

# The Catholic Record

"Christianus 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

LONDON, SATURDAY, JANUARY 4, 1919

### PEACE AND GOOD-WILL

It is long since Aristophanes wrote his Attic comedy, Peace—about 420 B. C. There we meet with the prayer that has so often been echoed amid war and tumult throughout the Christian centuries—"Deliver us from the subtle snares which divide and distract the peoples. Blend kindred nations by love's alchemy, infuse the fine essence of charity, temper our minds with forbearance, and give us repose in a new pact of mutual comprehension." It is the ground of all the litanies that ever were. No aspiration can rise higher, no longing for boon embrace a more opulent future for our strife-tormented world.

The magical message Gloria in Excelsis Deo, in terra pax, will take on new and added beauty this year. Even those who bewail the cruel sacrifices entailed by the struggle against evil powers may lift up their heads and believe that their redemption draws nigh, for the Child in the midst shall yet lead the passing generation to the border of the promised land, where the anthem of the celestial host shall at last be heard in its full significance.

Love has been at the very heart of things from the beginning. Nature has hinted its great secret, while competitive struggle was raising the standard of fitness. Love painted the flowers, jewelled the bird's breast, hung the nest in the reeds, spoke in the cooing of the ringdove, and warbled in the lark's outpoured joy under the azure sky. Mutual aid among the brutes becomes a law of service in the advancing human world.

Alas for the profanation of this sacramental bond! When love is mimicked by lust, degraded to selfish uses, diluted to serve trivial ends by false art and washy sentimentalism, the divinest gift of all is wasted as a gen lost in the mire. Yet amid much failure the triumph of this sacred passion is the outstanding fact of history. Every age and nation reveals its power, and glows and glories in its sacrifices and achievements. All other passions flare up and burn to ashes; this alone endures as the undying altar-flame of holiest service. Every noble thought and act, the purer flights of genius in its many forms, the imaginative foretellings of poetic souls who discover the highest meanings in common things and the eternal in vanishing time—these witness to love's alchemy, transmuting rude ores into the current coin of fellowship, the carbon of vulgar speech into diamonds of serene truthfulness, foul vapours of malice into fragrant kindnesses that knit men and women together for growth in a gracious unity of aim.

But many of us are so low in the social scale, we have such slender opportunities of rendering effective service, that we grow sceptical concerning the duty and advantage of cherishing a passion that seems so tantalizing to the craving nature we bear. Such doubts do not spring from the real heart of us, they are induced by our preoccupation with the small wearing experiences of daily life. Care is not a wise counsellor. When we withdraw for a while into some quiet place, where we can still hear the still small voice that issues from the deeper human self, we are made aware of the bond that unites us to our kind. The world would be a moral chaos if transitory individual interests were the sole motive powers. All through the ages a beacon-light has drawn men onward. The consummation of the purpose that unifies human effort will be reached when citizenship is merged in brotherhood and the good of one is found to be the good of all. Of old, seers and singers proclaimed love's primacy. The classic divinities symbolized the conquering passion. Flesh and spirit strove then as they do still; Eros often won the bauble that passed for life's prize, but Artemis, the calm and pure mother of souls that longed for truth and beauty in conjunction, could bequeath the palm of unfading content. The Helens and Brun-

hides and Guineveres of romance have their day, and youth still follows the lure, often to the dismal swamp of vain regret. Yet the end is sure. None are betrayed by the ideal. We learn by disillusion. The old prophet had a vision of Israel's ruler "as a refiner and purifier of silver," waiting till the dross sank in the crucible and the divine likeness began to show in the molten mass. So love's alchemy is visible today. In homes bereft of loved ones and amid the furnace-heat of pain and sorrow that melt our self-centred hearts into a new tenderness, we are being cleansed and exalted. We can even get distant glimpses of the heaven in which Dante figured Beatrice—type of the perfect which blends all imaginable good with the bliss that knows neither fear nor slow decay, being rooted in the timeless realm of unalloyed justice, peace and good-will.

### FRENCH RELIGIOUS ORDERS

#### CRUSHING REFUTATION OF RECKLESS SLANDER

CATHOLIC RECORD, April 6, 1918

We take from Hansard the following report of the Hon. Charles Murphy's refutation of Mr. Rowell's slanderous attack on the exiled members of French religious orders who found asylum in Canada.

HON. CHARLES MURPHY (RUSSELL): But reprehensible as were the statements with which I have already dealt in the hon. gentleman's North Bay speech, they were mild and inoffensive, indeed, when compared with his slanderous and unjustifiable attack on the members of the religious orders who came from France to Canada and who were here at the outbreak of the War. Let me devote a few minutes to an analysis of the statements made by him in that same speech in regard to these men. After he had denounced the attitude of the Quebec Nationalists towards the War, the hon. member for Durham said:

"In this attitude they were undoubtedly encouraged and abetted by the members of the religious orders from France who found an asylum in Canada, and used that asylum to undermine Canada's strength in the struggle."

This atrocious statement was made without a syllable of truth to support it. When challenged for proof, the hon. gentleman, after the manner of the tribe of ananias, remained silent. On December 15, 1917, THE CATHOLIC RECORD of London publicly challenged the hon. member for Durham to bring forward a shadow of proof for his assertion: the hon. gentleman did not respond. At a later date this challenge was repeated by The Catholic Register of Toronto; but again the hon. gentleman remained silent. The fact that his statement in its foulness and falsehood was adopted and repeated by Mr. Stewart Lyon, of The Toronto Globe, does not in any degree mitigate the offence of the hon. gentleman for having gratuitously slandered both the living and the dead. Neither the hon. member for Durham nor Mr. Lyon could produce any proof, because proof there was none.

Not satisfied with one slander, the hon. gentleman uttered another when he thus further referred to the French religious in Canada:

"It is a misfortune that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle of their people to preserve their national existence."

In these words the honorable member for Durham pictured the French members of the religious orders as remaining in Canada and shirking their duty to France. That statement, Sir, is even more wickedly untrue than the former one. The facts were available to the honorable gentleman as they were to any other person who would seek them; but the facts would not suit the honorable gentleman's purpose, and so he coolly ignored them. Now it is my intention to give the facts to the House and to the country, so that the truth may be known about a body of men whose courage, devotion to duty and self-sacrifice in the present War stamp them as worthy to follow in the footsteps of that noble band of French missionaries who first made this land known to Europe and blazed the way for its colonization and development.

As a result of inquiries instituted both in Canada and overseas, I have been favoured with authentic statements giving in detail full particulars about the French religious orders who were wantonly slandered by the honorable member for Durham. It would unduly burden the record and take up too much time if I were to place all the

details on Hansard, and for these reasons I shall summarize my information, and mention only a few names of the hundreds that have been sent to me. But the records themselves I will preserve so that they may be available for future historical reference. It is to be kept in mind that the figures which I am about to submit relate only to French subjects who were members of religious orders in Canada. I will begin with the Franciscans at the outbreak of War practically the entire body of French Franciscans left Canada and returned to France to do their duty. In the whole Dominion of Canada, I am informed, there now remain but six French Franciscan priests, that these six are exempt from military service on the ground of age or physical unfitness. Those who returned to France were assigned to various war duties, and 12 of them went into the trenches. Of these three have been mentioned in the Orders of the Day, two have been decorated with the military medal. One has received the Cross of the Legion of Honor, one has been wounded and discharged, and one was killed on the field of battle, after he had been twice mentioned in the Orders of the Day, and had received the military medal. From L'Institut des Freres de l'Instruction Chretienne 25 members returned to France and entered the French army. Of those four have been decorated and mentioned in the Orders of the Day, four have been wounded, one was taken prisoner, one who has been twice wounded, has been missing for three years, and is assumed to have died of his wounds; and two were killed on the field of battle.

In addition to the Canadian members of the Jesuit order who are chaplains in France, five French Jesuits went back from Canada to join the French army. Of these two were killed in action.

All the members of the Congregation of the Holy Cross who were French subjects answered the call to the colors. One was wounded twice and returned again to the front. One has been reported "missing" for over a year, and is assumed to be dead or a prisoner, and three others are still fighting in the trenches. The Fathers of the Congregation of the Holy Ghost sent three of their members to the French army, and a fourth is on his way to France. One of those who returned to France was killed at the front, and another who is now seriously wounded has been decorated with the military cross, and was twice mentioned in the Orders of the Day.

The Trappists had only two French members of military age and both returned to France in 1914. One of them, Father Thomas, received two decorations: the Military Cross and the Military Medal, and was twice mentioned in the Orders of the Day; and later, in rescuing a companion, suffered the loss of both eyes. Today he is a teacher of the blind in France. The other Trappist who returned to his native country, was Father Hippolyte, who is now fighting with seven of his brothers in the French army.

Of the 900 members of the Mariist Order who have fought in the trenches, 14 French subjects went from Canada to France, two of those were killed on the battlefield, six were wounded, one received the Military Medal, and all were mentioned in the Orders of the Day. Les Peres de Montfort sent 15 of their French members back to France. Three of these brave men were stationed in the county of the honor in the Orders of the Day, and one of them, Bro. Garrigues Antonin, is the inventor of a wonderful field gun which has done great execution against the enemy.

The twelve French subjects who were members of the Sulpician Order went to France when War broke out, and immediately reported for duty. Seven went to France and later on served in Lorraine, Verdun, Champagne and Salona campaigns. One was decorated with the Military Cross at Verdun.

With the Dominicans at St. Hyacinthe there were only two French members of military age when War was declared. These two went to France.

The Order of St. Sacrament sent to France the only one of its members who was not exempt on account of age or ill health, and he is still serving as a chaplain at the front.

Four members of the Order of the Holy Cross in Canada reported for duty at the beginning of the War, and

one was wounded while fighting with the French army.

The Brothers of St. Vincent de Paul had only one French member eligible for military service. He joined the French army in 1914, and has been twice mentioned for bravery in the Orders of the Day.

