

The Catholic Record.

"Christians mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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The Catholic Record

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OUR DUTY

It is still necessary to correct the impression, so widely shared by various parties and encouraged by noisy leaders, that governments can work marvels apart from unity and devotion in the ranks of citizenship. As the War can only be brought to a thoroughly successful issue by the subordination of private and political aims to the common welfare, so the after arrangements must comply with the unchanging principles of social justice if they are to prove workable and promote harmony, besides satisfying all reasonable requirements among those who have imperilled all in the country's service.

Here every one of us may find a duty which admits of no question and should entail compensations manifold. Not in the mass only, and by way of public assessments, but as an individual obligation to be transmuted into a means of grace. We have each to take up our due share of the burden laid upon the community by the War's after-effects. The old cynical query, "Who is my neighbor?" must not be heard now; we must each go to the rescue of the men who have paid the price of fidelity. The "oil and twopence" will not be enough. More, much more, will be needed. Let us look round and select suitable objects of kindly care. To soothe and sympathize with the sufferers within our gates will be our first obligation. Thereafter we should cultivate a spirit of neighborliness that will reinforce the wider effort of the public authority. "Charity" must be interpreted largely; mere doles will not serve. Here all real gospels blend in a grand chorus. Old and new counsels unite in clearing up the divine requirement, made trebly important in these days of trial. Can we not agree to join hands in self-denying work for the weak and the wounded, following the admirable rule that covers so wide a field of service—"In things essential, unity; in minor matters, liberty, in all things, charity."

SEEING, DOING

We blame our neighbors to the south of us for a defect of sympathy, forgetting that until quite recently war has been a hearsay matter to them. They do not see crippled and worn-out men hobbling about, nor catch glimpses of horrors that turn vast numbers of homes into hells of endurance and vain remorse. They had their own Armageddon once, but memories are short, imagination sluggish. We see and hear, and should feel the pangs of the maimed and broken. The tragedy of it all should melt our hearts. Shall we affect sorrow over ancient martyrdoms and turn away from the insistent appeals at our doors?

Flag-days and well-advertised war funds open our purses and cheque-books; but we are rather lacking, some of us, in the quick sympathy that goes out to meet and relieve commonplace trouble. It is to be hoped that all our social relationships will be purified and quickened by the fiery trial through which we are passing, not the least the community of suffering which is the very essence of the charity that crowns all other virtues. Many of us shrink from vicarious participation in severe forms of pain and loss. We have to overcome this tendency—to catch some of the mingled fortitude and tenderness which the perfect nurse and surgeon show in the hospitals and clearing-stations. The rich have to learn something from the poor; the leisured who revel in cherished refinements that have cost no self-sacrifice to put themselves imaginatively in the place of the maimed soldier or bereaved family upon whom the greater burdens of warfare have fallen.

With St. Paul, we need more than ever to acclaim Love as fairest and best, not in itself alone, but as being the cause of all that is best in other things. With the seers and singers who have made the dull world glorious as the scene of human growth into angelic form we reaffirm the call of the hour and the travail

of the ages. For now indeed in the heat of this furnace we discern the One in the Many—"He who advances and yet advances—always the Shadow in front, the reached hand bringing up the laggards." So, then, not for tame enjoyments are we living to-day. All great lives and voices summon us to work and self-denial.

THE STATE OMNIPOTENT

Little did Mommsen, the great historian, think that he was describing in advance the spurious development of his own nation's life when he traced the course of Rome's decline through an iron system of centralization—the result of insatiable extension of territory and subjugation of neighboring peoples. Bad for the conquered, it was worse for the conquerors. "The more distinguished a Roman became, the less was he a free man. The omnipotence of law, the despotism of the rule, drove him into a narrow circle of thought and action. The whole duty of man, with the humblest and greatest of the Romans, was to keep his house in order and be the obedient servant of the State."

Each individual was but a link in the chain of Roman power. Never was such *esprit de corps*, such a intense patriotism, such subservience and sacrifice of the individual to the community. Spite of reactions—Greek culture, Stoic philosophy—the curse of Caesarism struck down to the roots of the national life. In Tacitus we recognize "a prophet of death and judgment," to quote Bussen, whose solemn forecasts his countrymen have too soon forgotten. The brutal contests in the Roman arena have their parallels in the sanguinary duels of German students; and the cruel treatment of captives in the galley of old are outdone by the fiendish devices practiced in unhappy Belgium today. Thus do nations sink, as aforetime, into the pit of reckless moral suicide, when they enter the path of unrestrained egotism and ambition.

THE TRUE CONQUEROR

We need not be afraid that these methods of barbarism thinly veneered by professions of regard for the world's progress will ever command themselves to right thinking people at home or abroad. A more real and insidious poison than that of Teuton, naked and unashamed, is the slipshod habit of accepting cynical maxims that pass current among faithless men and women. The evils we need to dread are the selfish pursuit of gain and pleasure, which bear along certain disabilities in their train. Private and personal good, if it prove real and lasting, is closely bound up with communal welfare. Happiness is not "our being's end and aim," although a great poet said it was. There is a joy in suffering, a solace in sacrificial endurance for noble ends. Pagan courage may nerve men to daring deeds, and the expectation of earthly honors and rewards will always reconcile the virile to pains and dangers; but, while allowing for the interplay of these ordinary forces on the stage of affairs, we must give the palm to the stainless knights who have vowed themselves to the service of humanity. These are they who sit on spiritual thrones, who judge the course of human events and motives. History embalms their words and achievements. They are the true and final aristocracy. We bow before them without shame. Sword and fire cannot destroy their primacy, nor can time and change subvert their beneficent influence. At length all rule, authority and power shall reflect their serene confidence in eternal right. So from age to age the Promethean fire glows and spreads. The cross-bearer is victor in the long struggle with ill:

THE VATICAN ADDRESS

These remarks, if somewhat rudely frank, are made from a sense of duty in view of the tone in which many newspapers in Allied countries and not a few in the United States made haste last month to assail, as it with nervous alarm, the noble and benevolent peace address issued from the Vatican. Pope Benedict's outline of a peace basis consists of two parts namely, that which is fundamental, permanent, and of immeasurable importance to all the people of the world; and second that which has to do with specific adjustments. The spirit of the Pope's address is lofty, impartial and sincere. The proposals, as respects essential things, are precisely those that President Wilson has more than once laid down. The suggestions concerning matters of practical adjustment are beneficial in principle and do not purport to be other than tentative in concrete ap-

plication. The irritated criticism of the Allied press has either disparaged and dismissed the Vatican's rescript as "made in Germany," or else has turned the discussion upon matters of detail in practical adjustment, such as the nature and extent of Belgium indemnification or the future of Alsace-Lorraine. These discussions have been unworthy in view of the horrors of the War and the great moral value of the Pope's attempt at peace making.

THE POPE AND PEACE

EDITOR OF AMERICAN REVIEW OF REVIEWS MAKES WIDE AND IMPARTIAL SURVEY OF SITUATION

Those who are now engaged to the full absorption of all their thought and energy in these vast military preparations, having been given their war tasks at the mandate of the nation, cannot be expected to be thinking in terms of the onlooking and gentle-minded peacemakers.

Nevertheless it must be remembered that last winter there were only two possible sources of influential peace activity, one being the American Presidency and the other the Roman Catholic Papacy. For the past five months we have been numbered among the fighting powers; and the Pope is the only personage in the world now remaining who has sufficient influence from the standpoint of neutrality and the higher interests of humanity, to make a fresh appeal for peace and to lay down the principles upon which lasting reconciliation may be accomplished.

And organs of public opinion ought to take their part courageously and without flinching in all such discussions with a view to shortening the duration of war if possible. When, therefore, peace is discussed in the German Reichstag, is labored for by European Socialists, or is urged by so eminent a neutral as the Pope, the discussion cannot be wholly side tracked and might as well be taken up in a straightforward way by the press, even though the governments may not find the conditions ripe for successful negotiation of an official character.

It is true enough that Germany's struggle for an imperial place in the world brought on this war. But it is only less true that the imperial conquests, ambitions, rivalries, and selfish aims of Great Britain, Russia, Austria, Italy and France had very much to do with creating Germany's false and belated imperial programs.

Americans should not for a moment fail to see that if the larger aims of this war are accomplished the lesser details can be worked out along lines of sound principle. The Allies are now in some danger of yielding to the guidance of some false principles that dominated Germany and Austria at the start.

The United States regards the cause of the Entente Allies as incomparably more just and righteous than the cause of Germany. Our country became belligerent in order to help end the war on sound and lasting principles.

President Wilson has stated those principles repeatedly, and they must not be waived.

The danger is that America's assistance will be used by her European associates for the very opposite of the reason that induced her to go to war. The British say they will not give up the German colonies that they have seized. The French say that Alsace-Lorraine must be taken away from Germany by force. The Italians say that they must have considerable portions of Austria which they had not pretended to claim during the long period of their Alliance with Austria, and which they began to claim only after Austria was involved in war and was apparently approaching defeat at Russia's hands.

This war, as we have so often stated, is the climax of the mad imperial rivalries of the European powers. It would be a shocking thing if America's enormous sacrifices in entering the War were to be used chiefly in assisting several of these European empires to enlarge their holdings and consolidate their positions.

The thing that is wrong is the system itself. America did not go into the War to help one set of empires dominate the world more securely by crushing their rivals.

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THE POPE'S LARGER PROPOSALS

The opening observations of Pope Benedict express in a general way a yearning desire for the welfare of the nations, deplore the cruelty and destruction of the war, and appeal to Europe to save itself from suicide. The address then proceeds to make practical suggestions. The important and permanent proposals are as follows (this rather awkward translation having been given out by the State Department at Washington August 16):

"First the fundamental point must be that the material forces of arms shall give way to the moral force of right, whence shall proceed a just agreement of all upon the simultaneous and reciprocal decrease of armaments, according to rules and guarantees to be established, in the necessary and sufficient measure for the maintenance of public order in every State; then, taking the place of arms the institution of arbitration with its high pacifying function, according to rules to be drawn in concert and under sanctions to be determined by any State which would decline either to refer international questions to arbitrators or to accept its awards.

"When supremacy of right is thus established, let every obstacle to ways of communication of the peoples be removed by insuring through rules to be also determined, the true freedom and community of the seas, which, on the one hand, would eliminate any causes of conflict, and on the other hand, would open to all new sources of prosperity and progress."

These ideas are in keeping with those that Mr. Wilson had proclaimed on behalf of the United States. The Vatican follows our Government in demanding general disarmament and the abolition of militarism as an international menace. It accepts the American demand for world organization for the sake of settling differences between nations under rules of law, to be duly enforced. The references to the free use of the seas and the protection of legitimate commerce are in accord with all sound and modern views. The full acceptance of these ideas would insure a permanent peace. The world would thus be made safe for democracy." The objects for which the United States went to war would be fully attained if these principles as laid down by the Vatican were adopted and put into practical effect.

DETAILS OF SETTLEMENT

Compared with these great outlines of world harmony and control by rules of reason and law, the mere settlement of particular questions becomes of slight moment. Yet in the Paris, London and New York discussion of the Vatican document, almost no attention has been given to the important things, while innumerable columns have been given written upon the minor issues. If the principles of disarmament and the equitable adjustment of disputes can be agreed upon, the detailed applications lost vital importance. As against the ones who oppose the Vatican's suggestions for territorial and pecuniary settlements, we merely place before our readers the calm and moderate language of the Papal document itself. These suggestions, in the version of our State Department, are as follows:

"As for the damages to be repaid and the cost of the war, we see no other way of solving the question than by setting up the general principle of entire and reciprocal condonation, which would be justified by the immense benefit to be derived from disarmament; all the more as one could not understand that such carnage could go on for mere economic reasons. If certain particular reasons stand against this in certain cases, let them be weighed in justice and equity.

"But these specific agreements, with the immense advantages that flow from them, are not possible unless territory now occupied is reciprocally restored. Therefore, on the part of Germany, there should be the total evacuation of Belgium, with guarantees of its entire political, military and economic independence toward any power whatever; evacuation also of the French territory; on the part of the other belligerents, a similar restoration of the German colonies.

"As regards territorial questions, as for instance, those that are disputed by Italy and Austria, by Germany and France, there is room to hope that, in consideration of the immense advantages of durable peace with disarmament, the contending parties will examine them in a conciliatory spirit, taking into account, as far as is just and possible, as we have said formerly, the aspirations of the population, and, if occasions arise, adjusting private

interests to the general good of the great human society.

