic priesthood. Now the men have come into their own. No consideration of danger has kept the Catholic chaplain in this present war from administering the last Sacraments to the men lying in the trenches. Besides binding up the wounds of the fallen soldiers he has the important duty on his hands of enkindling their souls with a courage like his own.

Those who are not coreligionists with him or his men recognize this all powerful influence and every liberty is given him in all the different armies now at war in Europe to exercise his spiritual away over his soldiers. The Catholic men in all the armies want their priest near them. They want to know that he will come to them if they are mortally wounded; they kneel in whole divisions to receive absolution from his lips, after they have offered up to God in a body an act of contrition for whatever they have done against His divine law. This is real religion and

this is the courage which is born only in a Christian heart.—True Voice.

MORE PUBLICITY FOR THE CHURCH

Rev. John Talbot Smith, speaking at a banquet given to the faculty of St. Mary's college of Emmitsburg, Md., put in a plea for more publicity for the Catholic Church.

"We are nearly twenty million strong," he said, "and Protestants do not understand us, do not know what we are doing and how we are doing things, it is our own fault. We have something to tell the other eighty millions in the United States and we have nothing to keep from them. The merchant to day who does not advertise is lost; no one can see his light under a bushel unless he is willing to be swallowed up by wideawake competitors.

"There is no organization in the world more in need of publicity than the Catholic Church. There is no organization of its size which is so shrouded in mystery, so much misunderstood. When Catholics begin to realize that they are behind the times in the matter of publicity, when they come out in the open and tell the world what they are doing and what they are, then and only then will come those unwarranted and unfortunate attacks on the Church. We want more publicity and we can get it without sacrificing any of our dignity or our prestige."—Catholic Universe.

THOSE THAT FALL IN WAR NOT MARTYRS

CATHOLIC PRELATE GIVES CLEAR DEFINITION OF THIS VERY MUCH ABUSED TERM

The claim for the title of "martyr" made for some of those killed in action in the great war (especially on one side of the fight) is noted and corrected by the Catholic Bishop of Northampton (England) in his Pastoral Letter to his flock for the Advent just closed.

"There is in some quarters," says the Bishop, "a phase of over confidence which out of a perverted impulse of hero worship would rank our slain with the martyrs, and claim for them the exclusive prerogative of martyrdom. In a wide figurative sense we may and do speak of our fallen as 'martyrs.' But in the true theological sense they are not martyrs.

The name for which a martyr dies is the Christian faith. The position in which a martyr dies is a glad and voluntary acceptance of a doom from which he could save himself by a word." That kind of spirit is not very prevalent in England, judging from the difficulty the military authorities find in getting volunteers to the front. Besides enforced enlistment has left no opportunity for "martyrdom."—Buffalo Echo.

May we ever be earnest with our work, and ever be found ready, willing, and anxious to do all that God has appointed for us.

DIED

MILNE—At St. Joseph's Hospital, this city, on Monday, Jan. 31, Miss Helen Milne. May her soul rest in peace.

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