The Missionaries of the Sacred Heart have been represented at the front by four French subjects who returned from Canada to serve in the trenches. One of them, Father Cadoux, was mentioned in the Orders of the Day for special bravery in rescuing the wounded under fire.

From the Capuchin Order, ten French subjects went back to France and joined the colors. Three of those men were killed on the battlefield, Father Albert, and Father Edward and Father Justinian, all of whom at one time were stationed in Ottawa, and with two of whom I was well acquainted.

The Christian Brothers, at Montreal, are represented at the front by Mr. Spaulter, the figure which I have just placed before you constitutes a part only of what stands to the credit of the French who went back from Canada to France to help their Motherland in this War. But, Sir, I submit that these figures are more than sufficient to refute the baseless statements made by the hon. gentleman from Durham at North Bay.

If the hon. gentleman's statements were not made for a wicked and malicious purpose, then by every standard of public and private honor he is required to retract what he has said, to offer an apology to the living and to make reparation to the memory of the dead. Should he hesitate or decline to do this, then he will stand self-condemned before his fellowmen, stripped of the last vestige of any claim to public respect or public confidence.

### PROHIBITION AND POPULAR OPINION

A recent address in the Toronto Globe on "Prohibition in Ontario" began with the following sentence:

"The hope that permanent prohibition of the liquor traffic would be adopted as a measure for the good of the people of Ontario without further reference to the electors, who upon several occasions have expressed their approval by considerable majorities, can no longer be entertained. A more flagrant misstatement of facts than that contained in the italicized portion of this sentence has seldom appeared in any well-informed publication anywhere. The Globe must be aware that on almost every occasion when a bye-election has been held for the Ontario Legislature since the Healey liquor law was enacted, the Government candidate has been beaten. This despite the fact that the nominal leader of the Opposition, Mr. Proudfoot, has given all their just powers from the reins of the Government."

That such unhappy feelings may not remain to hinder and embitter the work of the world's political, social and economic reconstruction, we ask you to use your great influence as the Peace Conference to the end that the people of Ireland be permitted to determine for themselves through a free and fair plebiscite the form of government under which they wish to live.

With most cordial sentiments of respect and esteem, I remain, Very sincerely yours, (Rt. Rev.) THOMAS J. SHAHAN, Rector of the Catholic University of America.

### DIVINE HELP

During the days of reconstruction which follow upon the cessation of war there is just as much need of divine assistance as during the darkest hours of the conflict.

If war has its own solving problems the period of reconstruction

and adjustment presents others which must be answered in such a way as to guarantee our future prosperity.

Human foresight and prudence cannot suffice alone for this gigantic task. Marshal Foch knows this, and prays before the Blessed Sacrament for an hour each day. President Wilson asks us to implore the Divine assistance. We can do no better than follow the example of these great leaders who have done so much to restore peace to the world.—Rosary Magazine.

### SECULAR PAPER PRAISES CHURCH

#### ADMISSION OF HER DEMOCRACY IS MADE BY JOURNAL WHICH LAUDS CARDINAL

Boston, Mass.—The Lowell Courier-Gazette of recent date pays a glowing tribute to the Church and to His Eminence Cardinal O'Connell in the following words:

"From a boy, son of Irish parents, born in Gorham street, William O'Connell rose through the merit of intellectual attainment and superior mental qualifications to be a Cardinal of the Catholic Church. In his elevation to that superior dignity the Church emphasized its Catholicity, in other words, its democracy. For say what you will, think as you please, the Catholic Church is the genesis of democratic thought, prestige and governance. There is no distinction between high and low before its altars, both are equally amenable to its teachings, its benefits and to its consolations; and her highest honor, that of the Holy Pontificate, is within the possession of the humblest member of her priesthood."

Cardinal O'Connell has achieved the distinction of being among those from whom the Holy Father will be selected, and because of that distinction, which he bears with democratic simplicity, he was honored by his religious associates, and by his fellow citizens of other religious persuasions in having the new parkway dedicated to his name. It was not only a recognition of his religious dignity; but it was a grateful appreciation of his broad and assertive patriotism and his hand-to-hand effort with every other citizen to foster and promote the victory which has been won for world freedom."

### A JUDGE'S TRIBUTE

#### IRISH PATRIOTISM PROVERBIAL

#### CARDINAL MERCIER GREAT AMONGST THE GREATEST

A service flag of 92 stars, more than a third of the total enlistment of the city, was dedicated at St. Joseph's Catholic church, Gardiner, Sunday afternoon. Owing to a heavy snowstorm the exercises were held within the church, which was crowded. A band played patriotic airs. Six soldiers escorted the service flag to the front of the church. Rev. P. H. Reardon introduced Judge Albert M. Spear of the Maine Supreme court as the speaker. "I am glad to speak of the Irish people," said Judge Spear. "The heart of my ancestry was from Ireland. The patriotism of the Irish people in this country is proverbial and in the civil walks of life they are equally potent. Of all the great characters in this world to my mind Cardinal Mercier stands out as one of the greatest. His only weapon was the robe of office, backed by the faith of the church. But amid shot and shell he did remarkable service. Your church should canonize him. All others should enlodge him. He will stand out in this war as the one great character. This church is one of the institutions that has come down from the ages and has never been diverted from its purpose. The restrained power of the Catholic Church has saved the world."

### CATHOLIC OFFICERS

#### ADMIRAL BENSON AND GEN. KERNAN PROMINENT AT THE PEACE CONFERENCE

While Admiral Benson will be the highest ranking United States naval officer at the Peace Conference, General Francis T. Kernan, a prominent Cavalry army officer, has been sent abroad as an assistant to General Tasker Bliss, formerly Chief of Staff, who represents the U. S. Army at the historic gathering.

General Kernan, who comes of old Irish-American Catholic stock, is the man who put the machine guns in the Army. When a member of the General Staff, General Kernan worked out the details of the scheme for equipping each unit of the fighting force with a machine gun platoon. Previous to that time no plans had been made for distributing the guns.

—St. Paul Bulletin.

### CATHOLIC NOTES

Forty-nine Belgian priests were tortured and put to death by the Germans during the occupation. Cardinal Mercier, the primate of Belgium declared, in an interview last week. He added that 12,000 men were removed from his diocese to Germany where they were forced to work.

Rev. Wm. F. Davitt, of Holyoke, Mass., a chaplain with the One Hundred and Twenty-fifth Infantry, was killed by a shell at 9:45 o'clock on the morning of the day the armistice was signed, just one hour and fifteen minutes before hostilities actually stopped. He was the last chaplain, and probably the last officer, in the United States Army to give his life to his country.

London, Nov. 11, 1918.—The death is announced of Father Walter Philip Montague, S. J., who succumbed to wounds received in action on October 31st. Father Montague, who was thirty-two years of age, was the fifth son of Mr. R. A. C. Montague, of Cromore, Port Stewart, Londonderry, and a great grandson of the Right Hon. Lord Robert Montague.

G. A. Aerts, Belgian Consul, has received a \$1,000 check from Mrs. Bellamy Storer, President of the Cincinnati Catholic Women's Association, and wife of the former Ambassador to Austria-Hungary, for the rebuilding of H. Astieres, Belgium, the town Cincinnatians have "adopted" as the result of Mgr. M. Carton de Wiart's recent visit. The distinguished Belgian prelate gave a moving account of German atrocities, as he witnessed them, and promised when in the Queen City, that he would send photos of the ruined town as soon as he returns to his native country.

There are 40,000 Catholic Kathes in South Africa. These are mainly cared for by the Trappists, who in this case are most active missionaries as in all cases they are holy contemplatives. There are of them seventy-two Fathers and one hundred and eighty-eight Brothers, with thirty out-missions. In Darban alone they have 12,000 acres and have, besides agricultural work, schools of every grade, a printing press, bookbindery, trades of every description for boys and the Sisters have the same for girls. All their holy effort is for the natives and they are most fruitful in results.

In a letter to His Eminence Cardinal Gibbons, Surgeon General Rupert Blue of the United States Public Health Service, paid high tribute to the heroic work performed by the Nuns of the various religious Orders in Washington during the epidemic of influenza, just now subsiding. When the plague reached the stage that made necessary the calling for volunteer nurses, the Nuns and Sisters of all the Orders in Washington, placed themselves at the disposal of Dr. Blue for nursing work. They were obliged to work long hours and under trying circumstances, but they saved hundreds of lives.

The Rome headquarters of the Knights of Columbus at the Hotel Minerva, organized by Commissioner Ryan, was formally opened on December 4th, in the presence of a distinguished gathering of Americans, Italians, and English, including Cardinal Gasquet and Count De Sallie, British Minister to the Holy See; Chaplain Major George Waring, U. S. A.; Mgr. Bartolomeo, Chaplain General of the Italian Forces; leading representatives of the American war workers in Italy, and officials of Italian Catholic organizations.

Kansas City, Mo.—Of all the peace celebrations held in Kansas City on November 11, perhaps none was greater than that in the Italian quarter of the city. The district simply went wild with joy at the news. In the midst of their shouting and cheering, however, the Italians did not forget the duties of the religion. One of the largest parades was proceeding in the highest pitch when it neared the Holy Rosary Church. Suddenly above the noise and din of the crowd the bells of the Church began to peal forth the Angelus. In an instant all heads were bared and the noise ceased, while the notes rang out over the colony in clear, rich tones. When the bells ceased, the turmoil was renewed and continued.

Cardinal Amette, Archbishop of Paris, in the course of a recent address, said: "We are assembled here today to celebrate the victory of right over barbarity. These venerable arches have listened to many a Te Deum for victory in the past, but at the close of a war the like of which history has never seen, how much more shall we give thanks to God for this triumph? To do this is in no way to belittle the genius of our leaders or the heroism of our soldiers, it is but to celebrate the cooperation of man in the work of God. This was fully realized by that brilliant Field Marshal who, in three months, assured victory to our arms, and who wrote me three days ago: 'I would like to sing the Te Deum of Deliverance with you in Notre Dame, but my duties as Headquarters prevent me. It is in the church there that I shall sing it, thus fulfilling my duty to God and my country.'"