"The same spirit of equity and justice must guide the examination of other territorial and political questions, notably those relative to Armenia, the Balkan States, and the territories forming part of the old kingdom of Poland, for which, in particular, its noble historical traditions and suffering, particularly undergone in the present war, must win, with justice, the sympathies of the nations."

RELATIVE COSTS OF WAR AND PEACE

It should be borne in mind that Pope Benedict is offering general suggestions, and is not attempting to anticipate the necessary judgments of a peace conference. The longer the war goes on, the more it is that questions of monetary indemnity lose importance. The Washington financial authorities tell us that as a mere start the United States must raise in the first war year by loans and taxes twenty billions of dollars. England in three years of the war has spent only 25% more than we are to raise before we have begun to be fairly on a war footing. What we spend in the entire four years of our colossal civil war would now carry us through only three or four weeks of our preliminary effort to help our European friends in a war in which we are not as yet directly engaged. The second year of the war will be much more costly for us. The British and German rates of war expenditure have steadily increased from the start. In comparison with all this destruction of resources, the restoration of Belgium would be the merest financial trifle. It would be like comparing the cost of a street car ticket to the price of a luxurious limousine. Everybody knows that Belgium must be restored and helped. It would probably make for the best future relations if the entire world should join in reconstructing all the regions most damaged by the war. Poles and Armenians have been the chief sufferers. The cost of the war for a single week would probably pay in full for restoring the towns and cities of Belgium and France. A careful inquiry would doubtless show that much of the physical damage to Belgium has already been remedied during the three years since the German armies came into occupation. Serbia and Roumania will be entitled to generous treatment.

SOME MISTAKEN PRESUMPTIONS

It must not be supposed that the world is going to moment that the world is going to keep" when it comes to settling the results of the War. Merely because one belligerent rather than another happened to seize and occupy certain territories, it does not follow that Belgium must be restored and helped. It would probably make for the best future relations if the entire world should join in reconstructing all the regions most damaged by the war. Poles and Armenians have been the chief sufferers. The cost of the war for a single week would probably pay in full for restoring the towns and cities of Belgium and France. A careful inquiry would doubtless show that much of the physical damage to Belgium has already been remedied during the three years since the German armies came into occupation. Serbia and Roumania will be entitled to generous treatment.

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hearts as well as in treaties. Furthermore the adjustment must have the express sanction of other nations. The world cannot tolerate the continuance of feuds that endanger the general peace. Italy's ambitions are somewhat antagonistic to those of Serbia and Greece, as well as to those of Austria-Hungary and Turkey. It will be extremely difficult to settle affairs in the Balkans and the Eastern Mediterranean, if indulgence must be shown to the claims of various nations. France and Italy must subordinate particular aims to general principles.

WHY THE WAR MUST GO ON

The trouble is that the great governments of Europe do not really want or believe in disarmament, arbitration, freedom of seas and the wise devolution of menacing empires. The interests of the plain people who live in these European countries are not served by their ruling classes. Statesmanship in Europe thinks and acts in certain grooves. The military and political castes have their professional games to play, and these are deadly to the common people. These games tax the people oppressively for foolish schemes of empire that demand great armies and navies, and slaughter their sons. After all, the world cannot be made "safe for democracy" until democracy comes into its own in the leading nations.

GERMANY STILL OBSTINATE

Official bravado in Germany is kept up, and the press in great part takes orders and joins in helping to blind the German people to the realities. Nevertheless, as we pointed out last month, there was in the Reichstag peace resolutions some gleam of intelligent perception. The German nation likes order and system, and it dreads the weakness of divided councils and of revolution. The best Germans do not yet see how to transform Germany into a liberal country without losing some of Germany's unity and strength. There is no such potent mechanism in the world as the German Empire; but its mistakes of policy and method are now draining the vitality of the German people, and will have to be atoned for through much future suffering. Peace would come at once if German civilians and soldiers could do as Russia has done, and overthrow their masters and leaders. No people in the world are more capable of carrying on a great republic than the Germans; and their repudiation of autocracy would give them almost at once the intellectual and social leadership of Europe, if not of the world. The liberal revolution that failed in '48 may be revived and may succeed seven years later. But it must be confessed that the signs as yet are unpromising. The new Chancellor, Michaelis, has proposed no fresh policies and the German political reform seems to be indefinitely postponed. It is said that the leaders of the Centrist or Catholic party, working through Austria, had some relation to the issuance of the Pope's appeal for peace. But we must regard the Vatican movement as inspired solely by humane motives and as untouched by diplomatic intrigue.

COLONEL ROOSEVELT'S LETTER ON ARMY CHAPLAINS

Writing to the Knights of Columbus, Colonel Roosevelt cordially agrees with them upon "the urgent need for additional chaplains." He furthermore makes the statement that had his services been accepted he would have chosen a Catholic priest as his chaplain at Headquarters:

"If I had been allowed to raise the division of volunteers which Congress authorized me to raise, and had I been given a brigade as I requested, I should have appointed as Headquarters Chaplain, Monsignor Vattmann, a retired chaplain of the Regular Army, and a member of your Church. He is by birth a German, but he is as straight an American and as good a citizen as is to be found in this country. I know personally of the admirable work done by various Catholic chaplains last year on the Mexican border, including my friend Father Joyce of the Regular Army. I am absolutely certain that over in Europe the Catholic chaplains will do the same kind of admirable work that they have done in Mexico. One of the two or three greatest and most heroic figures of this war is that of the great Catholic ecclesiastic, Cardinal Mercier of Belgium."

Press despatches from Washington state that word has been sent out to the Apostolic Delegation that two of the five episcopal sees in the United States, made vacant by the deaths of members of the hierarchy, have been filled. The Right Rev. J. Henry Tihen, D. D., Bishop of Lincoln, Neb., has been appointed Bishop of Denver, Col., succeeding the late Right Rev. Nicholas C. Matz, D. D., and the Very Rev. John J. Cantwell, of San Francisco, has been appointed

breakfast with kind Mrs. Glenn was a joy to the tired girl, and in the pleasant converse which followed, Sheila was beguiled into speaking of her life in Ireland. She was an orphan, she told her hostess, and had been reared by a distant relative, a small farmer near Tralee. There was a large family, and she had to work hard—they all did, but it was a good life at that. "Nothing like it you have here," with wistful lingering. "Not but what I had my troubles," sighing. "For no matter how kind they are the home of the stranger is never like your own."

"That's true," Mrs. Glenn agreed thoughtfully. "And so that was the reason you came away to America—"

"Oh, no!" Sheila interrupted quickly. "I never would have left them—they were always kind and good to me, except that I—" she stopped as quickly and her color rose—"it was a sudden notion took me," she went on more slowly. "The Grays were coming out and they were at me to come, and just the night before they left, I put my bit of clothes together, and away with me! I left a bit of a note behind me, and it was the neighbors were all surprised when they found it was gone."

What was behind the sudden notion, Mrs. Glenn wondered. There was something she was sure. And it was not long until her sympathetic inquiries brought out that story too.

It was the old story of king and beggar maid. Only he was not a king, but the son of a "gentleman farmer," and living just across the valley from the house in which Sheila was raised. They had been friends from childhood, and lovers when they grew up. But Terence was an only son with a godly inheritance awaiting him, and his parents had other plans for him than that of wedding the dowerless orphan, Sheila Flynn, whose pretty face had no weight whatever in the scale of their good favor. So they frowned on their son's suit, and quite ignored Sheila whenever they happened to meet; and the girl, proud and sore-hearted, in turn refused to accept the love of a man whose parents scorned her.

"He had an uncle in Australia," the girl said, "and he wanted me to marry him and we'd go there. But I would not. It was not right, I was thinking, and him the only son, the way he would be turning his back on his parents like that. Sure, no good luck could come of it. So we often had the high words, and the last time I saw him it was angry we both got. We said more than we meant, as you do in the anger!" She drew a deep sigh. "And in the morning when I was watching him to come along the road it was a neighbor boy I saw who told me that Terence had left for England that morning on his way to Australia. So the next night I left for America!"

"And you never heard from him—he never wrote to you?"

"Never a line," shaking her head. "But I didn't expect it somehow. And I've come to like America. I would not go back; but it's lone some I do get sometimes for the old days."

"I know," Mrs. Glenn nodded understandingly. "My mother used to say the same thing. Well, my dear, let us hope there are many happy days in store for you here."

Sheila thanked her brightly, her heart cheered by the sympathy of her new friend, and with an unaccustomed song on her lips she ran upstairs to get ready for High Mass.

The Cathedral was filled with a devout throng and the service was long and impressive. Sheila found her heart soaring upward on the hymns of praise, and coming out after Mass into the bright spring sunshine, she told herself she had not been so happy since coming to America.

"You look happy today, Sheila," Mrs. Glenn remarked, noting with approval the girl's soft bloom and clear bright eyes.

"Oh, I am," Mrs. Glenn, was the eager reply. "It has made me happy to be with you." Then with a certain shyness: "I made up my mind during Mass to rise above the old thoughts and make the best of my life here, since 'tis here I will live the rest of my days." She turned to smile at her companion, and as she did so, met the searching look of a young man about to pass them, in whose dark grey eyes a light of great joy was beginning to dawn.

"Sheila!" he said. "It is you, isn't it?"

"Why, Terence!" They shook hands rather quietly and then Sheila made him known to Mrs. Glenn, who marked at once the character in his rather stern young face.

"When did you get back from Australia?" Sheila asked daintily.

"I never went there," briefly. "I have been in California with an uncle, who died a few weeks ago. So," fastening a close look on her face, "I came here at once looking for you. I wonder . . . I wonder, are you glad to see me?"

All the gladness in the world looked out of the girl's shining eyes as at last she raised them shyly to his. Their steps slackened insensibly, and Mrs. Glenn, forgotten but quite content, walked forward among the carefree, happy, gayly clad throng in the Sunday procession, out of which had come to two people, at least, a great happiness and a sure content after lonely days.—Helen Moriarity, in *Catholic Columbian*.

Principle is more than knowledge; a loving heart is better than much gold.

CHRISTIANITY AND DEMOCRACY

During the whole of the nineteenth century, writes Leon Garriguet, a keen struggle went on between Christianity and democracy. Christianity had produced our Western civilization and presided over the formation of modern nations; the democracy appeared as a "great political and social power, which, in its turn, is on its way to conquer the world and is resolved to remodel, regenerate and transform it." This struggle is going on constantly.

In the opinion of some, democracy is part of the very nature of things.

"There is a radical opposition between the principles of the Gospel and the aspiration of democracy. No agreement is possible, the two must be in perpetual conflict." In the opinion of others the difference arises solely from misunderstandings, local circumstances, historical causes, all of which may disappear. There would thus be no necessary antagonism, no irreconcilable opposition between the old Christianity and the young democracy. The dream of a Christian democracy is not as chimerical as many are disposed to believe, and there is ground for hope that under the forms of popular government which the future seems to promise, religion will be free to carry on its work of education, peace and civilization.

There is no radical antagonism between Christian principles and the fundamental principles of democracy; whatever antagonism there may be between Christianity and democracy comes from other causes; and only as that antagonism disappears will democracy be able successfully to accomplish the great task it has undertaken.

None of these causes of antagonism between democracy and Christianity belong to the nature of things; they are all in the historic order, and may consequently disappear like the local circumstances which give rise to them.

It has often been very justly observed that of all forms of government a democracy is that which demands the greatest number of virtues, and consequently the largest measure of Christianity. Civic or national virtue can exist outside the Catholic religion; but this religion is better fitted than any other to teach the self-regarding and social virtues, to lift man above coarse sensuality and narrow selfishness.

Though the following words of Taine may have been often quoted and may be known to all, they are so closely connected with our subject that we cannot resist the pleasure of repeating them. "To day," he says, "after eighteen centuries, in both hemispheres, Christianity is striving just as it did in the workmen of Galilee, to change love of self into love of others. It still forms the strong wings necessary for lifting man above his lowly condition and limited outlook. Through patience, resignation and hope Christianity will lead him to the haven of calm. It will carry him beyond the boundaries of temperance, purity and kindness, to the grandeur of self-devotion and sacrifice.

"Always and everywhere during

eighteen hundred years, so soon as these wings have drooped or were broken, the standard of public and private morality has been lowered; narrow and calculating selfishness has regained the upper hand; cruelty and sensuality have displayed themselves, and society has become a cut-throat and evil place.

In order that society may live and prosper two things are needed, an inheritance of inviolable truths and a superhuman principle of justice and love. Our Lord brought both these treasures to earth. He entrusted them to His Church, which has jealously guarded them and unceasingly offers them to mankind; but the world will have none of them and desires a civilization that owes nothing to a divine source. Hence the successive failures of all such systems. Neither is the list exhausted if men will persist in the attempt to build the future city on the shifting sand of changing truths, and on the barren soil of morality from egoism.

As M. A. Leroy-Beaulieu observes: "The democracy would render its task much more intricate should it deliberately separate itself from the beliefs and traditions of the past. It will make its project of popular education and government all but impossible if it proceed violently to dissociate itself from the moral and religious ideas which have been closely interwoven in the course of ages. Above all, its condition will become desperate whenever it shall seek to expel God from the new city, as a tyrant or a wearisome pedagogue."

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"When did you get back from Australia?" Sheila asked daintily.

"I never went there," briefly. "I have been in California with an uncle, who died a few weeks ago. So," fastening a close look on her face, "I came here at once looking for you. I wonder . . . I wonder, are you glad to see me?"

All the gladness in the world looked out of the girl's shining eyes as at last she raised them shyly to his. Their steps slackened insensibly, and Mrs. Glenn, forgotten but quite content, walked forward among the carefree, happy, gayly clad throng in the Sunday procession, out of which had come to two people, at least, a great happiness and a sure content after lonely days.—Helen Moriarity, in *Catholic Columbian*.



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MEDITATION ON MYSTERIES LATER DEVELOPMENT

"A hundred times a day he bent his knees, and fifty times he prostrated himself, raising his body again by his fingers and toes, while he repeated at every genuflection: 'Hail Mary,' etc."

Still our modern use of the rosary had not been developed. Meditation on the mysteries of the redemption which is regarded as the very essence of the devotion was not practiced until after the fifteenth century. The introduction of this feature is generally credited to a Carthusian monk called Dominic the Prussian.

PROTESTANTS' OBJECTION TO ROSARY

Non Catholics say that the Rosary not only seeks to honor the Blessed Virgin too highly, but that it is a series of "vain repetitions." But while, as every Catholic knows, the lips repeat the salutation to Mary, the mind is occupied with thought of the great mysteries connected with our redemption by the savior.

"To the initiated," says Herbert Thurston, "the words of the angelic salutation form only a sort of half-conscious accompaniment, a boudon which we may liken to the 'Holy, Holy, Holy' of the heavenly choir, and surely not itself meaningful."—Rae Dickerson, in *New World*.

USES OF FEDERATION

"God has always cared for the triumph of right, and again and again the history of the Church proves His divine intervention, by which He has brought success out of apparent failure. But God expects us, nevertheless, to act and work for ourselves. Only then, do we deserve His cooperation.

"He wants His children to put forth their own efforts and to act not only with reliance upon divine guidance, but with the most prudent foresight and the most energetic interest in a cause which is not only His but ours.

"In safeguarding the Church's rights in the world, we must have not only Divine Faith, but, keen, sensible human wisdom. To the righteousness of our cause we must, therefore, add the weight of public opinion. This is precisely the end for which the Federation is working. A body which can be ignored in public life may hope for little success.

"Federation is going to bring about a public appreciation of what the Church stands for in a way that can never again be ignored. How?

"On the first page of our Constitution I find the summing up of the whole method and principle. They are the words of the immortal St. Paul: 'The victory, the papal saint was miraculously informed of it, and proclaimed to his people: 'We are victorious!'

"Immediately he ordered that ever after a commemoration of the rosary be made upon the first Sunday of October—and it has been done as he desired since that day to this.

THE ROSARY MADE OF BERRIES

But long before this startling evidence of the efficacy of the rosary was given Christians had great faith in it. As early as the eleventh century it was customary to string pomegranates, berries or discs of bone threaded on a string, as prayer counters. This idea may even have come from the Mohammedans who used similar beads in saying over the name of Allah, or the Japanese Buddhists, who, St. Francis Xavier discovered, also had rosaries. It is probable, however, that the use was not borrowed but arose from a desire to have a less clumsy method of counting prayers than the use of the fingers.

Thus, beside the mummy of a Christian ascetic, Thaisas, of the fourth century, recently disinterred at Atino in Egypt, was found a sort of cribbage board with holes which is generally thought to have been a counting contraption.

"Nothing but Christianity, then, can preserve in society gentleness and kindness, humility, honesty and justice."

In order that society may live and prosper two things are needed, an inheritance of inviolable truths and a superhuman principle of justice and love.

"May the faithful," he says "unite." Here is the idea of centralization and concentration of activities. He was perfectly conscious of the millions of individuals devoting their lives and labors for the expansion of God's Kingdom, for the triumph of truth and the defeat of erroneous principles and wicked and malicious maneuvers.

"All these he blessed and recognized. But he was too wise an historian, too profound a philosopher, too keen an observer of humanity not to realize the almost inevitable failure of merely individual effort. Hence he says 'Unite,' stand together, make ranks and files, put your great army under discipline, teach them to march in order and in solidarity.

"'Unite!' he says, 'not only in prayer and in faith but in your human efforts to advance the great cause of truth and right.' 'Unite,' he says, 'your efforts more efficaciously.' Therefore he points out that a lack of unity means a lack of efficiency.

"Here, indeed, is wisdom. Look back over the history of the Church, its objects and interests in our own land, and you will realize how many opportunities of success have been lost for the lack of this harmonious accord, notwithstanding heroic efforts by individuals with divided forces.

"Unite," he says again, "for the common good." Here is enunciated the approximate result of unity.

"Here is what must command not only to the Church but to the nation itself, for that is the common good of humanity? Is it not peace, prosperity and the pursuit of happiness? These are the objects of all civil government.

"Such a ceremony was elaborated by St. Albert (d 1140) until it became too gaudy a feast for easy imitation.

"For sixty years divorce has been recognized among us, and two generations of men and women have grown up so familiar with the proceedings of the Divorce Court that they disbelieve in the sanctity of marriage, and reckon adultery among trivial offenses. And the worst of it is that the clergy have done so little to counteract the mischief. One reason for their ineffectiveness is that they have made it impossible

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nation, and the very fact that you are a factor in this movement means that you are a more patriotic and public-spirited citizen. The common good means the peace, prosperity and happiness of humanity.

"In working for the common good, therefore, the Federation is to be for the peace, prosperity and happiness of America.—From the Works of His Eminence Cardinal O'Connell.

RUSKIN ON THE REALITY OF WAR

In a letter to an intimate friend dated March 9, 1864, John Ruskin wrote: "To see you Christians as gay as larks while nothing touches you in your own affairs or friends—watching thousands of people massacred and tortured—helping to do it—selling them guns to shoot each other with, and talking civilities and protocols to men who are walking up to their loins in human blood! Presently God knocks you on the head with a coffin's end, and you suddenly perceive that something has gone wrong—scratch your heads—say—'Dear me—her's one of my friends dead—really, the world is a very sad world. How very extraordinary!'

"I learned long ago the wonderful force of that great Pontiff's dictum. I have studied every sentence of his wonderful encyclicals. There is something of the sublime simplicity of Holy Writ as well as its tremendous strength in every phrase that has come from his pen, and when he has enunciated a principle, it displays at once the vision and the precision of a mind almost superhuman.

"In the case in point in these words which I have just quoted all this is exemplified. It sums up in one sentence the whole story of Federation; its aims and purposes, mediate and immediate; its underlying principle; its methods, its means and directions. Not a word can be taken away nor one added, so completely and perfectly is the enunciation of this vital principle.

"'May the faithful,' he says "unite." Here is the idea of centralization and concentration of activities. He was perfectly conscious of the millions of individuals devoting their lives and labors for the expansion of God's Kingdom, for the triumph of truth and the defeat of erroneous principles and wicked and malicious maneuvers.

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"Such

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DESPATCHES FROM ROME

Somewhere about the middle of the nineteenth century, after travel and study had worn down the sharp edges of his new England prejudice, a scholarly American wrote a delightful book in which he embodied his observations and reflections during years of intelligent intercourse with the people of Europe. Face to face with actual conditions, prejudice finally gave place to sympathetic understanding. The author is unknown, and but a few highly prized copies of the book were extant. A fortunate possessor of one of these after a life time of reading and re-reading has given to a grateful public a new edition of the work under the title of "My Unknown Chum."

How little a half-century of progress has affected certain types may be seen from this extract:

"I once met a man in Italy, who could not order his breakfast correctly in Italian, who knew only one Italian, and he was the waiter who served him in a restaurant; and yet this man was a correspondent of a respectable paper in Boston, and had the effrontery to write columns after column upon Italian social life, and to speak of political affairs as if he were Cardinal Antonelli's sole confidant."

During the progress of the War the legitimate successors of this impudent ignoramus have found quite as credulous a reading public when the Pope and the Vatican are in question.

The publication of the Pope's Peace Note, of course, called for immediate comment and explanation on the part of the daily press. The omniscient editors felt that it was incumbent on them to accept or reject on the spur of the moment the carefully considered proposals which they had barely read. In passing we may here direct attention to a well-considered article by the editor of the American Review of Reviews on a subject now engaging the attention of the world. From the very nature of the magazine which he edits he is compelled to make a comprehensive survey of current literature, and whether we fully agree with him or not, we get a better understanding of the deep impression the Peace Note made on thinking minds than that afforded by the hasty, ill-considered editorials in the daily papers. Elsewhere in this issue we reproduce a considerable part of the Review of Reviews editorial.

But to return to the despatches from Rome. The dailies, having settled the whole matter of the Pope's intervention for their readers (and for the world) in a few hours, began gravely to tell us, (1) that the Pope was greatly cast down by the reception the press had given his proposals; (2) that he got up an hour earlier in the morning to read the papers; (3) that totally discouraged he had definitely decided to make no further attempt to bring about peace as he recognized the utter futility of his efforts; (4) that he was about to issue another appeal; (5) that he was quite hopeful of success; (6) the exact terms if not precise words of his next note. Then there came a lull, and believers in the infallibility of their favorite daily must have wondered why the responsible rulers of the nations took so long to consider their replies. This wonder could not have been lessened by the fact that the British Government in an official communication to the press announced that it had instructed the British envoy at the Vatican to inform the Papal Secretary of State

that Pope Benedict's proposals would receive "serious and benevolent consideration."

Then came President Wilson's reply, remarkable in many respects; but in none more remarkable than in going out of its way to repudiate emphatically and unequivocally the policy of economic warfare on the Central Powers when peace should be restored. Beyond this the whole burden of the President's reply was the refusal to treat with the present German Government, which was not the German people but the ruthless master of the German people. A consistent democrat, President Wilson has faith in the people, even the German people. Given a government responsible to the German people far from peremptorily rejecting the Pope's proposals the President gave the clearest possible intimation that peace negotiations were not only possible but desirable. And it may be assumed that in making that condition precedent to negotiations President Wilson had good reason to believe that he was effectively helping to loosen the iron grip of militarist Prussia on the government of Germany and to further the movement for a government responsible to the representatives of the people. It is quite probable that the Pope understood the President. But another crop of silly dispatches would indicate that the Holy Father went about the hotel lobbies and market places of Rome chattering inanities to the representatives of the press agencies. And otherwise intelligent men gravely discuss this "news" from Rome.

Now the replies of Germany and Austria furnish the occasion for further use of the cable which lies at the bottom of the Atlantic. Here for example:

"Erzberger and his adherents of the Centrist or Catholic party are expected to be realigned wholly with the Government, in view of the German Government's acquiescence in Pope Benedict's peace suggestions."

And this:

After stating that the Italian press thinks "there is something underlying" the Central replies the dispatch goes on:

"This 'something' is believed to be set forth in the following summary by the Vatican expert:

"If the Central Empires' reply was a final, definite expression of their views on peace the blank refusal to mention any one of the points specified in the Pope's note as a possible basis of consultation would be an insult to the Pope, particularly in view of the fact that it has been stated officially here that one of the Pope's grounds for hoping to initiate a peace movement was private information, which the nuncios at Munich and Vienna alone could provide."