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our own sins, we have at least the power of reckoning, and a chance of remedying. To start another on the downward path, however, and infect his or her soul with a stain that may spread and infect still other souls, is a guilt that anyone should shrink in horror from incurring.



Beauty at your command. NATURE intends every girl and woman to be beautiful—a delight to behold, possessing a clear, glowing skin, bright eyes sparkling with intelligence...



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injury or spiritual death to souls redeemed by the Precious Blood of the Son of God is as much more reprehensible as the soul is superior to the body. The gravity of such sins is made clear in the cry of Our Saviour: 'Was to the world because of scandals! It is necessary that of our Lord, knowing the make-up of human nature, yet woe to him through whom the murderer cometh!'

The frequency with which the sin of scandal occurs, and the inestimable damage to souls which follows in its wake, are sufficient to prove the necessity of our understanding against its commission. When we speak of scandal, we do not understand what a great many people confine to the term. The newspaper, reporting a revelation in the conduct of affairs of a government, or a corporation, or public institution, and unscrupulously refer to sensational disclosures as 'scandal'.

We have various classes of scandal, differing in their nature and guilt as the attitude in the mind of the scandal-giver towards the spiritual injury he causes, differs. The classification has been made of direct, indirect, and so-called diabolical another to commit sin, merely that my personal interests may be furthered, my pleasure or gain contributed to, I am guilty of direct scandal.

Indirect scandal occurs when the deed which I have in view is not so much the sin itself, as something which I know will, in all likelihood, lead to another's sinning. I do not really desire spiritual injury in a direct way, but I do desire that which will probably lead to it. Were I to distribute immoral books or pictures, merely for the financial profit which will accrue to me, for instance, I am guilty of indirect scandal.

It is a type of direct scandal that has been given the name diabolical. The name is well applied. Nothing short of devilish can do procedure be called, which aims to produce sin in another purely for badness' sake. Persons have been known, for example, who, after losing their own faith through some imaginary or even real grievance, go about reviling the Church, her ministers and her mission, and seeking by every means in their power to poison the minds of others, and lead them to the same deplorable state of soul.

One cannot measure his guilt in giving scandal by the actual effect that follows in the person whom he scandalizes. It is not necessary that the scandal should follow from my sinful conduct, nor that I should know that it has followed. I can be guilty without either of these circumstances, and it is sufficient that I knew, when I acted, that my act was calculated to cause sin. I may give scandal, even though another does not take it. Inidentally, on the other hand, scandal may be taken from some conduct of mine which in itself is not scandalous, in which event there is not present a condition of sin.

The deplorable consequence of scandal lies in the fact that the damage one may do by such sins is immeasurable and incalculable. With

When Our Divine Lord warned His apostles to 'fear not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both body and soul in hell.' He indicated that there is an incomparably greater disaster consequent to the destruction of the spirit than to the killing of the body. To murder in the ordinary sense, is a most heinous offense in the sight of God, and even the slightest consideration of the Fifth Commandment will convince us. Yet he who puts an end to another's physical life is not the only type of murderer. There is a class of malefactors, immune from the gallows and electric chair, but none the less responsible in the sight of God, and these are the assassins of souls, who ply their nefarious craft with the weapon of scandal.

'Look!' said Mary, lifting a box of candy from under the rug that covered her—'the rug a gift from the old bachelor.'

'He gave it to me! The old bachelor! He makes it, you know.' 'My dear lady, it is a box of candy.'

'Oh, he's awful good,' volunteered Mary. 'He gives me everything. An old bachelor? He makes it, you say?' 'The lady took the box and caught her breath at sight of the name thereon—'Whittaker's Chocolates.'

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of clothing or medicine or wheeled chair. 'Whoever he is, he is a good man, and God will bless him. Take what the Lord sends and pray for your unknown benefactor,' smiled the priest.

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HEROIC TALES OF CHAPLAIN DUFFY

With the arrival in New York of two hospital transports, the Sierra and the Comfort, bringing 2,000 wounded officers and men from overseas, the people here at home got first hand stories of the valorous deeds of American soldier boys on the battle-fields of France and Belgium. And the most gripping story of all was that told of the hero of the 165th Sixty-ninth of New York (now the 165th United States Infantry) saved the day in the Champagne, and how the regiment's heroic chaplain, the Rev. Francis P. Duffy, endeared himself still more, if that was possible, to the men. One of the returned soldiers called Father Duffy the most popular man in Europe.

SCANDAL

When Our Divine Lord warned His apostles to 'fear not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both body and soul in hell.' He indicated that there is an incomparably greater disaster consequent to the destruction of the spirit than to the killing of the body. To murder in the ordinary sense, is a most heinous offense in the sight of God, and even the slightest consideration of the Fifth Commandment will convince us.

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LONDON, SATURDAY, JANUARY 4, 1919

MR. ROWELL vs. MR. ROWELL

In our comments last week on Mr. Rowell's charge against the members of French Religious Orders living in Canada we took the report of the Free Press as quoting his very words so far as he touched, in his Bowmanville speech, on his famous — or infamous — accusation. The Free Press report we find was incomplete.

Before us now is the Globe's full verbatim report of Mr. Rowell's Bowmanville address, and we shall quote his every word of explanation or justification.

Our readers will have noted that we have always confined our comments on Mr. Rowell's North Bay speech to this single charge against the French religious. Cleverly enough, perhaps, for the audience, as well as that portion of the wider public to which he addressed himself, Mr. Rowell first appeals to anti-Bourassa and anti-Quebec prejudice, reiterates his general charge against the clergy of Quebec, deliberately and dishonestly transfers some of the very words of his particular charge against the French religious to the general charge against the French-speaking clergy of Quebec:

"The substance of my statement about the French-speaking clergy in Quebec was that the majority of them were supporters of Mr. Bourassa in his attitude on the War, and that in the course they were pursuing they were undermining Canada's strength in the struggle."

The words we have italicized referred, in Mr. Rowell's North Bay speech, solely and exclusively to the members of the French religious orders who had found an asylum in Canada. It must be admitted that Mr. Rowell is a good "mixer" — when he has reasons for not being straightforward.

Then the sometime Liberal leader poses theatrically as the bold and fearless champion of free criticism of any class of citizens.

"If their objection was to my discussing the question at all, then I can only say that this country does not and will not recognize any immunity of the clergy from just and fair criticism of their acts as citizens or residents of Canada."

As no one ever hinted at or thought of claiming any such immunity the speaker delivered a knockout blow to this straw man which he had set up to show his prowess—and his courage.

"Fair and just criticism"—that is an important limitation to all criticism. It is fair and just criticism to quote,—in Mr. Rowell's own words,—the most serious accusation ever made against any class in Canada's population; to point out that if true the Government have a duty in the matter that cannot be shirked without such moral cowardice and betrayal of trust as would brand them as accessories after the fact to the alleged monstrous abuse of hospitality charged against the immigrant French religious; to demand, therefore, that the allegation publicly made by a public man be substantiated; or if made under misapprehension of the facts or misinformation, then for the sake of decency, honor, truth and justice, public and private, that the charge be withdrawn, the amends honorable made, and the injury repaired.

Mr. Rowell makes a high patriotic virtue of his long silence in face of the pre-emptory challenge to prove or retract. He brings in Mr. Bourassa's name at every turn: "Mr. Bourassa and those who think with him" is his favorite way of using the proverbial herring.

"While the War was on," asserts this high-minded patriot, "I ignored all these attacks." Yes, just such "attacks" as the Kaiser repelled when he inaugurated his war of self-defense! Mr. Rowell is even less frank than the Kaiser. The patriotic and long-suffering Liberal-Unionist leader conveniently forgets that it was he who made the attack, a wanton attack, an attack which he has never justified, against a whole class of Canada's population. He gently and virtuously insinuates that he has been wantonly attacked and plainly boasts that it was from patriotic motives alone he remained silent. Oh Spartan patriotism!

So far as Mr. Bourassa and the clergy and laity of Quebec are concerned they have their press, their full representation in Parliament, and are well able to take care of themselves. We have never troubled about them; Mr. Rowell is as disingenuous here as elsewhere in insinuating that it is only sympathizers with Mr. Bourassa and his Nationalist party who called him to account for his public accusations. Mr. Rowell of course knows better; but he is playing to the gallery.

The charge which we challenged Mr. Rowell to prove was this: "In this attitude," added Mr. Rowell, "they were undoubtedly encouraged and abetted by the members of the religious orders from France, who found an asylum in Canada, and used that asylum to undermine Canada's strength in the struggle."

This is a specific accusation against the religious from France; it is a sweeping charge without any reservation whatsoever against these men, all of them or at any rate as a class. If any doubt remained as to the general application of this sweeping charge Mr. Rowell cleared the minds of his hearers and readers most effectually by adding: "It is a misfortune that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle of their people to preserve their national existence, and by their courage and sacrifice won for themselves a new place in the hearts of the French people."

Challenged to substantiate to grave a charge Mr. Rowell remained silent; confronted with the statistics adduced by Mr. Murphy in Parliament Mr. Rowell was dumb.

These statistics proved incontrovertibly that the maligned French religious who found an asylum in Canada not only emulated the priests of France, but by their courage and sacrifice, by their unselfish devotion to their beloved France whence they had been exiled, they wrote the most sublime chapter in the sublime record of patriotism during the Great War. We reprint in this issue that portion of Mr. Murphy's speech which dealt with these heroic dead and no less heroic living Frenchmen to whom Canada will ever have been proud of having opened wide her hospitable gates. Their glorious record cannot be read and reread without a thrill of pride by every Catholic, by every Canadian.