"It was obvious that the Papal Note was only a first attempt. His Holiness already is studying the form of terms for another appeal, which necessarily must be based upon Germany's expression of her willingness to give way at some point."

"It follows that the Central Empires' published reply is intended solely for German and Austrian consumption.

"Their real peace policy will be revealed to the Pope privately and disclosed to the world later either by a new papal communication or by important interior changes in the government of Germany portending democratization to meet President Wilson's unanswerable objections."

"You pays your money and you takes your choice." Germany's acquiescence in the Pope's peace suggestions which realigns the German Catholics, or the blank refusal which final would be an insult to the Pope.

And this special cable despatch to the Globe we must quote at length:

"Vatican expert" is good! It is a distinct improvement on "A source close to the Vatican," "A Vatican official," or "It stated in official circles here," or any of the other unimpeachable authorities so often quoted. A Vatican expert, no, the Vatican expert might be mistaken, but it is hardly possible. We feel that we are very close to the centre of things. Who but the Vatican expert himself could ever have discovered after less than two months observation and diagnosis that "one of the Pope's grounds for hoping to initiate a peace movement was private information which the nuncios at Munich and Vienna alone could provide." If the Vatican expert is not overworked, in another month or so he may inform an astonished world that the Pope has still other sources of "private information"; that even the accredited representative of the British Government at the Vatican has been suspected (in official circles) of having had private interviews with His Holiness.

Of course there is nothing in the portentous information contained in

the above sample dispatch from Rome that any one, even if he could not order his breakfast in Italian, might not concoct from hotel gossip in Rome; or, indeed, without ever having crossed the Atlantic.

There may be some truth at times in the news cabled from Rome; but ineptitudes attributed to the Cardinal Secretary of State, and garrulous revelations of the Pope's intentions bear their own intrinsic evidence of absurdity—even though they bear the *Imprimatur* of "the Vatican expert."

THE PROGRESS OF THE CONVENTION

The death of Major Willie Redmond made a bye-election necessary in Clare. De Valera, an uncompromising Sinn Feiner, opposed the Nationalist nominee. "If De Valera is elected it will wreck the Convention" was one of the many pessimistic prophecies which foretold the failure of the greatest and sincerest effort of centuries to solve the Irish problem. De Valera was elected by the overwhelming majority of 3,000—and the Convention kept the even tenor of its way. Sinn Fein does not seem to be nearly so great a bugbear to Irishmen who know what it is as it does to outsiders who know little or nothing about it or about Ireland.

The deliberations of the hundred or more distinguished and thoroughly representative Irishmen in convention assembled are not given out to the press. And the official communications that are given out are such bald statements that they are never cabled to this side of the ocean. Yet the statements, bald as they are, are big with significance and hope. The Derry Journal, Sept. 7th, after giving names of the few absentees, and recording a vote of the heartiest thanks to the Lord Mayor, Harbour Commissioners, and the citizens of Belfast, moved by the Archbishop of Dublin and seconded by the Lord Mayor of Cork—in itself a matter of no little significance—contains the following pregnant paragraph:

"The Convention continued the consideration of those draft schemes, based upon the Dominion principle of Self-Government, which had formed the subject of discussion at the eight preceding sessions."

And this:

After stating that the Italian press thinks "there is something underlying" the Central replies the dispatch goes on:

"This 'something' is believed to be set forth in the following summary by the Vatican expert:

"If the Central Empires' reply was a final, definite expression of their views on peace the blank refusal to mention any one of the points specified in the Pope's note as a possible basis of consultation would be an insult to the Pope, particularly in view of the fact that it has been stated officially here that one of the Pope's grounds for hoping to initiate a peace movement was private information which the nuncios at Munich and Vienna alone could provide."

But we have something more than inference to go on. Sir Horace Plunkett, that sterling Irishman, Protestant and quondam Unionist, said the other day at Cork :

Sir Horace painstakingly explained the objects of the secrecy surrounding the workings of the convention. "It has made possible," he said, "the utmost frankness and expression of opinion between the members, which if they knew it were to be made public would not be expressed."

"The convention," said Sir Horace, in continuing his address, "has made me hope, as I never hoped before, that I shall live to see a change of heart out of which a new Ireland will be born. I hope to hear all Irishmen say 'Thy country is my country,' and in the larger patriotism, 'Thy God is my God.'

And this special cable despatch to the Globe we must quote at length:

Dublin, Sept. 27.—It is a remarkable thing, though perhaps few, even in Ireland, realize its historic significance, that, while humanity is writhing in the terrible agonies of a life and death struggle, in which Irishmen have taken and are taking their share, there should be in existence in Ireland to day a representative body of her sons, the most representative for three hundred years, endeavoring to carry out the dearest wishes of all friends of the Empire in a happy solution of the time worn question. And it is an indisputable fact that the Irish convention is Ireland's most valuable and most valued asset just now.

As Mr. Dillon said on Sunday in Baileborough, County Cavan, it is not its present value so much that makes the convention a cherished asset as the advantages it will bring in the future.

There is no doubt now that all goes well in and with the convention. I am not, I think, infringing on any "defense of the realm" regulations when I say that a prominent delegate told me a day or two ago that his opinion of regretted pessimism of three weeks ago had given place to one of most cheery optimism. At the advanced, important and encouraging stage which their deliberations have reached, these things naturally leak out, and every member

of the one hundred or so who compose the convention tells a friend or two how the land lies, with the result that the feelings of optimism and hope that fill the hearts of the delegates themselves find an abode and favor with a great majority of the people. This is also evidenced by the remarkable change in the tone of the Sinn Fein and by signs, too, of a partial reaction in favor of constitutional action and of a constitutional party.

But if English men and Ulster Protestants did not feel a wholesome shame for the "malicious and stupidities" of the recent past, if they harped on Sinn Fein and ignored their own full responsibility for bringing the movement into existence there would still be reason to doubt the successful issue of the work of the Convention.

This extract, however, from an article by S. K. Ratcliffe in the August Contemporary deepens our conviction that all the forces necessary for success will cordially co-operate:

"Intelligent people on both sides of the Atlantic are today rejoicing in the assurance that the past, with its mutual misunderstanding and exaggeration is done with. England and America have at last come together. But no Englishman can travel through any considerable section of the United States without being made aware that old quarrels are not yet forgotten, and that there still persists throughout the country a disquieting amount of the traditional anti-British feeling. We make a mistake if we assume that it is all, or nearly all, due to the Germans and the irreconcilable Irish, important and powerful as these two influences are. German propaganda would, in any case, have employed every available means of damaging our cause; but we have sufficiently considered how it is that, while failing hopelessly to turn the judgment of America upon the great issues of the War, it has found it a comparatively easy task to exacerbate anti-British feeling? The plain truth is that the agents of Germany have been continuously helped by our own policy and behavior. It would, for example, be a serious mistake to imagine that the failure to reach an Irish settlement in 1914 and the methods followed in the suppression of the rebellion had an effect only upon the Irish in America. That is emphatically not so. Wherever he goes in the United States the Englishman hears, and as often as not from the most earnest friends of his own country, a lament over the lost opportunities of 1914 and the harshness of 1916. Americans, I know, are not well informed about the actual and persistent difficulty of Ireland. They habitually conceive the problem as a simple sum in federation, presenting fewer difficulties than the fathers of the Republic overcame in 1789, and they are mostly in the dark as to the forces which wrenched the Home Rule compromise. This ignorance is in part our fault; in part it is the political legacy of Irish America. But let us not deceive ourselves. England will never be within sight of a full understanding with America until she has either discovered or accepted a settlement of Ireland which shall conquer by its inherent justice and generosity. And in his heart and conscience every decent Englishman knows that so long as the great historic injustice is not redressed his country will lie under the just condemnation of the larger portion of the English-speaking race."

WHAT ARE THE ITALIANS DOING?

How often that question has been asked, and in a tone that meant that the Italian effort had paled out. The recent successes on this front come to most people with a shock of agreeable surprise. As a matter of fact the Italian armies have gone steadily on with dauntless persistency in the face of incredible military difficulties. Only with a knowledge of the terrain over which the offensive had to be carried on and the apparently insurmountable obstacles to be overcome can the glorious achievements of the Italian armies be appreciated. Were it possible to supply the necessary guns, coal and munitions the War could be brought to a victorious conclusion by the gallant soldiers of General Cadorna.

A copyrighted article from the New York Times' staff correspondent at the Italian headquarters appeared to us so important and so illuminating that we believed our readers who take an intelligent interest in the War would be grateful for an opportunity of reading it. Accordingly we sought and obtained the permission to reprint it in the RECORD through the courtesy of the managing editor of the New York Times.

Daily companionship with great thoughts, habitual conscientiousness in feeling and action, and a constant endeavor to be generous and high-minded will, little by little yet with infallible certainty, produce a transformation of the inner life.

FORT EDMONTON SIXTY YEARS AFTER

"You must see our House of Parliament and the University," said our friend to us. Edmontonians have certainly reason to be proud of these two institutions; but we have a suspicion that, in their eyes, their beauty and value is enhanced by the fact that Calgary was so anxious to have had them. One meets with instances of similar rivalry between eastern towns. We must confess that these rather prosaic evidences of modern progress do not interest us. We would much rather see the St. Albert trail or the old log fort on the north bank of the Saskatchewan than that had extended its hospitality to so many celebrities in the years when Edmonton was the chief trading post of the Hudson Bay Company west of Fort Garry.

While it is not our purpose to describe modern cities, a word about this new home of so many of the Catholic sons and daughters of the East, especially of Ontario, may be of interest. As one walks down Jasper Avenue he could easily imagine himself in Toronto or Hamilton; for, with the exception of a few half-breeds and an occasional cowboy hat, the crowd has the stamp of the East upon it. The surroundings, too, unlike those of prairie cities, are suggestive of the wooded uplands of Ontario. Almost all the grains and vegetables known to us grow in abundance. The situation of Edmonton, which has now population of 70,000, assures its being in the future the largest city of the West; for it is the gateway to the rich farm lands of the Peace River district and the fur and mineral wealth of the North.

In Eastern Canada we first build houses and generations afterwards—in some cases many generations afterwards—we put asphalt pavement on the streets. In the West they build miles of commodious thoroughfares of asphalt and concrete, and some day there may be houses on them. It is not a good thing to be too conservative, but it is foolish to get too far in advance of one's source of supplies. Between crazy speculation and civic graft, Edmonton, like many other cities of the West, has imposed a heavy burden upon its citizens. But they are not worrying; so why should we?

Let us get away from taxes and asphalt to the centre of the religious life of this community, to the old mission post of St. Albert some ten miles distant. It is not easy, or pleasant either, to get away from the asphalt; for it stretches itself out for six miles of that journey, a symbol of modern civilization threatening a fortified stronghold of the past. St. Albert, named after the patron saint of Père Lacome, is one of the historic spots of the West. Here Bishop Tache, on the suggestion of Father Lacome, established in the year 1861 a mission for the conversion of the Blackfeet. Subsequently it became the first suffragan see of St. Boniface. It is but a little hamlet on the banks of the Sturgeon River. On a hill close by stands the mission, consisting of a school and orphanage conducted by the Grey Nuns, the roofed-in basement of what was intended to be a pretentious cathedral in the rear of which is the old frame church, and lastly the Archbishop's residence.

It was a hot day in August when we called to pay our respects to Mgr. Legal. Some halfbreed men and women were waiting to see him. The walls of the large reception room into which we were ushered were hung with portraits chiefly of Oblate bishops and celebrated missionaries of that order in the West. The furniture and drapery were all so redolent of the past that one could scarcely imagine himself but a few miles from the modern city of Edmonton. In a short time we were invited into the private office of the Archbishop. He impresses one as a kindly, cultured gentleman, but a man who is far from being in robust health. There is a tinge of sadness about him. Perhaps it is due to the change that his new position entails. There is no doubt that his heart is in the missions, with which he has been so long and so intimately associated. He had hoped to see that Cathedral, within which repose the remains of his saintly predecessor Bishop Grandin, arise as a monument to the glory of God and the memory of the heroic priests and bishops who had ministered to the material and spiritual wants of the Cree, the Blackfoot and the Metis. But that desire will not be fulfilled, and it may be some

years before, from the weed-covered excavation in the Garneau, the new Cathedral of Edmonton may rear its turrets to the skies.