Nevertheless these slandered dead and slandered living heroes Mr. Rowell allowed to rest under his baseless calumny for a full year. At last in his Bowmanville speech he makes this allusion to them:

"In order, however, to make political capital and stir up religious and racial feeling against Union Government, it is suggested that my references covered the French reservists who were members of religious orders, and who, when called to the colors by their Government, returned to France and fought as members of the French army. My references were not to men who had gone forth to fight but to men who stayed at home, men who were in the Province of Quebec during the war, supporting Mr. Bourassa. Of the men who went forth to fight none can speak in too high terms."

And this is all that Mr. Rowell feels called upon in honor and justice to say in explanation or justification of his wanton and unwarranted attack on the gallant religious, "a body of men," to quote Mr. Murphy when marshalling the facts to rout Mr. Rowell's slanders, "whose courage, devotion to duty and self sacrifice in the present War stamp them as worthy to follow the footsteps of that noble band of French missionaries who first made this land known to Europe and blazed the way for its colonization and development."

And the reason that even this tenuous, disingenuous, quasi-retraction, quasi-justification was so long delayed was that Canada's part in the War might not be impeded!

Note the impudent charge and the base appeal in the opening sentence; and then in what immediately follows:

"The trouble is, not that I misrepresented anybody, but that I told the truth about the situation then existing in the Province of Quebec. An explanation of the campaign of misrepresentation now being pursued by Mr. Bourassa and those associated with him in this Province is that they hope by representing that their faith is attacked, and by posing as defenders of that faith, to unite behind them in one party, for political purposes and political action, all those who share their religious views."

Dr. Johnson is sometimes quoted in a more comprehensive sense than he intended when he said that patriotism is the last refuge of a scoundrel; but that honest and sham-hating old Briton could find today in Mr. Rowell's speech an apt illustration of his meaning. "Patriotism" and prejudice, partisan, racial and religious, are the last refuge of Mr. Rowell.

Mr. Rowell's charge a year ago was plainly, unequivocally, directly, against the French religious resident in Canada, and against them as a class without qualification or reservation.

Now he has the effrontery to say that "in order to make political capital and stir up religious and racial feeling against the Union Government it is suggested that my references covered the French reservists who were members of religious orders and who, when called to the colors by their Government, returned to France and fought as members of the French army."

When Mr. Rowell meets Voltaire in the Elysian fields the famous French infidel will greet the Christian statesman from Canada as a man after his own heart—"l'Audace l'Audace, toujours l'Audace!"

In the first place few if any of the slandered religious were reservists. They were not obliged to return and fight in the French army, as Mr. Rowell insinuates, though he dare not say so outright.

Mr. Rowell knew this. Mr. Rowell knows that it required a special treaty to enable the United States, after entering the War and putting conscription in force, to reach American citizens subject to the draft who were by accident or design in Canada or Great Britain. Mr. Rowell knows that with Ireland exempt from conscription Great Britain could not reach the tens of thousands of Englishmen subject to the draft who sought refuge in Ireland during the War.

Mr. Rowell knows that the French Government, which had exiled the men whom he maligned, had no jurisdiction over them in Canada to compel them to return and fight in the French army.

If Mr. Rowell had told his audience that every single man of military age and fitness of that class which he had slandered had, in spite of any feeling of resentment he may have felt at being expatriated, gone freely back to fight for France, that a score of them had laid down their lives in that cause which he had accused them of undermining, that military honors and military orders had recognized the valor and gallantry of those who still lived, the honest feelings of even that partisan and misinformed gathering would have found expression in applause and cheers. Then he might, in the contagion of that honest and honorable and manly feeling, have found it in his heart to admit that he was ignorant of the truth when he spoke a year ago at North Bay. But, like many other politicians, Mr. Rowell has too low an opinion of the sense of decency, the sense of honor and justice, the manliness and mental capacity of the common people if he does not realize that in honestly acknowledging his error he would stand in their estimation of mind and heart in a place which he has chosen to abdicate.

Some families gave their every member capable of bearing arms to the cause now crowned with victory. Not one of these exceeded the record of the French religious resident in Canada.

By their action at the beginning of the War in rushing to the colors and giving a tremendous impetus to Canada's effort, a magnificent inspiration to Canada's loyalty, to the British-born who had chosen Canada as their home won for themselves undying honor and gratitude.

The British-born as a class, magnificent as is their record, can not equal the sublime record of the men whom Mr. Rowell accused of monstrous abuse of Canada's hospitality and of undermining the cause for which they were ready to die.

At the conclusion of his recital of the evidence which crushingly refuted Mr. Rowell's charges, Mr. Murphy on the floor of the House of

Commons thus summoned their author to retract:

"If the hon. gentleman's statements were not made for a wicked and malicious purpose, then by every standard of public and private honour he is required to retract what he has said, to offer an apology to the living and to make reparation to the memory of the dead."

Mr. Rowell's friends can hardly be proud of the way he has attempted to measure up to the standards of public and private honor.

THE MENACE OF BOLSHEVISM

Russia gave us the word and exemplified what it means. So many people think of Bolshivism as a Russian condition, a Russian curse it may be, but Russia is a long way off and the War is over. Few think of Bolshivism as a menace to the world's peace, as real a menace and as far-reaching as was the Great War itself four years ago.

The other day Emil Bartha, a prominent German Socialist, admitting Germany's guilt in starting the War, urged that in this dark hour it is in the interest of the Entente to help Germans organize their country, go to work and pay off their debts. "We have no cotton, no leather and very little other raw materials. Millions of our people are hungry."

That way, as President Wilson was quick to recognize, lies madness. The madness of Bolshivism, of subversion of all social order, threatens what was once the German Empire. With Russia and what were once the Balkans, given over to Bolshivism can the tide of anarchy be kept from submerging the rest of Europe? The Globe the other day predicted short shrift for it in Bavaria, "the most conservative of German States."

Since then we read that conditions have become so chaotic there that three of the leading statesmen joined in addressing the Bavarian Government in these plain-spoken terms: "Recent occurrences, especially those of the last few days, leave no doubt that we are facing danger from anarchy. The press is threatened, freedom of assembly exists no longer and the ballot is at stake. Will the national assembly, if it is ever chosen, be able to count on meeting? Has the Government no will to rule or no power? Does the Government want order, or does it want anarchy?"

"We direct these questions openly to the Provincial Government, especially to the present minister, President Eisner. We expect and demand a definite and unequivocal answer; not only in words, but in action, with conservative and aggressive acts that will brook no delay. Should this answer not be given we will know and all Bavaria will know that neither from the present Government nor from the assembly to be elected under its responsibility is there anything else to be expected than steady degeneration into the Bolshivist abyss."

And Bavaria is predominantly Catholic. If its people, brought up in that Church which the Protestant Guizot, reviewing the civilization of Europe, declared to be a veritable school for respect of authority, face this prospect what hope is there where radical Socialism has, practically unhindered, sowed the seeds of class hatred and antagonism? It is to be noted that the Socialist party in Bavaria did not join with the others in signing the above appeal.

In Russia, Carl W. Ackerman after several months travelling through that country, writes: "Russia is a nation divided against itself, an Empire of chaos. Financially bankrupt, economically starved and war-weary, it is nearer collapse than regeneration."

"A distressing and disappointing feature is that Russia's civil war is not a fight for freedom, but a contest for power between anarchy on the one hand and militarism and autocracy on the other."

Of democracy, as we conceive it, where rich and poor, educated and uneducated, bourgeoisie and proletariat, all have their proportionate voice and influence, Mr. Ackerman found not a trace. Bolshivism is the antithesis of democracy and leaves as the only alternative autocracy supported by armed force.

France it appears is beginning to question the wisdom of armed intervention in Russia; and from the workmen of England, the United States and Canada we have protests against interference. Resolutions of sympathy and encouragement have gone forth from Canadian labor congresses to the Red revolutionists of Russia.

Even amongst clergymen Bolshivism finds its advocates. The Rev. S. Banks Nelson, D. D., of Hamilton, in "an excellent and illuminating address" at Waterloo, extolled "brotherly and kindly spirit," the high "ideals and purposes" of Russia's

red-handed murderers. After all this is not so very surprising, for the Protestant principle of substituting private judgment for lawfully constituted authority in spiritual matters is religious counterpart of civil anarchy.

Perhaps one of the most remarkable evidences of the recognition of impending peril to civilization and social order is an interview given by Lord Northcliffe to John F. Bass, representing the Chicago Daily News Company. Turning from the discussion of what in normal conditions would be the subject absorbing the world's interest—the peace terms—the great British journalist said:

"Vastly more important in the situation at present is the Bolshievik army like a great snake crawling westward into Poland. Behind the Bolshievik the Russian factories supply munitions. They pay the soldiers enormous sums and they help themselves to whatever they can lay their hands on."

"Starvation gives them recruits who go with the army in order to keep alive. Poland offers fertile fields for them in resources and probable recruits because the Polish peasants, like the Russians, want the land, which is in the hands of the big owners."

"However, the patriotism of the Poles may hold the nation against the Bolshieviki."

And then he added this observation of startling significance: "The people will not pay any attention to the situation, but it may come to pass that we shall have to unite with Germany to arrest this malignant force which is moving towards us."

It is not necessary to admire Lord Northcliffe, much less to agree with all his policies, to recognize that he is a great force in England and in the world. The correspondent who interviewed him says that he "is considered by some to be the most powerful man in Great Britain because of his control of many daily, weekly and monthly publications, from sensational to the most conservative. A certain ruthless determination in his method of handling his papers lead people to suspect him of ill controlled ambition. His influence with public men like Lloyd George causes him to be feared. Yet he alone has had the strength and courage during the War to fight incompetency in his own Government and the stupid censorship which protected it."

He is now advocating publicity at the peace conference, the only means by which the interests of the common people of all countries can be secured amid the clash of national rivalries, cupidities and ambitions carried on by representatives of the ruling classes and protected from democratic indignation by secret proceedings.