While we were in the office a venerable old priest entered. It was evident that he was once a powerful man, though his step was still sprightly, the stamp of age was upon him. We were introduced to Father Leduc, Vicar-General of the archdiocese, and life-long friend of the late Père Lacome. We expressed our pleasure at meeting one whose name was familiar far beyond the confines of Alberta. "Oh yes," he replied, "I have been a long time around here." Truly he had been there a long time, for those pock marks upon his wrinkled face were received at this very mission station during the epidemic of 1870. We realized that in the persons of these two men we were in the presence of two notable representatives of that valiant band of Oblate priests, who, in far-off France, consecrated their lives to the Indian missions of the West. They have done their work well. But a new era dawns and a native priesthood must take up the burden that they have borne so long.

THE GLEANER

NOTES AND COMMENTS

A convention of Unitarians held in a Methodist church—that is the latest development of the Protestant idea of "Catholicity." The largest Methodist conventicle in Montreal was last week the scene of the annual convention of the American Unitarian Association. But, after all, these Unitarians, in their speculations as to the nature and person of Christ, could not go much beyond current teaching in many Methodist colleges.

DOCTRINAL INDEFINITENESS and doctrinal laxity are not confined to any one body of non-Catholics. According to a well-informed writer there are in England signs of immense changes in the Anglican Establishment. Dean Inge, who may be said to represent a very large section of Anglican churchmen, has recently declared that Christ never founded a church at all, and that the principal dogmas of the Catholic Church, "the oldest of Christian bodies," are but "based on the best of paganism." This, of course, includes the dogma of

ordained priests in the Catholic Church. They are men of the highest character, in whose moral worth I place implicit faith, and whose intellectual attainments I very much admire.

"I assure you that it affords me great pleasure to pay this sincere and voluntary tribute to your Church and those who have perpetuated it."

Catholic News.

ON THE BATTLE LINE

STARTLING AND OMINOUS OFFICIAL STATEMENT

While the newspapers are announcing the utter failure of the submarine and Americans are boasting of accomplishing the impossible in having under way the construction of 2,000,000 tons of shipping the British Controller of Shipping issues the solemn warning that unless the United States trebles its gigantic shipbuilding program "its great military effort will be crippled from the start."

London, Sept. 28.—The controller of shipping authorized The Associated Press to make the following statement of the shipping situation and the urgent need for the United States to undertake merchant shipbuilding on a broad scale:

"It is of the utmost importance that the United States should realize that the shortage of shipping is the most vital fact in the present situation and the building of merchant ships is of the utmost importance.

The question the United States must face is whether, on the basis of the shipbuilding preparations she is now making, it will be possible for her to send any substantial force to France next spring without such a drain on the world's shipping as will subtract just as much from the fighting strength of the other allies as her own forces will add.

However large and powerful the army which the United States raises and trains during the winter it may be rendered absolutely useless as a fighting force against the enemy of France if there are no ships to transport it except at the cost of stripping the flow of vital necessities to the present armies.

"The losses of shipping since the beginning of the intensive submarine warfare is now approximately equal to the losses previous to that time. By next spring it is reasonable to expect the Germans will have destroyed 200 more vessels than can be built during that time.

"Next spring this year's harvest will be largely exhausted and the need of supplying Italy, France and Great Britain will be largely increased. At the same moment the United States will need a large increase in vessels to transport its army and to maintain it.

"Before the War all the shipping in the world was only worth about the same capital as the two big English railway companies. It would be the most incongruous thing in the history of warfare if the War, in which such immensely greater strength has been exerted in other directions, should have the issue decided by failure to solve the problem of building 6,000,000 tons of shipping a year in a country with such vast resources as the United States. What is the present situation regarding U-boat losses?

"It is clear that the submarine war will fail in its main intention. It will not starve Great Britain and it will not interfere with the adequate supply of munitions. But British shipping strength still is being constantly reduced, and we have not yet reached the point where building equals the losses. Under the circumstances, Great Britain's position as the supplier of the allied needs is handicapped. But of main importance is what it means toward the efforts of the United States in the war, and, unless the situation is faced, the great military effort of the United States will be crippled from the start."

"OFFICERS WHO HAVE been with the British army from the beginning all agree that since the first battle at Ypres there has never been a slaughter of the Germans comparable to that they suffered in the repulsed counter attacks of the past few days. The Germans counter-attack in masses, and dozens of these counter attacks were swept away by our fire with terrible German losses."

These words are used by General Maurice, Director of Operations at the War Office, who has just returned from Flanders front, in his review on the recent fighting. He also stated that on former occasions the objectives of the British were only attained after protracted fighting, but on Wednesday they were in possession of the whole of their objectives before 8 o'clock in the morning, having attacked when dawn broke. The fighting was for the nexus of the ridge system dominating the Plain of Flanders, the key to the whole series of ridges, the General said, and his interview left the impression that the British success was, as General Haig said in his despatches, complete. It is not clear, however, that the British have obtained full possession of all the ridge positions they fought for.—Globe, Sept. 28.

THERE ARE INDICATIONS of another big attack by the Germans against some sector of the French line. Paris reports unusual activity over the greater part of the front on Thursday night.

THAT SOME BIG EVENT is impending is inferred from the fact that Correspondents at British Head-

quarters in France advise all their English and American newspapers to expect nothing from their respective correspondents to-day.

MARVELLOUS OPENING

"GERMANY CAN BE REACHED ONLY THROUGH AUSTRIA FROM ITALY"—NAPOLEON

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(From a Staff Correspondent)

With the supreme command of the Italian armies, Tuesday, Sept. 11.—Despite Russia, the hour has struck when the world must rivet its attention on the Italian front in Austria. Austria and Germany are doing it. If Italy's allies don't—well, if I may be permitted to cable an inadequate expression, "it's a pity."

Here we had the longest and best survey of the battlefield that any correspondent had had since the beginning of the War. I have seen the Italian war in Austria from the mountain peaks to the sea level. I have seen things so tremendous and heard things so important, yet so baldly simple in their truth, that I have had a conversion of mind and soul about this War. I have asked the question, "Why are these Italian armies, their leaders, and their offensive program in Austria just being really discovered?" I know the answer, but I am unable to print it.

Here we are in the fourth year of the War that threatens to obliterate civilization. Here we are at the vital moment with only a few ways to end it, that is if we intend to end with victory so it need not be fought all over again. I believe we can end this War comparatively soon on the Italian front in Austria. That is a large statement—we can end the War comparatively soon on the Italian front in Austria.

Wait, now! I have not said that Italy can win this War alone. I do not intimate that our last field of glory shall echo to the cry, "Avanti Savoia!" and the death wail of Austria. What I mean is that if we—by we I mean the other allies who count, namely, England, France, and America—will agree quickly on the present possibilities of that front we will immediately impose our military conditions upon Germany instead of continuing to fight a war of circumstances with Germany playing her own military game.

A GREAT ITALIAN'S QUESTIONS

I talked the other day with a great Italian. If I might mention his name, his words would have a greater effect, but it is not permitted that the public shall be told his name. He said:

"Why don't your military sharps look at a map once in a while—the map of Italy?"

I did not reply, and then he plumped at me a rather staggering question: "What do you really think of Italy in the United States? Do you judge us entirely by our people who work your railroads and who live in New York's east side?"

Again I did not reply. A queer expression passed over his face. He stared at me steadily. He was an impressive figure, even in a drab uniform. But he could have worn the toga. He could have emblazoned the ancient and proud assertion "I am a Roman from Rome." He spoke again.

"You needn't answer," he said. "I know. But let's get back to the maps. I refer you to a Corsican, whose name your countrymen respect and who studied maps, especially the map of Italy. What he said afterwards is as basically true now as then over hundred years ago. For Napoleon said, 'Germany can only be reached through Austria from Italy.'"

And in this, the fourth year of this War, I recalled poignantly that Napoleon followed up his assertion by the deed. For Napoleon went to Laibach.

When he arrived there the Austrian army was in such full flight that only Austerlitz remained between Napoleon and his dream.

Today from the outposts of the Italian lines in Austria the town of Laibach is only forty miles away. If the Italian armies get to Laibach it is a safe prophecy that the War is finished.

Why? Because if the Italian armies are beaten, a beaten Austria is a beaten Germany if the Allies will that it shall be so, and a beaten Germany naturally ends the War.

But can't the Germans help Austria in the meantime? Now we come to a bit of strategical reasoning. They might help Austria. They would hope to help her, and, perhaps, if they don't buy themselves too far in Russia, they might try. All right. Let us take our fancy back to that Anglo-French line stretching from Switzerland to the sea. That is the line where the military sharps have all declared final victory must come. That is where America will have her troops. The Allies have for a long time been sending in heavy right and left hooks on the Teuton body. The effect is as one wants to consider it—the latest, greatest offensives. There the Allies are working on the outside of a long, curved battle line, and the Germans on an interior line of communications. That has been a difficulty for the Allies to overcome ever since the battle of the Marne.

It is in such simple phrases as these that my Italian friends have talked. An understanding of the country and a study of the map will, I believe, prove them true. Military sharps who have not studied maps may say first: "But Italy wants Trieste, and if she gets it he avin in entering the War is accomplished."

Quite true, and Italy will get Trieste, but even so, she understands that at Trieste the Austrian armies are not necessarily finished. The loss of Trieste would be a tremendous blow to Austria, but its Italian capture would be more a sentimental victory than a real one. Austria would suffer chiefly in loss of morale.

Laibach must be, and is, the real objective, even though the military sharp next says: "Well, she cannot get there anyway because the going is impossible. The mountains are too high." Here is the answer: The world at large may have a notion that Italy delayed entering the War nearly a year after the Allies in order to prepare a sudden Austrian invasion. That is partially but not altogether the fact.

IT IS HARD TO realize that French

Italy, as a member of the Triple Alliance, was an ally of Germany and Austria, yet Austria prepared herself against Italy. That was proved by her frontier defenses and mobilization barracks along the Italian boundary. So even when Italy entered the War she was in a worse position to attack than Austria. True, her army was splendidly equipped and trained. Her German alliance taught her many military methods with which she has profited. But Austria had the same knowledge, and besides a fair greater advantage in physical position.

Then the cheerful critic remarks: "In that case what is all this fuss about? Let Italy go ahead, especially if nobody is able to stop her."

ITALY NEEDS GUNS, NOT MEN

Italy has plenty of men. She has not even called all her classes. She has an army of four and a half millions in the field—which is something for America to reflect upon in her consideration of Italy. But what she does need is guns. She also needs coal and airplanes, but, above all, she needs cannon. Italy puts her cards upon the table and says frankly what she must have. She asks her allies to give it to her. Cannon, cannon and more cannon and Italy will go to Laibach.

Before arriving in Italy I heard of English and French guns on the Carso. I have seen them and counted them. But Italy needs guns by the thousand. What does it matter now in this fourth year of the war where the end comes, if it only comes? Who would object if Portugal finished the job if only she could go ahead and do it.

Coupled with the fact that the Italian front in Austria has only recently been discovered, there is also in America what seems to be a lack of comprehension on the subject of Austria. Austria has not so good an army as Germany, but she has an army that must not be despised. In fact, I am inclined to believe that as a purely defensive fighter Austria can carry on about as well as Germany.

The situation in a nutshell is that Germany struck France and invaded her. Italy has tackled Austria and invaded her. France at Verdun fought the greatest defensive victory the world has ever seen. Italy has now attempted the greatest offensive victory ever attempted on any front. The Austrians can't hold a candle to the French as warriors or men, but they do know how to fight a defensive war. They don't care how they live. They can exist on almost nothing. They are German-controlled by their officers and are willing to exist in trenches so vile that a self-respecting dog would evacuate them. Besides, they have some of the best artillery in the world. The Germans use it and instill the reply to me.

"His Majesty has been following for a considerable time with high respect and sincere gratitude His Holiness' efforts, in a spirit of true impartiality, to alleviate as far as possible the sufferings of the War and to hasten the end of hostilities.

The Kaiser sees in the latest step of His Holiness fresh proof of his noble and humane feelings, and cherishes a lively desire that, for the benefit of the entire world, the Papal appeal may meet with success.

"The effort of Pope Benedict is to pave the way to an understanding among all peoples, and might more surely reckon on a sympathetic reception and the whole-hearted support from His Majesty, seeing that the Kaiser since taking over the Government has regarded it as his principal and most sacred task to preserve the blessings of peace for the German people and the world.

"In his first speech from the throne at the opening of the German Reichstag, on June 25, 1888, the Kaiser promised that his love of the German Army and his position toward it should never lead him into temptation to cut short the benefits of peace unless war were a necessity, forced upon us by an attack on the empire or its allies. The German Army should safeguard peace for us, and should peace, nevertheless, be broken, it would be in a position to do so with honor. The Kaiser has, by his acts, fulfilled the promise he then made in twenty-six years of happy rule, despite provocations and temptations.

"In the crisis which led to the present world conflagration His Majesty's efforts were up to the last moment directed toward settling the conflict by peaceful means. After the War had broken out, against his wish and desire, the Kaiser, in conjunction with his high allies, was the first solemnly to declare his readiness to enter into peace negotiations. The German people support His Majesty in his keen desire for peace.

"Germany sought within her national frontier the free development of her spiritual and material possessions, and outside the imperial territory unhindered competition with nations enjoying equal rights and equal esteem. The free play of forces in the world in peaceful wrestling with one another would lead to the highest perfecting of the noblest human possessions. A disastrous concatenation of events in the year 1914 absolutely broke off all hopeful course of development and transformed Europe into a bloody battle arena.

"Appreciating the importance of His Holiness' declaration, the Imperial Government has not failed to submit the suggestion contained therein to earnest and scrupulous examination. Special measures, which the Government has taken in closest contact with representatives of the German people, for discussing and answering the questions raised prove how earnest it desires, in accordance with His Holiness' desires, and the peace resolution of the Reichstag on July 19, to find a practical basis for a just and lasting peace.

"It would be 'fierce' if it were true. But it is false. War is not a junket; it is very much what Sherman said it was, and without stain is the courage of the young man who knows what war means, marches away to protect you and me who remain behind to pray, perhaps, or to criticize. But to don the uniform is not to sign one's death warrant. The great majority of these young men will come back to us, finer and braver than ever. Not one but will have learned the value and nobility of sacrifice for an ideal, of unwavering loyalty, of unflinching obedience. In the homes of these men, and at the knees of women worthy of them, will grow up cleanly and bravely, filled with love of their country and their fellows, the boys and girls who will carry on our work, but more perfectly, after we are gathered to our fathers.

These are not mere phrases. They are the truth. Throughout our beloved country, thousands of fathers

cannon working on the battlefield of the Somme can in four days be blazing away on the Italian Carso. Even that time can be bettered. It is forty hours train ride from the French Grand Quartier General to the Italian Commando Supremo. Germany may feel that she can afford sending men to Austria, but the beauty of the idea is that Italy is not clamoring for men.

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FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B.
NINETEENTH SUNDAY AFTER
PENTECOST

INDIFFERENCE

"But they neglected." (Matt. xxii. 5.)

These few words, my dear brethren, in the Gospel, "but they neglected," touch our consciences in a tender, perhaps a sore part. The souls of every one of us are soiled with negligence. Many might object to own that they lived in sin, but they would be bound to admit negligence, indifference. Please note that in the gospel, all those who neglected had excuses; but their excuses availed them nothing.

In reality, neglect is a dangerous evil—not, perhaps, so much from what it is as to what it leads. A cold on the chest may mean nothing; neglected, it may mean pneumonia and a premature death.

When we grow careless, whether it is about our prayers, cutting them down or saying them distractedly; or about our Holy Communions, no regularity, no earnestness; or about good example and care of our children; or in drifting into bad company; or in compromising, being afraid to make a bold stand for our religion—do not let us think these trifles.

For in reality what are we neglecting? The call of the Great King, our Father, Master, Redeemer. He expects this life to be a preparation—earnest preparation—for the union with His Son in the eternal kingdom. He bids us to come, to make ready to come, to have the wedding garment of grace prepared. And most of us neglect! We hear talk of the strenuous life; where is our earnestness and endeavor to prepare for and hasten to the kingdom of heaven?

And for what are we neglecting to make sure of heaven? For pleasure? And is living in neglect and in sin such a pleasure? A bad conscience is a cheerful companion! And the shame and remorse make our laughter hollow and our joys a mockery.

For profit? All we get by neglecting God does us as much good as the thirty pieces of silver, for which he sold our Lord, did Judas! How few can command riches in this world! It is one here and there, makes a fortune; and one in a million, who is content with what he has. And the struggle for wealth and harassing cares have broken down his health, and it is a dying man, who looks around and asks for how long can he enjoy his money. He may not remember much of the Gospel, but one phrase will haunt his memory: "Thou fool, this night thy soul shall be required of thee." (Luke xii. 20.) But for most of us, when we neglect, it is for sensuality, or sloth, or some little dishonest gain, or to give vent to our temper, or indulge in evil desires—these are our idols, and we prefer them to God! "To whom have you likened Me and made Me equal, and compared Me and made Me like?" says the Almighty by His prophet. (Isaiah xlvi. 5)

Though most of us begin to neglect only in little things, let us not deceive ourselves; we shall not stop at that. Why should we fall further? Because God's grace is withdrawn. The graces we have neglected are offered to others. In the Gospel, when the first made excuse, were they not passed by and others invited?

Dr. S. S. Lungen, a leading homeopathic physician and surgeon, says, after twenty-five years' practice: "It is difficult to find any part in the confirmed beer drinker's machinery that is doing its work as it should. This is why their life chords snap off than the whiskey drinker, who seems to have more elasticity and reserve power. The whiskey drinker will even have delirium tremens; but after the fit is gone you will see him again. Good management may bring him around. But when a beer drinker gets into trouble, it seems almost as if you have to recreate the man before you can do anything for him. I have talked this for years, and have had abundance of living and dead instances around me to support my opinion."

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We shall not stop at little things, because we get used to sin, and think less of it. One moment's glance into our past lives shows us that. What would have terrified us some years back are now the daily occurrences of a careless life. Ay, as the Scripture says: "He has blinded their eyes, and hardened their heart." (John xii. 40.)

These are the effects of indifference and neglect. We fall, and we fall into what? Mortal sin. We are weakened by the withdrawal of grace; too irresolute to make an effort, we fall into mortal sin. That, neglected, soon becomes a habit of sin. That, too, is neglected. We will put things right some time, next Easter, next mission; but these opportunities are neglected too. And the end comes, far sooner than we thought, and we have not time, nor we will, nor the grace; and we fall under the judgment of God. For we have neglected.

The President of the Connecticut Mutual Life Insurance Company has for years been investigating the relation of beer drinking to longevity, and he declared, as the result of a series of observations carried on among a selected group of persons who were habitual drinkers of beer, that although for two or three years there was nothing remarkable, yet presently death began to strike, and then the mortality became astounding and uniform in its manifestations. There was no breaking it. A bad book or a bad companion? or only laziness, or disliking the priest, or having to leave home for work? Whatever it was, it was only a little change at first; "but they neglected." But they never meant or intended to fall as they did.

If our angel guardians had this day to give an account of us to our Divine Master, would they have to say in the words of the Gospel: "Behold, we have invited them, called them, but they neglected?" If our poor angel would be compelled to say this, let us examine what would have been the cause of our ruin. Each of us has something which, if not restrained and kept in hand, would lead us into sin. Contrast this something—the burden of

our confessions, whatever it may be—contrast this something with what we are neglecting for its sake! A peaceful life here and the kingdom of heaven hereafter. And contrast it with whom we are neglecting for its sake and at its bidding? Our heavenly Father, Who has loved us so much; our Blessed Redeemer, Who died for us, and left us Himself in the Blessed Sacrament, Whose Sacred Heart now is yearning with the fire of His Divine Love! My brethren, after all, shall it be said to us: "But they neglected?"

TEMPERANCE

IS BEER INJURIOUS?

There has been circulated much literature on the beneficial effects of beer. It has been lauded as a substitute for bread, a nerve builder, a blood maker, a physical architect. And its attractive feature, according to the same literature, is that it is not an intoxicant, produces no intoxicating effects. We have met men who had pledged themselves against all forms of intoxicating drink; yet they freely imbibe beer. They were astounded at the ignorance of those who maintained that beer is intoxicating and harmful. Yet when they claim that they have never felt any evil effects, although they had indulged plentifully, they are imposing on the fair name of the truth.

Bear contains a certain per cent. of alcohol; and alcohol is injurious to the system, because it is recognized as a poison; and alcohol is intoxicating. There is no doubt that beer contains alcohol, and hence is injurious. Dr. S. H. Burgen has drawn the following conclusions, after a careful study and observation of thirty-five years: "I think beer kills quicker than any other liquor. My attention was first called to its insidious effects when I began examining for life insurance. I passed as unusually good risks five Germans—young business men—who seemed in the best of health, and with superb constitutions. In a few years I was amazed to see the whole five die, one after another, with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians I found they were all having similar luck with confirmed beer drinkers, and my practice since has heaped confirmation on confirmation.

The first organ to be attacked is the kidneys; the liver soon sympathizes, and then comes, most frequently, dropsy or Bright's disease, both certain to end fatally. Any physician who cares to take the time will tell you that among the dreadful results of beer drinking are lockjaw and erysipelas, and that the beer drinker sees incapable of recovering from mild disorders and injuries not usually regarded of a grave character.

The beer drinker is much worse off than the whiskey drinker, who seems to have more elasticity and reserve power. The whiskey drinker will even have delirium tremens; but after the fit is gone you will see him again. Good management may bring him around. But when a beer drinker gets into trouble, it seems almost as if you have to recreate the man before you can do anything for him. I have talked this for years, and have had abundance of living and dead instances around me to support my opinion.

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If our angel guardians had this day to give an account of us to our Divine Master, would they have to say in the words of the Gospel: "Behold, we have invited them, called them, but they neglected?" If our poor angel would be compelled to say this, let us examine what would have been the cause of our ruin. Each of us has something which, if not restrained and kept in hand, would lead us into sin. Contrast this something—the burden of

destructive at the last.

It were well then that our beer drinking friends who see no harm in their beverage, be warned in time to the awful devastations of this form of intoxication. They who give the warning have long experience and careful observation behind them, and it is hardly possible that they are mistaken in their conclusions.—Rev. T. G. Beane.

THE MIRACULOUS BLOOD

BRUGES POSSESSES TREASURE DEAR TO THE BELGIAN HEART

Bruges, the city of bridges, the city of bells, possesses a treasure dear to the hearts of the Belgians, a treasure round which centre no small part of the religious life of the nation. It is the relic of the Miraculous Blood. It is often asked what is this Miraculous Blood, what should be paid to it, whence has it come?

The Miraculous Blood is not the Precious Blood of our Divine Saviour to which supremest worship is due. Neither is it like the Unassumed Blood which though separated from the Sacred Humanity during the triduo of the Passion, as it lay in dark stains along the Way of Sorrows, was yet joined to the Godhead of the Second Person of the Blessed Trinity and was therefore worthy of the deepest adoration. Was it for the consolation of His Blessed Mother who was to remain on earth for yet fourteen years or was it for the enriching of His Church, that at the moment of the Resurrection Our Lord suffered some of the Precious Blood to remain unassumed? Such was the Blood upon the veil of Veronica, on the Holy Winding Sheet, on the Cross, on the Scala Sancta and on the Thorns and Nails; but this Blood which was not assumed lost immediately its union with the Divinity, ceased to be what is strictly called the Precious Blood, forfeited its rights to absolute worship, ship, latrines, and became henceforth only an intensely holy relic to be venerated with a very high worship, but not to be worshipped as Divine, and it should be called heretic. Miraculous Blood. Some of this Miraculous Blood was treasured in the Holy City by faithful Christians throughout the long centuries when the Roman eagle and later the crescent of Islam dominated the ancient and almost ruined city of Jersusalem.

The eleventh century saw the rise of the great crusading movement whose purpose was to restore to Christendom the places hallowed by the Life of the God-man during His three and thirty years upon earth. To the clairon call "God wills it!" the faith and chivalry of medieval Europe made response in eight great Crusades, and King and Prince and Knight and Peasant pledged them selves by vow to draw the sword in defence of the Holy Sepulchre. In the first crusade Jerusalem was taken and the brave knight, Godfrey de Bouillon, was chosen the first Christian King of the City of David, but he refusing to wear a crown of gold in the city where his God had worn a Crown of Thorns, was content to style himself Defender of the Holy Sepulchre.