No one can deny to Lord Northcliffe discernment, insight, and exceptional sources of information; without these he could not have attained the eminence he has achieved in journalism. If he is right in this matter then is Bolshivism indeed a serious menace to established social order in Europe and in the world.

THE HOLY NAME SOCIETY

Of the various confraternities in the Church there is none that makes a wider appeal not only to Catholic men but to those not of the faith than the Holy Name Society. One reason for this, especially as regards Catholics, is that the conditions of membership impose no new obligations upon the initiated. To avoid cursing and swearing, the use of vulgar and indecent language, and the giving of scandal in any way is incumbent upon everyone whether he be a member of the Holy Name Society or not. Then as regards quarterly Communion it may be reasonably presumed that a faithful member of the Church is prepared to do a little more than comply with the minimum condition that is essential to the avoidance of mortal sin and excommunication.

The main attraction, however, of this society, that commends it to Catholic and non-Catholic, to civilian and soldier alike, is that it appeals to that sense of chivalry which, though sometimes latent, is in the heart of every man. The good soldier believes in devotion, loyalty and obedience to his commander. He therefore appreciates the merits of a society in which those, who were made soldiers of Christ in Confirmation, league themselves together to defend the honor of their Commander's Name and to advance the cause for which He laid down His life. Everyone, who has a spark of manhood in him, prides himself upon being called a Christian gentleman, however lacking he may be in the

qualifications that are essential to a gentleman. You cannot give greater offence to a man than to tell him that he is no gentleman. He will therefore view with approval a society that makes for the realization of those ideals of gentlemanly conduct which he instinctively admires, however much he may personally fall short of their attainment.

Perhaps it is because this society aims at the cultivation of the virtue of reverence that the thinking men of the world, who see the danger of irreverence, hold it in such high esteem. A non-Catholic writer, whose name is a household word in Ontario, penned these lines: "The curse of the age and of this country in particular is irreverence. If any one shall befall the nation in consequence of it, the Roman Catholic Church can plead not guilty; but I have always contended that our Protestantism, and more particularly Methodism, has much to answer for. The Church of Rome is a solid front to the oncoming wave of irreverence—irreverence for sacred things, for the marriage tie, for the home, for tradition and worse than all for women and children." This picture is not overdrawn, as everyone who is cognizant of the trend of events will admit. The profanation of churches, blasphemous attacks upon religion and its ministers, the prevalence of perjury in our law courts, the ridiculing of those social customs that had their origin in Catholic tradition and that make for the protection of virtue, the daily record in the press of marital infidelity, of divorce and infanticide confirm the writer's words. The daily press is itself the chief offender. Its greatest sin is not the lessons of disrespect for virtue and parental authority that it inculcates in its Sunday supplement. It is its betrayal of truth. God is Truth, and those who have no reverence for God. Listen to the testimony of an American journalist, quoted by Hamilton Holt, in regard to the American press: "There is no such thing in America as an independent press. I am paid for keeping honest opinions out of the paper I am connected with. If I should allow honest opinions to be printed in one issue of my paper, before twenty-four hours my occupation, like Othello's, would be gone. The business of a New York journalist is to distort the truth, to lie outright, to pervert, to vilify, to fawn at the foot of Mammon, and to sell his country and his race for his daily bread. We are the tools or vassals of the rich men behind the scenes. Our time, our talents, our lives, our possibilities are all the property of other men. We are intellectual prostitutes." Who will contend that our Canadian daily press is a whit better?

But what concerns us most as Catholics is the need of this society for our men and boys. The Catholic Church has been truly termed "the greatest school of reverence in the world." The one thing that most impresses those not of the faith when entering our churches is the reverential spirit of Catholic worshippers; and the one thing that scandalizes them most is the ungentlemanly bearing and lack of reverence for God's holy Name among those same men when they mingle with them in the daily business of life. Our Catholic men should realize that they owe it to themselves and to their Church to always act the part of a gentleman; and that they cannot with impunity approach the altar rail and then sink to the vulgar level of men who perhaps have not even received the regenerating sacrament of Baptism. The great lessons that the feast of the Holy Name teaches, and that the society which is being happily established in so many parishes today aims at putting into practice, are reverence for God and the things that pertain to God, His teaching, His laws, His sacraments and His ministers, reverence for our fellow-man as a child of God and a brother of Jesus Christ, and lastly reverence for ourselves as temples of the Holy Ghost, as soldiers in the army of Christ, as heirs to that Christian chivalry that pays homage not to social glamour but to the man in overalls whose speech and whose conduct measure up to its requirements.

THE GLEANER

King Albert of Belgium intends to create a new military order to be known as the Order of the Year, The Echo De Paris says. The first man to be decorated with the new order will be Marshal Foch.

NOTES AND COMMENTS

NEW YORK is leading the way in the boycott of German manufactures. Over seven hundred stores are already displaying the sign "No German Made Goods Sold Here" and the movement is spreading. The Women's National Committee of the American Defence Society has instituted an active propaganda in this direction. This is a form of nemesis over which the Peace Conference has no immediate control.

THE ANNOUNCEMENT that Mr. Bickerstaffe-Drew, better known to lovers of good literature as "John Ayscough," is shortly to enter upon a lecture tour in the United States and Canada, should be of especial interest to Catholics, whose literature he has enriched by a score or more of good novels and by other books of an informing and elevating character. Of the latter, "French Windows," (Longmans, Green & Co., New York) being the intimate reflections of an Army chaplain which reveal a phase of the War beyond the vision of the ordinary correspondent and told with great charm and pathos, is particularly noteworthy. Those who have not already made its acquaintance will find it worth their while to do so. It is easily among the first half dozen of the innumerable books to which the War has given birth.

THE CANADIAN Pacific Railway has inaugurated a good lead in the matter of retraining and rehabilitating the Canadian soldier. From the office of the President has issued an order which is bulletined at every station on the lines to the effect that all officers and employees should so far as possible place themselves in the position of the father, mother, wife, sister or other relative of the returning men, and deal with them as they would wish to be dealt with under similar circumstances. As a summing-up of a long list of instructions designed to facilitate despatch of troop trains, etc., agents and all members of staff concerned throughout the system are exhorted and will be expected "to deal courteously and patiently with all enquirers and to give them correctly and clearly the fullest information possible in response to their enquiries." This lead should be followed always and everywhere by the citizens of Canada. Nothing is too good for the heroes of Ypres, Vimy, Passchendaele, Amiens and Mons.

THE TOTAL population of Europe is about 400,000,000. Of the eastern Asiatic peoples the Chinese alone number more than that, which fact may help to a realization of what the "Yellow Peril" would mean should it ever assume concrete form. As one result of the Great War, we are informed, South Russia, Hungary and Denmark alone have sufficient food supplies to last until next harvest without imports. There are problems enough and to spare to cement the white races into a common bond of friendship.

"BRITISH AMERICAN DISCORDS and Concords," is a new book issued from the press of G. P. Putnam's Sons, New York. It has been compiled by the "History Circle" of that city, and is but the first of a series which the Society has in contemplation, designed to foster and cement the good feeling engendered by the War. While the chief object of the book is simply to present all the facts in the case, an effort is made to analyze these facts and to elucidate their bearing upon the present situation and future prospects as to the relations between the two great English-speaking nations. No better foundation can be laid for lasting peace and concord than a thorough understanding of the issues which have given rise to friction in the past. This book is designed to facilitate such understanding.

IN "THE Last Independent Parliament of Ireland," Dr. George Sigerson has in the estimation of competent authorities made a most valuable contribution towards an understanding of the whole problem of Ireland. Sir Horace Plunkett's aphorism that "Irish history is for Irishmen to forget and Englishmen to remember" may be beautiful in theory, but, as has been well said Ireland will never forget until England begins to learn. To hasten that day has been Dr. Sigerson's motive in writing the book, and we are persuaded that only along such lines will understanding, reparation and mutual sympathy ever be achieved.

THE TITLE of Dr. Sigerson's book is misleading, for it is really a survey of Irish history for four hundred years. From the text, "For a time Anti-Christ ruled in Ireland," the author draws a dreadful though dispassionate picture of the Penal Laws. It was not Catholics alone who suffered but the Ulster Protestants as well, though by no means in the same degree. It certainly would tend to hasten settlement of the problem if the Ulster Unionists of today would recall as Dr. Sigerson urges them to recall, the fact that many thousands of their forefathers emigrated to America to escape the common oppressor, and that these "Ulster Protestants and Presbyterians saw in America the Catholic colony of Maryland, where Catholics who were oppressed were sure to find an asylum, and there, too, Protestants were sheltered from Protestant intolerance."

**IRISH SETTLEMENT ESSENTIAL**

**ARCHBISHOP MUNDELEIN'S FERVID APPEAL FOR IRELAND**

As far back as I can remember, the Home Rule question was ever on the eve of settlement. Again and again self-government was promised to the Irish people. Next month, next week, next day Parliament was to vote favorably on the question and Irishmen all over would prepare to congratulate themselves and celebrate the coming of a brighter day in their country's history. Then suddenly the cup would be dashed from their lips, and disappointment become their portion, even as it had been their forefathers'. But "hope long deferred maketh the heart sick," and now they are about to vote justice from a greater judge and jury. Ireland today pleads before the tribunal of the nations of the world. She asks for no favor, she seeks no revenge, she picks no quarrel; she asks for nothing but simple justice, only that which we are giving to the smallest, the meanest, the poorest nation of the earth. We have gone to war because little nations were down-trodden, because little provinces were cut off from the parent land, because the rights of smaller races were trampled on by usurping empires. Ireland asks for just that, nothing more, that she be allowed to govern her self, that Irishmen may mould the destinies of the inhabitants of their little green isle. They differ from their present rulers in every way, in race, in traditions, in language, in religion, in history; they are as much a separate people as are the Belgians, the Bohemians, the Poles. Surely their petition is a reasonable one. They don't ask to control the sea or the land or the air. They ask for no empire, no army, no king of their own. They ask only to be allowed to look after their own business, to watch over one of the smallest of the countries of Europe, their own little land, to govern no one but their own people. It seems preposterous to think that we will deny to them what we are giving so lavishly to every other nation in the world, the liberty they have waited for so long.