When the encroachments of Islam again threatened the Holy City a second crusade, preached by St. Bernard of Clairvaux, was organized and was headed by King Louis VII. of France. Among the princes who took the Cross of the Crusaders was Thierry of Alsace and with him went his brave wife. During the days of failure and disappointment that followed, the banner of Thierry of Alsace was borne ever in the front rank. When the defeated armies of France returned to Europe, he pressed on to the Holy City, where he rendered glorious service to the Christian kingdom of Jerusalem, ruled then by the successor of Godfrey, his brother, Baldwin the First. There the wife of Thierry of Alsace, the gentle and valiant Countess, spent her days in loving service, tenderly caring for the sick, the wounded and the dying. When it became necessary for Thierry of Alsace to return to Europe the people of Jerusalem would not suffer her who had gone "about doing good" to depart from their midst. They offered to the great Count the priceless relic of the Holy Blood, if in exchange for it, he would leave them his noble wife. The strange combination of the two brought about the marriage of the Countess and the Count, and the Countess became the Queen of Jerusalem.

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These chimes are silent today, for the iron band of war encircles the land of the Belgians, the land of the Miraculous Blood. At the outbreak of the great war the people of Bruges sent to a place of safety the beautiful reliquary, a work of art, but they were not parted from their treasures in their midst was their surest pledge of blessing and victory. May it be so to us to them!

But this Miraculous Blood is in one place only. There is a Divine Sacrifice of the Body and Blood of Christ offered daily, "from the rising of the sun to the going down thereof" in all parts of the earth. May the Precious Blood, red in the chalice of each morning's Mass and worthy of our supremest worship cry to heaven for pardon, for the world and obtain peace for the warring nations of the earth and the return of all men to Christ, our King.—Providence Visitor.

A MOTHER'S LOVE

The most beautiful thing in life is a mother's love. It begins with stitches on a tiny garment and it outlasts the grave. Some mothers may be unkind, but rarely. These are the exceptions. The love that the mother bears for her son follows him through babyhood, school days, ruled then by the successor of Godfrey, his brother, Baldwin the First. There the wife of Thierry of Alsace, the gentle and valiant Countess, spent her days in loving service, tenderly caring for the sick, the wounded and the dying. When it became necessary for Thierry of Alsace to return to Europe the people of Jerusalem would not suffer her who had gone "about doing good" to depart from their midst. They offered to the great Count the priceless relic of the Holy Blood, if in exchange for it, he would leave them his noble wife. The strange combination of the two brought about the marriage of the Countess and the Count, and the Countess became the Queen of Jerusalem.

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A MOTHER'S LOVE

THE ONLY MEDICINE THAT HELPED HER

THE CATHOLIC RECORD

CHATS WITH YOUNG MEN

SAY IT WITH A SMILE
If you're worried over something, And your temper's sorely tried; When with cares and tribulations You seem overworn supplied, Don't fret and fume and sputter, With a rise of angry bile, But when you speak, talk softly, And say it with a smile.

There may be moments sometimes, When bowed with weight of care, A visitor who bores you For hours will linger there; Don't rage with inward anger; You'll live a longer while, If when you're talking with him, You say it with a smile.

If people come to ask you For charity or aid— To help inter some brother Who 'neath a shroud is laid— E'en if you can't afford it, Don't argue and revile, But if you must refuse them, Why, do it with a smile.

The world is full of shadows— Don't add unto its gloom; But try and light with gladness E'en the shadow of the tomb. If you've little luck or money, High you're wealth of joy will pile, When you speak, you always Will say it with a smile.

TEN "WILLS"

"I will study the language of gentleness and refuse to use words that bite and tones that crush."

"I will practice patience at home lest my testy temper break through unexpectedly and disgrace me."

"I will remember that my neighbors have troubles enough to carry without loading mine on them."

"I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine."

"I will cure criticism with commendations, close up against gossip and build healthy loves by service."

"I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness."

"I will love boys and girls, so that old age will not find me stiff and soured."

"I will gladden my nature by smiling out loud on every occasion and by outlooking optimistically."

"I will pray frequently, think good things, believe men and do a full day's work without fear or favor."

THE CHEERY WORD

"You've got a nice mother," said a postman, meeting on the lawn the young son of a house where he had just left the daily packet of letters and papers.

"Of course that's my opinion," acquiesced the tall boy comfortably, and then bethought himself to ask curiously, "What makes you think so?"

"Oh, she always has a 'Good morning,' or a pleasant word of some kind if she catches a glimpse of me. Lots of folk treat the postman as if he were a post, and deaf and dumb as one."

How many people suppose that the postman cares for a cheery word? How often do we remember that the milkman, the errand boy, the host of daily hurried callers at our door are not machines, but fellow mortals and entitled to a kindly word or expression of interests as they come or go? It is so easy to fret at their muddy footprints, and forget the man traveling wearily through the mud and the rain. Kindness costs but little, and the cheery word and the pleasant look often do more for the careworn soul than the choicest gifts. Let us seek to cultivate the sunshine spirit.—True Voice.

LIFE'S WORST TELLTALES

Many a man is wondering why he does not succeed, while his desk, at which he sits, tells the story of his life, and shows the limitations of his capability. The scattered papers, the unfilled letters, the disorderly drawers, the dust in the pigeonholes, the layers of newspapers, of letters, of manuscripts, of pamphlets, of empty envelopes, of slips of paper, of all telltales.

If I were to hire a clerk, I would ask no better recommendation than would be afforded by the condition of his desk, or table, or room, or work-bench, or counter, or books. We are all surrounded by telltales which are constantly proclaiming the stories of our lives, cover them up as we will. Our manner, our gait, our conversation, the glance of the eye, the carriage of the body, every garment we wear, our collars, neckties and cuffs, are all telling our life-stories to the world.—O. S. Marden, in Success.

ADVICE TO THE YOUNG MAN IN BUSINESS

Get into business you like. Devote yourself to it. Be honest in everything. Employ caution; think out a thing well before you enter upon it. Sleep eight hours every night. Do everything that means keeping in good health. School yourself not to worry worry kills, work doesn't. Avoid liquors of all kinds. If you must smoke, smoke moderately. Avoid argument on two points—religion and politics. Marry a true woman, and have your own home.—Exchange.

OUR BOYS AND GIRLS

WAS IT YOU?

Some one started the whole day wrong— Was it you? Some one robbed the day of its song— Was it you? Early this morning some one frowned; Some one sulked until others scowled, And soon harsh words were passed around— Was it you?

Some one started the day bright— Was it you? Some one made it happy and bright— Was it you?

Early this morning, we are told, Some one smiled, and all through the day This smile encouraged young and old— Was it you?

—STEWART I. LONG

TAKING MOTHER ALONG

After saying his prayers at night the seven-year-old son announced that he was so tired of the kind of life he was compelled to lead that he believed there was nothing for it but for him to run away. The father considered the matter thoughtfully and then said:

"George, if that is the way you feel there is money in my purse here; you may take it all."

The boy packed his bag, got to the front door, came back on the ground of having forgotten his toothbrush, and went downstairs again. The parents were much disturbed to know what he would do. He opened the front door, went out on the veranda, and all was silence. The father and mother looked at each other, but thought the course they had adopted the best, and hence did not make a move.

After fifteen minutes of intense anxiety the door opened and a boy's voice called out: "Dad, if I'm going away alone I'd better take mother along, don't you think?"—Sacred Heart Review.

A FEW DON'TS FOR BOYS

Don't think mother is never tired. Don't think it is manly to smoke and swear.

Don't be afraid to own up when you do wrong.

Don't think people who correct you are your enemies.

Don't think you'll be good to mother bye and bye. You may not have her then. Help her in your own little way now.

Don't think it funny to tease people. You may be sometimes in the same position yourself.

Don't be afraid to give our Lord fifteen minutes prayer after Holy Communion. It won't harm your knees.

Don't throw papers about the street. They spoil the appearance of it and make extra work for the cleaners.

Don't make an enemy of soap if you have made friends with dirt.

READING AND GOZINTA

When it comes to up-to-date curriculum, no schools in Ohio have anything on this little town of Iron-
ington, as is manifest by the answer of a six-year-old who lives on South Fifth Street.

"What did you study in your room last year, dear?"

"We studied Reading and Gozinta," replied the little one.

"Gozinta! What's that?"

"Why, don't-chu-no? Two gozinta four two times. Two gozinta six three times and like that."—Interior Mountain Catholic.

A NEW WITNESS

Since Our Divine Lord gave utterance to these words, "And you shall be witnesses unto Me in Jesus ale, and in all Judea, and Samaria," it has been customary for every one with a message to appeal to witnesses to corroborate his doctrine. "Have I a witness?" We once heard a colored clergyman ask with all the fervor of the popular evangelist, and it was interesting to watch the smile of satisfaction that passed over his countenance with every "Amen" in response to his appeal.

In these days when we are laying stress upon the teaching of the Church on the vital need of every Catholic child to be trained in a Catholic school, we are pleased with every voice crying out, "So it is," and doubly pleased when the voice is not a Catholic one. The latest witness from the ranks of educated non-Catholics proclaiming the need for religious instruction in school is the distinguished President of Columbia University, Dr. Nicholas Murray Butler. After deploring the absence of religious instruction in the public schools, he says:

"Two solutions of the difficulty are proposed. One is that the State shall tolerate all existing forms of religious teaching in its own schools, time being set apart for the purpose. The other is that the State shall aid, by money grants, schools maintained by religious or other corporations. Neither suggestion is likely to be received favorably by the American people at present, because of the bitterness of the war between the denominational theologies. Yet the religious element may not be permitted to pass wholly out of education unless we are to cripple it and render it hopelessly incomplete. It must devolve upon the family and the church, then, to give this instruction to the child and to preserve the religious insight from loss. Both family and church must become much more efficient, educationally

speaking, than they are now, if they are to bear this burden successfully. This opens a series of questions that may not be entered upon here. It is enough to point out that the religious element of human culture is essential; and that, by some effective agency, it must be presented to every child whose education aims at completeness or proportion."

After this testimony the priest who deplores the lack of religious training in the youth of our land, and points out the deficiency in the public school system of America need not necessarily be branded as unpatriotic.—T. in the Guardian.

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OLD-TIME CUSTOMS

The respect of Catholics for the house of God and their exact observance of pious customs is traditional. But the spirit of indifference that is to-day rampant seems to be exerting a pernicious influence on the lives and fervor of some Catholics, among whom the old time reverence for things sacred is waning. While at heart they may be loyal and sincere the external expression of their love and devotion is too often lacking.

Formerly no Catholic man would think of passing a church without lifting his hat as a sign of respect to the Blessed Sacrament. So naturally did men show their reverence for the Divine Presence that even those of other beliefs became accustomed to this loving mark of respect and esteemed them the more for it.

But to-day Catholic men frequently pass our churches without giving the slightest sign of recognition. Utterly oblivious of the sanctity of the house of God they pass without ever reflecting upon the most stupendous of mysteries and uttering a word of thanks-giving for the graces given them by the Incarnate God.

Again the time honored custom of bowing the head at the name of Jesus appears to be passing. And yet this is one of the most glorious customs that centuries of devotion has given us.

But to day vast congregations often give scant, if any, sign of reverence, when the name of Jesus is mentioned, even in places hallowed by His Presence.

Why this apparent coldness? Why this seeming apathy towards the most sacred practices? Is it that we no longer care to preserve the pious usages of the bright ages of faith? Or is the spirit of modern indifference creeping gradually into the lives of some of our Catholics?

This apparent lack of devotion is due to a thoughtlessness which produces a bad effect upon Catholics and the outside world. From Catholics most particularly are expected all those external manifestations of devotion that their religion calls for. When they are present they afford abundant edification, but when absent they beget surprise and disedification.

Every Catholic should take a pride in keeping alive the oldtime customs, in showing clearly and unmistakably that the people of past years are yet alive and vigorous among the people. Neither thoughtlessness, business nor human respect should deter him from lifting his hat on passing the sanctuary of the Most High. Indifference is utterly foreign to the spirit of faith.