**AMERICA MUST SUPPORT IRELAND**

And it seems fitting that this petition coming from Ireland at this time should have the support of the American people; for no fair-minded man will deny that no small part of America's leadership in the world today is due to the very large proportion of the Irish element among her citizens. Perhaps more than any other race they have added to the physical strength, to the intellectual, to the high moral standard of our people. From them have come the foremost of our statesmen, the greatest of our churchmen, the brainiest of our business men. Were anyone to question their ability to govern, a visit to the legislative chambers of the nation, to the capitals of the States, to the halls of justice in the cities, would be the most effective answer. As to their right, surely they have won it in many battles, on many fields in this war. Just scan the lengthy casualty lists, and read there the overwhelming number of Celtic names; then listen to the glorious roster of the sons of Irish fathers who are mentioned there for distinguished service in the field; finally, count the vast number of those at home who have loyally and patriotically aided this our country in the hour of its need, from the priest who headed the drive for the liberty loan to the little old Catholic mother who cheerfully gave all five of her boys to the service of her adopted country, and then tell me, if you dare, that the Irish have not done more than their share to win this war.

**IRISH SETTLEMENT IS ESSENTIAL**

Perhaps this testimony comes with better grace from me, who have not a drop of Irish blood in my veins, than from one of their own. From the first moment of my coming among them, a stranger in a strange city, they have given me to a man their wholehearted allegiance, their unquestioned obedience, their unshakable loyalty, simply because I came to them as Patrick came to their forefathers, their spiritual leader, their bishop, the shepherd of their souls. Surely I would repay them but poorly were my voice to re-

main dumb as their hearts cry out in this hour of their motherland's opportunity, when Ireland surely must obtain the crust of justice for which she has been waiting and longing and starving for so long.

Finally, as one whose Americanism is not of yesterday, but has come to him from five generations of American-born ancestors, I believe our support of Ireland's cause in this critical hour will redound to the welfare of our own country. I have said before and I repeat, and it is but what many others have thought. In this, our hour of victory, there is entrusted to us added responsibility; for grave dangers menace our western civilization in the years to come. Only a solid, unbroken front maintained by the English-speaking nations of the world—that means America, England and her Colonies, cemented by complete harmony, mutual co-operation, thorough understanding, will avert the threatenings disaster. Until the Irish question is satisfactorily settled, it is idle to talk of such "solid, unbroken front," there will ever be a smouldering undercurrent of bitterness and opposition against it from the masses in America, Australia, Africa and even Canada, and it is well for our statesmen to know it in advance.

And so I say to you Irishmen to-day "God speed your efforts." It may be this is the day for which your fathers longed, the hour of which your patriot dreamed when he uttered the last words, "When my country has taken her place among the nations of the earth, then and not 'till then let my epitaph be written."—Chicago New World.

**TO CHRISTIANITY AND LABOR**

**FALL FATE OF MANKIND**

The following is the clear and emphatic statement issued by His Eminence, Cardinal Bourne, Archbishop of London, emphasizing the attitude which the Allies must assume toward the fallen enemy and likewise a statement of one of the great international problems, the more equitable distribution of wealth, which the coming peace conference must attempt to find:

The terrible strain of war is now at its end. Only a few months ago it seemed as if it might be indefinitely prolonged. The sudden peril at the end of March and the beginning of April roused the whole nation and empire to a sense never before felt to the same degree, of imminent and present danger. The unity of command under the supreme leadership of a soldier of outstanding genius and deep religious conviction which was the immediate outcome of that black fortnight has resulted in a change so stupendous as to be termed by some miraculous. This at least is certain: prayers of a public and national character have during the last few months been poured forth at the Throne of God with a fervour and frequency not reached in the earlier stages of the war. Those who believe are conscious that the Almighty has not failed to give ear to their supplications.

Every week brings us nearer to the day when the final issues must be decided, not in the field of combat, but at the council table. Those who have shown themselves staunch and brave and much-enduring in the often clouded seasons of the past few years will have to show forth truth and justice and self-restraint as the bright sun of the summer of victory begins to dawn upon them. God's help and guidance, invoked by constant prayer, are needed now as much as, if not more than, in the past.

What is to be our bearing now that conscious of God's help in the day of our direst need, we are entitled to hold ourselves as victors and as the presence of a conquered foe? No one has set forth more clearly than the great Archbishop of Malines, Cardinal Mercier, the precise nature of Christian duty in such circumstances. In his letter of January, 1917, His Eminence traces with masterly hand the place which anger and passion and the spirit of just vengeance, as opposed to the vice of hatred, have in the virtue of charity.

We are entitled to full and adequate reparation for the injuries and wrongs so wantonly, so unjustly, so unnecessarily inflicted upon us and our allies by those who, for their own end, provoked this awful struggle. We are entitled—nay, it is our duty—to take all lawful means to render remote and impossible the renewal of such unjust provocation. It will be seen how far these principles carry us from the foolish cry inspired by subversive elements in Russia some months ago of "no indemnities and no annexations."

The task before the allied nations is to mingle justice rightly with charity. As Cardinal Mercier says "There is no Christian justice without charity. And as avenging justice is a part of the virtue of justice, there is no charity without avenging justice. To desire to close our eyes to injustice, under the pretext of heroism in charity, and to allow the enemy to commit crimes with impunity because he is the enemy, is to fail to recognize the sovereign and necessary way of charity in the organization of the moral, individual, and social life of Christianized humanity.

But when punishment has been inflicted, when reparation has been done, when there is solid evidence

that the wrong done is acknowledged and that there is no desire to repeat it in the future, when there are real signs of sorrow and atonement—then we must be prepared to give the place in the world's development even to our enemies which their natural abilities and their legitimate achievements may justly claim for them. There should be no place for undying hatreds.

This is the strenuous work to which the statesmen of the world will soon be called. It is hoped that it is already engaging their fullest attention. If the work be well done we may look forward to a stable and enduring peace, perhaps even to the realization of the dream of a permanent League of Nations. If the work be done too hastily and without sufficient care, if a settlement be accepted which leaves even one international problem unsolved, those who come after us in the second or third generation may have to face again the same and greater horrors of international warfare in their day.

May God be with us and guide those who have the handling of such weighty matters to a prudent, wise, just and truly Christian conclusion. May all the allied nations uphold those who are called to guide their destinies by striving to tread the true, straight course of mingled charity and justice.

There are millions of people for whom the necessary conditions of life are never realized. All their lives they are forced to be content with dwellings that are badly built and equipped, unfit for a growing family, and wanting in ordinary conveniences.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

**WHY WE ARE**

The specific object of the Catholic Church Extension Society is to solicit spiritual and financial aid for our home missions. Through its press, literature, auxiliary societies and various other activities this apostolic society is ever trying to quicken among Catholics a profound sense of responsibility to the Church Universal. The welfare of our Western missions depends on how the Church in the East understands and shoulders its obligations.

By financial aid we do not only mean donations and contributions here and there from wealthy Catholics. What we have in view is the financial assistance of the Church in the East, as a whole, as a corporate body. Every Catholic in Canada must become more interested in "Home Missions" and be willing to do "his little bit." As the small fibrous roots are the feeders and strength of the tree so also the small and continued donations of all Catholics in the East will be the support of our missions in the West. In the various Protestant denominations for every dollar given to the support of the local church another dollar goes to the "Home Mission Fund." At the last general Methodist Conference (Hamilton, 1918) that Church pledged eight million dollars, (\$8,000,000) for their missions in the next five years. With the enormous sums these various religious bodies receive from the East they support the non-Catholic institutions of higher education to be found in all cities of Western Canada, they distribute free of charge tons of literature throughout the prairie, they defray the expenses of their social workers, field secretaries, etc. Among the Catholics of hundreds of parishes does not the prevailing policy seem to be: "Charity begins at home"—and we may add, often ends there. When one has paid his per cent and his dues, bought a few tickets for a sacred concert or bazaar, thrown on the collection plate each Sunday a few coppers or a small piece of silver, he thinks he has accomplished all his duty to the Church. The vision of too many Catholics does not go beyond the boundaries of their parish or their diocese. Circumscribed in their views, they remain illiberal in their sympathies.

Our parishes and dioceses will suffer from an increased zeal in the broader interests of the Universal Church. There can be no conflict of interests in the Church of God, if seen from the proper point of view, the glory of God and the salvation of souls. This missionary spirit has also been the spiritual well-being of the flock in which it is fostered. For those who would object that giving money to our Western Church is "carrying coals to New Castle" I would state that the West now needs more the help of the East than any other time. The organized parishes are indeed beginning to be self-supporting; but the mission work, if it is to be done, has to be supported by the Catholic dioceses at large.

The spiritual aid will be the prayers, masses, sacrifices of all kind offered for our Home Missions. Nothing strengthens faith and promotes genuine piety as prayers and sacrifices for the great cause of our missions. They are so disinterested, they reveal true love for our Blessed Lord. The divine Master cannot but hear the prayer asking him to send "labourers to the ripening harvest"—and could we give better proof of devotion to Church and country?

Great is the seriousness of the present hour, tremendous the task that confronts us after the War. Never has any generation in history been so freighted with the responsibilities of the future as ours is, marching home from the battlefields of Europe. We are living in stirring and changing times. Nowhere in the Dominion of Canada will the peril of reconstruction have more far-reaching effects as in the west. The after-war problems will meet there with rapid and very often radical solutions. To understand this issue that faces our country, to grasp it in all its breadth and fullness should we not broaden our vision, readjust it, I would say, to the new scale of changing conditions. Only then will we be able to marshal our forces and throw the weight of Catholic principles in the solving of the social, economical and religious problems of the hour. "The Church cannot remain an isolated factor in the nation. The Catholic Church possesses spiritual and moral resources which are at the command of the nation in every great crisis. The message to the nation to forget local boundaries and provincialism is a message likewise to the Catholic Church. Parochial, diocesan and provincial limits must be forgotten in the face of the greater tasks which burden our collective religious resources." (Card. Gibbons) Let us give to the people that broad, Catholic vision of our present duty to our country and to our Church. It may take time before the vision struggles into consciousness and wins its way to the domin-

ance of the mind. What we need is a systematized, continuous effort that will gradually crystallize that vision into a definite, workable project. A flourish of trumpets and blaze of Catholic zeal, as we are accustomed to witness on the occasion of some special sermon and appeal by a missionary will only prompt an act of passing generosity.

The special object of the Catholic Church Extension Society is to give to Catholics that vision of their social responsibility and religious solidarity and to keep it by its organization in a healthy condition. It realizes that cooperation from the Church at large will exist and maintain itself only if preceded, accompanied and upheld by a strong and vigilant Catholic public opinion. In return public opinion, once created in the ranks of our Catholic laity, will make the Extension Society a live-wire, a dynamic force of the Church in Canada. Let us not forget; vision—and public opinion is the vision of the multitude—is the first and primary motive of constructive forces. To have Catholic action we must first create a Catholic mind.

A publicity campaign, followed by a dominion-wide drive for funds, would be now in order. The spirit of giving and of giving for great causes is in the air. A campaign of that nature—we have seen it often in the face of the war, is in itself an education. It spreads information and arouses the sense of duty.

From the clearness, breadth and depth of that vision will spring the conquering spirit of united action. Forgetting then our language and racial differences that have created in the past among us so many unfortunate misunderstandings and have weakened our forces before the enemy, we will rise to the level of our faith, to the creative powers of true Catholicity.

The "Call of the West" has been heard—it comes to you with burning problems of the present—*præsentia tangens* . . . and the vision of brilliant promises and heavy responsibilities of the future—*futura prospiciens*.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

**WHY WE ARE**

What is your answer? Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged... \$1,083 25  
Santa Claus, Hepworth..... 5 00  
T. H., Charleston..... 2 00  
Mr. McParland, London..... 1 00

MASS INTENTIONS

Mrs. Jos. Gagnon, Pinewood 1 00  
Wm. Gilla, Old Bridgeport.. 3 00  
Miss M., Ottawa..... 2 00

**CARDINAL DENIES REPORT FROM ROME**

It was stated at the Cardinal's residence that the visit of the Ambassador took place while the Cardinal was in Washington attending the Pan American Mass on Thanksgiving Day.—Buffalo Echo.

A SAD CONFESSION

An Anglican chaplain at Salonika writing home to England makes an admission that carries a heart-breaking lesson. "The ministrations of the Church of England Padre to his dying men is the saddest and most pathetic experience possible. There must be some radical change if the Church of England is to lay hold of these souls. There is no place for Protestantism or anything other than the Catholic faith." It is pathetic enough to have to confess that one's own institution is but a paralysed arm in ministering to the sick and dying, but there is no sympathy for the poor Anglican chaplain in attempting to delude himself that he is at once a Catholic and a priest? From Catholic chaplains there is no similar plaint. On every side there is wonder at the co-operation of the men, their anxiety for the priest, and their sole concern above every bodily pain for the concerns of their religion. Must the English Tommy be endowed with that sense of things that indicates to him that he wants the substance and not the shadow? What can he make out of it, when he will be told by one chaplain that he must go to confession, and by another of the same communion that he must not bother about such a Roman superstition? What can the simple soldier make out of one telling him that he really receives the Body and Soul of Christ in the Sacrament and by

another that he has no fixed belief on this grave matter? What can he make out of it when the chaplain general is a broad churchman, and his own chaplain a very high churchman? These niceties of belief confuse him and he rejects it all. The tragedy of the Anglican Church was never made more manifest than in the present crisis.—New World.

**IRISHMEN IN CHICAGO SEND PLEA TO WILSON**

Chicago, Dec. 16.—At a mass convention under the auspices of the Committee of One Hundred, acting for all Irish societies in Chicago, resolutions were adopted and ordered cabled to President Wilson in Paris urging him to intercede in behalf of Ireland at the coming Peace Conference.

Addresses were delivered by Archbishop George W. Mundelein, former Governor Edward F. Dunne, Mayor Thompson and Congressman Gallagher, the latter author of the Congressional resolution now in the hands of the Committee on Foreign Relations, which calls on Great Britain to grant self-determination to Ireland.

**FUTURE MORAL PERILS**

The nation has passed through a hard and trying period. The call to the colors of hundreds of thousands of young men left bare the ranks of industry. The employment of young women and youths was made imperative. But all this produced conditions that were dangerous and abnormal, observes a writer.

Again there was manifest on the part of many citizens a desire to extend every kindness to our boys. This desire in itself when rightly expressed, was honest and laudable. But here again abuses gradually crept in, owing to the over-indulgence of parents.

Even the casual observer has noted the frivolity and unbecoming conduct of young boys and girls since the outbreak of the war. The publicity of prominent thoroughfares could not at times keep their actions within bounds. It is a matter of common knowledge that for the protection of our soldiers, zones were made necessary within which certain classes were not allowed to enter. All this was the result of unusual conditions. Nevertheless, it should be a warning to parents of the dangers of our times to their children. There have been many sad examples brought to light during these months of war. Thoughtlessness may perhaps be pleaded by the child, but what of the parent?

Every Catholic father and mother knows the seriousness of parental responsibility. They know that God holds them accountable for the lives of their children. They are aware of the judgment that awaits them if they neglect or ignore their plain duty to their young. Yet in all too many cases the responsibility for the ruin of young boys or girls has attached to them.

In the days just ahead of us there are still great perils to the souls of the young. A great victory over the forces of oppression has been won, and in the outburst of enthusiasm there is the danger of throwing off all moral restraints and overstepping the bounds of decency and morality. The past should be our guide for the future. A cursory glance at the daily journals suffices to show the enormous toll of innocence constantly being taken. This in itself is proof that too much attention cannot be paid to the child's actions and whereabouts.

Splendid work has been done by the pastors of our churches in warning fathers and mothers of the constant supervision and unremitting vigilance they must exercise over their children. Their words of wisdom and admonition have saved many a one from spiritual and moral shipwreck. Now when restraint has been removed from society they will do well to continue their fine efforts for the salvation of their people and appraise them frequently of their high and sacred duties before God and man. They have in their power a mighty weapon that can conquer all weaknesses of conduct, the preaching of public morality through individual sanctity. Plain words to simple minds carry a wonderful influence, and they are needed now as never before.

Our country will soon enter the heyday of her peace and prosperity. That these be lasting the public morality must be placed and maintained on a high level. With lofty ideals and sound morals our permanence is assured. Without them our future is uncertain even as was that of Rome and Greece when their morals began to corrupt.—St. Paul Bulletin.

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**A GOOD AND EXPRESSIVE WORD AT TIMES**

Paris.—Father Patrick Turner, of Birmingham, England, a Knight of Columbus Chaplain, believes hell is a good word when properly used. He was saying his prayers in an old Cathedral the other day when a hand was laid on his shoulder. He looked up into the face of a young American Lieutenant, who said: "I'm in a hell of a fix." The day was wet and cold and Chaplain Turner had on a big overcoat that concealed his insignia. He said: "Perhaps I can help you. 'No you can't,' said the Lieutenant. 'I'm ordered up to the front

today, and am glad to get a crack at Fritz, but I haven't been to confession for six months. I want to clean up the slate before going up. There is nothing but a French priest here, and he can't understand a word I say."

Needless to say when the soldier learned the identity of his listener he "cleaned his slate."

**CATHOLIC SISTERS**

FUEL ADMINISTRATION PRAISES THEIR DEVOTION DURING EPIDEMIC

The Ashland, Ky., Division of the United States Fuel Administration has issued the following appreciation of the devoted work of the Catholic Sisterhoods during the epidemic of Spanish influenza:

Sixty-one nurses, representing the various Catholic Sisterhoods, have just emerged from the Big Sandy and Elk Horn coal fields, where they went several weeks ago in response to an urgent appeal from the Ashland Division of the Fuel Administration, on the courageous mission of fighting the influenza epidemic.

"The Sisters came into the Eastern Kentucky coal fields at a time when conditions resulting from the epidemic, were at their worst and when efforts to secure doctors and nurses were seemingly fruitless. At that critical hour, with coal production in the district reduced to a minimum because of the spread of the disease among the miners, District Representative Roehrig appealed to Dr. McMullen, of the State Board of Health, who, in turn, got in communication with Reverend Father Barrett, K. of C. chaplain at Camp Taylor, who, without loss of time, summoned to the aid of the stricken locality a little band of nurses from Catholic institutions, who promptly came to expose themselves to the violence of a dangerous disease, at the call of suffering humanity.

"Long and faithfully the Sisters worked, putting their lives in jeopardy daily, going from house to house, nursing the sick, irrespective of creed or nationality, alleviating conditions, aiding the neglected, doing work of the most humble character, going to bedside where many others had refused to venture, and giving their services without compensation, other than the consciousness of duty well performed.

"Most of these Sisters were not professionally trained nurses, but teachers in the various Catholic schools and convents."