Catholic congregations should never forget to bow the head at the mention of the Holy Name. It is an act of faith. It imports an act of loving remembrance. And if God demands from His people internal love and peace, in the sunshine of goodness and charity, in the practice of virtue, under the benevolent providence of God our Father, . . . and in this haven of rest all the members must find quiet, joy, serenity, mutual esteem and affection; in a word, "the peace of God, which surpasseth all understanding, and keepeth their hearts and minds in Christ Jesus."

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TIONED. That would be inconsistent, as every Catholic understands, with the gaining of an indulgence at all. The faithful know the indulgence to mean a remission of part of the temporal suffering due for sin, and that knowledge is sufficient to inspire a zeal to fulfil the conditions required for these favors.—Catholic Bulletin.

BUILT UPON THE ROCK OF PETER

THE CATHOLIC PRESS

The Catholic press maintains and preserves faith in all its purity and integrity. It teaches the truth and, as says Scripture, "The truth shall make you free." Thus "God's truth shall compass us with a shield; we shall not be afraid of the terror of the night; . . . we shall walk upon the asp and the basilisk, and we shall trample under foot the lion and the dragon."

The Catholic press is the bulwark of morality against the incessant and insidious attacks of many a social organization and of our daily press—mighty agencies that not only tolerate, but openly promote, independent morality, which means a Godless, a pagan, a selfish, a degrading morality. The Catholic press helps us to keep our eyes and mind riveted on God's holy mountain—"lest wickedness should alter our understanding or deceit beguile our soul, for the bewitching of vanity obscures good things and the wanderings of concupiscence overturneth the innocent mind."

Finally, the Catholic paper is the ever faithful angel guardian of the Catholic home. Every Catholic home ought to be a holy ark in which the dwellers find a safe refuge from the deluge of modern irreligion, if not downright paganism.

Every Catholic home ought to be like the house of Nazareth, where the members dwell together in union and peace, in the sunshine of goodness and charity, in the practice of virtue, under the benevolent providence of God our Father, . . . and in this haven of rest all the members must find quiet, joy, serenity, mutual esteem and affection; in a word,

"the peace of God, which surpasseth all understanding, and keepeth their hearts and minds in Christ Jesus."

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YIELD OF GRAIN CROPS

The preliminary estimate by the Census and Statistics Office, issued Sept. 19th, of this year's wheat crop in Canada is for a total of 249,164,700 bushels from 14,755,800 acres, an average yield per acre of 16.88 bushels, as compared with 17 bushels in 1916 and 29 bushels in 1915. The estimated yield of wheat in 1916 is 229,518,000 bushels from 13,448,250 acres, so that the estimated total for 1917 represents an increase of 19,851,700 bushels, or 8 p. c. The total yield of oats in 1917 is estimated at 399,848,000 bushels from 12,052,000 acres harvested, as compared with 365,558,000 bushels from 10,178,000 acres harvested in 1916. For the prairie provinces it has been necessary to deduct from the town areas per centages of 10 in Manitoba and 17 in Saskatchewan and Alberta for crops not ripened into grain. The yield per acre on the harvested area is, therefore, for all Canada 33.18 bushels as compared with 35.91 bushels in 1916 and 45.84 bushels in 1915. For rye the estimate is 4,194,950 bushels from 211,870 acres, as compared with 2,967,400 bushels from 148,620 acres in 1916, the yields per acre being nearly 20 bushels in both years. Barley yields 59,318,400 bushels from 2,392,200 acres, as against 42,647,000 bushels from 1,703,700 acres in 1916, the yields per acre being 24.80 and 25 bushels respectively. The total yield of flax seed is placed at 10,067,500 bushels from 1,242,000 acres, as compared with 7,816,300 bushels from 622,000 harvested acres in 1916, the average yields per acre being 8.11 bushels in 1917 and 11.4 bushels in 1916.

GRAIN YIELDS OF THE PRAIRIE PROVINCES

The estimated total production of wheat in the three Prairie Provinces (Manitoba, Saskatchewan and Alberta) is 225,778,700 bushels from 13,619,370 acres, as compared with 208,846,000 bushels from 12,441,350 acres in 1916. In Manitoba the total yield of wheat for 1917 is 41,642,200 bushels, as compared with 27,943,000 bushels in 1916, in Saskatchewan 180,856,000 bushels as against 181,765,000 bushels and in Alberta 53,780,500 bushels against 49,138,000 bushels. Oats yield 224,199,000 bushels in the three Prairie Provinces as compared with 269,258,000 bushels in 1916, barley 43,168,400 bushels against 33,296,000 bushels, rye 2,498,850 bushels against 1,636,000 bushels and flax seed 9,951,500 bushels as against 7,269,000 bushels.

FOREIGN MISSIONS

MARYKNOLL IN SAN FRANCISCO

The American Catholic Foreign Mission Society established its third centre of activities, in San Francisco, September 18, on the eve of its Superior's departure for the Far East.

On Van Ness Avenue, overlooking the Pacific Ocean, which will bear its future missionaries to their field of labor, this young organization, only six years old, yet already vigorous, has opened a procuracy where one of its priests now resides to further the interests of the Society and to harbor missionaries on their passage to and from the Orient.

The moving spirit in this latest development of the Maryknoll Society is the Rev. Joseph P. McQuade, pastor of the Sacred Heart Church, and one of the best known priests on the Pacific slope.

Father McQuade has been strongly encouraged in this effort by Archbishop Hanna, who welcomed Father Walsh on his passage to the Orient and personally attended the opening of the new house.

The headquarters of the Society are at Maryknoll, Ossining, N. Y., and at Clark's Green, near Scranton, Pa., is located the Venard Apostolic School, a feeder for the Seminary at Maryknoll.

SOME PROTEST

The caption to this article may not be English a-la-Webster, but it very expressively describes the following communication which we discovered in our mail bag one morning last week:

Dear Sir:—I received your paper yesterday and I read the article "Ford Disgrace." You state in that article, that a priest is not ordained to propagate certain political theories. There is no politic in that. Since Bishop Fallon, was elected at London, he has done all he could to prevent French, being taught to the French Canadian Children, in their own schools. His conduct was so bad, towards Bishop Meunier, Father St. Cyr and Father Beaudoin, which hurt their feelings so much, as to partly cause the advancement of their death.

You state also in that article, that the trouble at Ford, is but an inci-

woke up and felt very thirsty. The night nurse was at the top of the ward, and I couldn't call out to her for a drink, and she went out by the door. I turned over on my elbow to wait until she came back, and I sees a white form, all dazzling light, and a wreath of flowers on her head, stooping over the bed to me, and she said something to me, which I can't remember. It was plain English, but I'll think of it when I get my senses back properly. Then she said, "Say three Hail Marys morning and evening," and she went over to that little table with the crucifix on it, and stood there and looked over at me for a minute or so, and then she went out of that door."

A short time afterwards the nurse came back to the ward, and the soldier on the impulse of the moment shouted, "Nurse, nurse." The poor nurse fell back with fright against the wall, and as she herself said, she felt she was "stuck to the wall" when she heard this man, deaf and dumb for six months, crying out to her in the silence of the ward. She went over to him and gave him a drink, and found not only could he speak, but could hear everything she said to him.

The poor soldier was very excited, and beads of perspiration showed on his forehead. He told her all he had seen. "The vision," he said, "was like one of the pictures in the Little Flower book."

"Which one was it?" asked the nurse. There were several pictures of her in the book, taken at different periods of her life.

"This one," he said, opening the book, and pointing to the picture of the Little Flower as a first communicant, with wreath and veil, "only," said he, "she was all dazzling light."

That is the story as it came from the lips of this good, simple soul, who assured us he never thought of such a possibility of the Little Flower appearing to him. "I didn't think myself worthy of such," he said to me. Neither did he seriously think he would ever be cured. "If it was God's holy will," he said. But he was in his normal senses that night, wide awake, and there was nothing remarkable to account for any terrible excitation of the nervous system. He can speak and hear now as well as he ever did, and he only began to speak and hear after he saw the vision. The piano and gramophone beside his bed made music and noise for days, but the sounds fell on deaf ears. As I was speaking to him the gramophone was screaming out "Britannia Rules the Waves," but I thought that God rules over all.

Myles V. Ronan, C. C.

OUR FIRST LINE OF DEFENSE

Educated men and women of sterling character and high Christian principle constitute the first line of a nation's defense. There is danger that this line may be broken. Many of our Catholic students have left college; few of them may ever again resume their studies. Yet the serious work of the classroom is no less patriotic a task, at the present moment, than that of the conscript in the cantonment or the soldier in active service on the battlefields of France.

In message after message to the people of the United States, the Commissioner of Education has insisted upon the need of trained and educated men in reference to the case:

In the following account of this remarkable cure, I wish merely to state the facts of the case as they were told to me by the soldier himself, and to the Sister in charge. Whatever my private opinion of the case may be, I do not wish publicly to draw any inference from it. As the case of the Little Flower is undergoing official examination in Rome, I do not wish to say anything that would not be lawful under the circumstances. The facts, however, of this case are worth recording. The soldier, a man of fifty-four years, simple and pious, was struck deaf and dumb six months ago, the result of shell-shock. He had been in various hospitals, but no treatment brought him the slightest remedy. He was then sent to Jervis Street Hospital to be examined by the ear and throat specialist, Dr. J. P. Keogh. After some days the specialist considered his case a very bad one, that there must have been some extensive damage done, and especially as both hearing and speech were affected. In fact, the man was pronounced practically incurable considering his age and the extent of the functional disorder. The military authorities then said he was to be sent back to St. George's Hospital. However, the Sister in charge phoned to the military authorities for permission for him to remain where he was a few days longer for the purpose of observation, which permission was granted.

Meanwhile, the simple, unimaginative, pious soldier went to Mass every morning. The Sister in charge of the ward suggested to him that he should make a Novena to the Little Flower, and she gave him the Life of the Little Flower to read. It was something new for him. "I often heard tell of the Sacred Heart," he said to me, "but I never heard about the Little Flower. It was lovely, and I read it over and over again."

"But how did you get back your speech?" I asked him. "I'll tell you, Father. I was as wide awake as I am now. This morning (Sunday) about 2 o'clock I

Never will this be more keenly felt than at the close of the war. Should the great struggle continue for a length of years, that need will soon be experienced in the field no less than at home. Students, therefore, who have not been drafted, and who now return to their studies, are not merely providing for their studies, but can perform a high and patriotic duty by applying all their energy to the work of worthily fitting themselves for the great posts of intellectual leadership and scientific service in the years to come.

Mighty transitions, industrial, economic and social, are taking place under our very eyes. The end of the War will find the world involved in tremendous problems. A higher standard must therefore be attained than in previous years, not in studies only, but in wisdom and virtue as well, by the future men and women who are now preparing themselves in the classroom for the burden of the world's work. A supreme sense of responsibility and a fearless application of Christian principles, together with thorough training and education, are an urgent need of the time. No schools are so well qualified as our own to meet this emergency, for nowhere else are the principles of Christianity so insistently instilled into the hearts of the pupils.

While, therefore, neither negligence nor selfishness should prevent parents from giving their children the most complete Catholic education their means can afford, Catholic students, too, must strive to measure up to the greatness of the expectations entertained of them. Their patriotism will find its loftiest expression, during the months or years to come, in the conscientious fulfillment of their daily duties and in the constant approach to that Catholic ideal of learning and sainthood which constitutes the perfect citizen.

Here, then, is true patriotism of the noblest kind, the patriotism most needed in this period of stress and storm.—America.

DIED

NICHOLSON.—In Mitchell, Ont., Sept. 24th, 1917, Stephen Nicholson. May his soul rest in peace.

JOYCE.—At 162 Spadina Ave., Ottawa, on Sept. 15, 1917, Thomas W. J. Joyce, in his fortieth year, son of the late Patrick W. Joyce. May his soul rest in peace.

To the museum of the Catholic University has been recently added Rev. A. T. Connolly's collection of 70 pieces of carved ivories, 7 illuminated manuscripts and 22 rare books.

The Catholics of the country have most generously responded to the \$8,000,000 fund which the Knights of Columbus need for their work in the cantonments. Leading Protestants have also contributed, in every instance expressing their approval of the broad lines upon which the work of the commission has been mapped out. Among these may be mentioned John D. Rockefeller, Jr., who sent Col. Callahan a check for \$1,000, with a letter in which he heartily approves the work undertaken by the Knights of France.

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