**FATHER FRASER'S CHINA MISSION FUND**

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

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

**I propose the following burses for subscription:**

- SACRED HEART BURSSE
- Previously acknowledged.....\$607 92  
E. K., Seaford..... 2 00  
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Patrick McMartin, Peterboro.. 2 00  
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- ST. ANTHONY'S BURSSE
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- Previously acknowledged..... \$100 00
- COMFORTER OF THE AFFLICTED BURSSE
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M., Kensington, P. E. I..... 1 00
- ST. JOSEPH, PATRON OF CHINA, BURSSE
- Previously acknowledged..... \$77 00  
L. L., St. Catharines..... 5 00
- BLESSED SACRAMENT BURSSE
- Previously acknowledged..... \$51 50  
A family, Belle River, Ont..... 5 00
- ST. FRANCIS XAVIER BURSSE
- Previously acknowledged..... \$47 00
- HOLY NAME OF JESUS BURSSE
- Previously acknowledged... \$62 00
- HOLY SOULS BURSSE
- Previously acknowledged..... \$74 00  
F. H., Charleston..... 2 00  
A Friend of the Holy Souls, Belle River..... 5 00  
M. O'Hanley, Little Harbor.. 2 00  
Mrs. Jas. McCormick, Little Harbor..... 1 00
- LITTLE FLOWER BURSSE
- Previously acknowledged..... \$59 00

**ANOTHER CATHOLIC IS ADDED TO LIST OF THE MARSHALS OF FRANCE**

Another distinguished Catholic has been added to the list of the marshals of France, Gen. Edouard de Castelnau, who was given that honor by the cabinet last month.

General de Castelnau was born in 1851 and saw his first military activity in the Franco-Prussian War, where he won the rank of captain. After the war he rose gradually in rank by reason of his remarkable military intelligence and executive capacity until in 1909 he was made general and became the collaborator with General Joffre on the general staff.

When the present War broke out General de Castelnau received command in Lorraine and with his "Iron Division" sangularly defeated the Germans at the Crown of Nancy. For this operation he became popularly known as "the saviour of Nancy."

In 1915 General de Castelnau was appointed chief of staff, which post he held until December, 1916, when it was abolished. Several times there have been reports that General Castelnau was to be made a Marshal. When he relinquished the post of chief of the general staff the Chamber of Deputies by special decree permitted him to remain on the active list of the army, notwithstanding the fact that he had reached the age limit.

General de Castelnau has lost three sons killed in battle in the present War.

Humaneness is clearly a marked characteristic of this eminent, beloved Catholic soldier, General de Castelnau. Among other instances chronicled in a biographical sketch of him, written by Charles Bausan, is this incident:

One day a soldier is told that he is to be decorated for a gallant feat of arms, and the exclamation escapes

FIVE MINUTE SERMON

REVIEW OF THE YEAR

What manner of people ought you to be in holy conversation and godliness, looking for and hastening unto the coming of the day of the Lord? (2 Pet. iii. 12.)

To day, my dear brethren, we pass another milestone on the way of life. We can count how many we have passed; God alone can tell how many more or how few we have to pass by before the end.

Sorrow for the past sin is our first duty to-day—not mere general sorrow, but sorrow for that especially, which we see now has been a peril, and perhaps caused ruin to us this last year.

And in looking back we see a crowd, we may call it, of quite different things. And what are these? God's graces and blessings and favours this last twelve months. But how they vary! Yes, my brethren, some are received with grateful thanks, and treasured and made good use of.

God's merciful graces of the past twelve months, when graciously they call for, and what an earnest resolution that this year, with God's help these will be no wasted ones, neglected ones, despised ones by us!

There are two grave mistakes, one or the other of which is frequently made. Delay, putting amendment off to another year, is the first great danger. It makes so little of God's warning, it is most insulting to His Divine Majesty.

The second mistake is to think that we can make the desired improvement of ourselves by our own powers. When we have found year follow year and no improvement, but perhaps steadily growing worse, and yet we had seemed to try, it was all this mistake trusting to ourselves.

Year well, and may we at the end, please God, be able to look back and see that we have made good use of these graces—the goodwill to start, the power and energy to accomplish.

COLOGNE

The British Army of Occupation entered Cologne on Friday, Dec. 6. British cavalry rode to the swing bridge, which replaced the old bridge of boats and posted sentries.

Mr. Gibbs, on asking the sentry what the Germans who spoke to him said, was told that one German remarked: "So you have returned up as the 'Watch on the Rhine'?"

Every man of high or low estate doffs his hat when he meets a British officer," wrote Mr. Gibbs, "and if one stops to make inquiry of the German civilians, many of whom were German officers until a week ago, they answer with the utmost politeness.

The Bathaus' or Town Hall, which was in the hands of the revolutionaries before the British entered, is in the old section of Cologne. It stands on the substructure of a Roman stronghold, some remains of the arches of which are visible in the cellar.

The site of Cologne once housed a colony of the Ubi, a German tribe that was forced to take to the left bank of the Rhine by Agrippa in 38 B. C. Here Nero was born to Julia Agrippina, daughter of Germanicus, married to Claudius Caesar.

Cologne was taken from Rome by the Franks in 462 A. D. and from there both Clovis and Pepin ascended the throne of France. It was annexed to the empire four hundred years later.



The Germ Killer. Only those who have known the joy of a 'perfect Lifebuoy wash-up' after a dirty, dusty job can realize the acute pleasure the boy at the front feels when his package from home contains LIFEBOUY HEALTH SOAP.

FAULTFINDING. A FORM OF CRITICISM THAT OFTEN PRODUCES GOOD RESULTS. One determined editorial optimist remarked the other day: "We don't want to believe that there is any such thing as constructive faultfinding."

There is much to be said in behalf of critics and faultfinders. The two words are by no means synonymous, although there is a tendency to confuse them. Criticism is really nothing more or less than appraisal, which takes merit into account as well as faults.

The indispensability of criticism in all matters is obvious. Faultfinding is merely one side of criticism, the more natural side, perhaps, because it is purely instinctive. And it is one of the most beneficent instincts that the reasoning human animal has been endowed with for the very reason that it is protective.

Faultfinding, of course, is wholly destructive, or at least it is aimed at destruction, but that is almost invariably a prerequisite to constructive effort. The principle comes into everything in which the human race is concerned, from the wrestling of a subsistence from the earth to the intricacies of character development.

Why, then, should we denounce faultfinding because it is not constructive? All of us are continuously finding fault, more or less, and on our success in finding the fault

and destroying it depends mostly on successful development. So in the end it appears that faultfinding is essentially one of our most constructive activities.

1918—TIME'S LAMENT—1919

And must I die?—and will you thrust me from you? Will change you lure till changeless death overcome you? Shall newness win with every change of raiment, And proven worth go begging for a claimant?

But I must die. Lament for me comes later. Lament for me I see her come, who takes my place with smiling, Her beauty's bloom your senses fresh beguiling.

CHAGRIN, RANCOR OR THREAT?

There are those who would have us believe that bigotry is dead, that the War has leveled the antagonism to Catholicity, and that the fraternizing of camp and fighting companionship has brought us a new and better era of religious toleration.

Was it to advance Papal interests that the Catholic youth of the country offering for its defense not only vastly outnumbered any of the denominations, but made up almost half the men in service? Was it to advance Papal interests that Haig was put at the head of the British forces? Was it to advance Papal interests that Foch was made Commander of the Allied armies? Was it to advance Papal interests that the Vatican remained unmovably neutral, seeking only the end of the war? Was it to advance Papal interest that the Roman Hierarchy by every possible means supported to the utmost the American government in every war undertaking?

Strange participations, these indeed of a political organization. But not possible participations of the Catholic Church in cantonments and trenches except in the sense that no other church shows such appreciation of the salvation of souls.

And for it all, the spirit of bigotry is to be returned loose upon us more fiercely than ever. "The sentiment against the Roman Hierarchy, checked by the

war, will come forth anew, and with greater vigor than ever before in our country's history." And why? For no other reason, according to the evident intent of the Christian Standard, than because the Protestant churches failed to keep pace with the wonderful work of the Church of Rome throughout the war.

BELGIUM AND AMERICA

The love which Belgium bears towards America and the deep regard in which the United States Minister, Brand Whitlock, is held, were evinced in an unprecedented way recently at the famous Church of St. Gudule, in Brussels, during a service of thanksgiving for Belgium's newly found freedom.



If you are not already a convert to Lipton's Tea, make this test: Buy a packet of Lipton's at about ten cents a pound less than you pay for the tea you now use.

LIPTON'S TEA. DIRECT FROM THE TEA GARDEN TO THE TEA-POT. Light, Strong and a Wonder Worker.

Big Ben Electric Vacuum Cleaner. This is the one machine today that embodies all the newest improvements, is big enough and powerful enough to use in churches and institutions as well as in the home, and yet is light in weight and moderate in price.

Ursuline College, "The Pines" Chatham, Ontario. Under the Patronage of the Right Rev. M. F. Fallon, D.D., Bishop of London.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS. B. LEONARD QUEBEC: P. Q. We Make a Specialty of Catholic Church Windows.

diplomatic corps were present. The service was the most impressive and beautiful ever seen in Brussels, most of the great congregation being moved to tears.

The king and queen and Cardinal Mercier were all after the cheering for these beloved figures, came the ringing cry "Vive l'Amérique!" moment later, as Minister Whitlock passed down the aisle towards the entrance, the great audience broke

HENNESSY. DRUGS PERFUMES CUT FLOWERS CANDLES. Order by Phone—we deliver.

Efficient, Economical Organ-Blowing. Spencer All-Steel Electric "ORGOBLO". The only all-steel organ-blower made. Sure, quiet and steady in operation.

ABSORBINE. Reduces Bursal Enlargements, Thickened, Swollen Tissues, Curbs, Filled Tendons, Swelling from Bruises or Strains, stops Spavin Lameness, always pain.

The Catholic Highlands of Scotland. The Western Highlands and Islands. DOM ODO BLUNDELL, O. S. B., F. S. A. (SCOT.) Author of "The Catholic Highlands of Scotland" and "The Catholic Homes of Scotland".

CATHOLIC Home Annual 1919. Every Catholic Home Should Have It. Contains a complete list of the Feast and Fast Days, Movable Feasts, and Holy Days of Obligation.

Catholic Record LONDON, CANADA. PRICE 25¢ POSTAGE PAID. Catholic Record LONDON, CANADA.

out with an impassioned "Vive Whitlock!"—St. Paul Bulletin.

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