

# 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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LONDON, CANADA, SATURDAY, MAY 25, 1918

2066

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### OUR ARISTOCRACY

It is a long time since we played whist, but we believe we are right in saying that what the players counted by "honors" was counted by the number of "court cards," as they were called, which were dealt to them. So it is with the so-called honors in life; they are dealt to us and are understood to be "court cards."

The king is the fountain of honors. This man gets a step in the peerage, that man gets sworn of the Privy Council, another is made a baronet, and the small fry are made knights; and these marks of distinction are supposed to be dealt out in the same way that the cards were in what the Scotch used to call the "Devil's Book."

But, of course, we all know that this is not the fact. Honors come not by the chance of shuffling, but are earned or purchased—sometimes by political services, sometimes by money, down to what is known as the party fund, and occasionally even by merit. Of course, if honors were never well bestowed, and never went to worthy recipients, then the whole bubble would burst; but these exceptional occasions, when honor and merit meet, keep up the belief in these distinctions, and keep the market brisk. But that the system is a rotten one few can doubt.

The honors which the State bestows are most eagerly sought by those whose deserts are the smallest, for it is clear that to make some men knights or baronets can only derogate from their reputations. On the other hand, such insignia are only valuable to those whose reputations will be enhanced by them; and the distinction these bestow, of course, by that circumstance loses some of its value. Indeed, there is a constant depreciation of this currency going on, and the face value of ribbons and stars declines not only in proportion to the number of honors bestowed, but also in relation to the unworthiness of the recipients. Up to this point we have been assuming that these honors are not in the nature of corruption, and we see that there is a tendency to the depreciation of all honors, for they are honors only to those they raise, and are not honors to those they lower. But honors are not only bestowed with indiscriminateness, as we have said, they are sometimes earned.

Owing to the party system of politics, there is war for the power and places which the State has to give away, and the warchests of the parties have to be filled, the sinews of war have to be provided. Some men may dip their hands in their pockets for love of the party to which they belong, but most men who find funds or contest seats for the party either expect to be recompensed for their trouble and outlay by some fat office or by some titular honor, and that again depreciates the currency and brings discredit on the system. That in a democratic age we should keep a shop for these distinctions, which were invested in the age of kings and aristocracies, seems ridiculous. But the practical matter is that the machine cannot be run without lubricating money, and therefore power must keep a shop for these honors.

In that very delightful "Travels Through France and Italy," which were written in 1764, in speaking of Nice it says: "Nice abounds with noblesse, marquesses, counts and barons. Of these, three or four families are really respectable, the rest are novi homines sprung from the bourgeoisie, who have saved a little money by their different occupations, and raised themselves to the rank of noblesse by purchase. One is descended from an avocet, another from an apothecary, a third from a retailer of wines, a fourth from a dealer in anchovies, and I am told there is actually a count in Villa-franca whose father sold macaroni in the streets. A man in this country may buy a marquise or a county for the value of three or four hundred pounds sterling, and the title follows the flef, but he may purchase lettres de noblesse for about thirty or forty guineas."

We have chosen this quotation as an illustration of what takes place when we huckster honors, as being less invidious than a reference to our own times, when we have seen the wealth of brewers and others regarded as a merit worthy of recognition by the Crown. It indicates, too, that honors are sold in a falling market, and that in time even high titles become quite cheap. But, at the same time, there is amongst the common people a craving for these "baubles" to their names; and whilst they must be conscious that purchased honors soon become cheap and nasty, they flock to the counting-house of politics, where these depreciated distinctions are distributed. Honors are only clothes, and any one can wear them, those who go in these "fancy dresses" are often those who are most out of character in their domo.

That a mayor or alderman should become a knight because a royal person has laid the foundation stone of a town-hall is a curious enough episode in the shower of largesse from a throne. That a successful actor-manager should covet a like distinction is perhaps an aspect of ordinary ambition, but that a similar distinction should be bestowed on a man who has made a reputation by his pen or his brush—if it is not intended to keep up the value of the honor which has been given to the mayor and the manager, in which case it is no honor to the recipient—it is a little difficult to understand. Fancy knighting Shakespeare or Ben Jonson! Why, great men even shed the "Mr." and we never speak of "Mr. Robert Browning," or "Mr. William Wordsworth," but of "Browning" and "Wordsworth"; and we never think of Lord Tennyson, but of the writer of "The Princess."

But the truth would seem to be that no real honor can be given by the present day, for mere popularity as often as not, although it pretends to be fame, misses its mark, and the blaze goes out as suddenly as thorns under a pot. To think you can make your vogue permanent by dubbing the man a knight is foolish. The real honors are not given by kings and cabinets, but only by the slow, discriminating centuries. We know Dryden as Dryden; but Davenant, the Court hanger-on, was Sir William Davenant, and is forgotten. But there are several of our post-laureates who have proved that even that supreme distinction is a meaningless bauble, which has been given, like praise, to those that need it most. There is no more excellent saying in theory than "honors where honors are due"; there is no saying that is so false in practice. Where they are due there is no necessity for them; it is when they are not due that they have a real value, and that is the reason that vitiates all these honors.

### CARDINAL GIBBONS

#### MAKES APPEAL TO FORCES ON LAND AND SEA TO RESPECT SUPERIOR AUTHORITY

Baltimore, Md., May 9.—A stirring appeal to the soldiers and sailors of the United States to respect the military authorities, to keep themselves spiritually clean and to read the gospels whenever possible has been issued by Cardinal Gibbons. The message will reach nearly all the men in uniform, for it is printed in the army and navy edition of the Testament, which is being issued under the patronage of the Catholic Hierarchy of this country.

The Cardinal's message in part is as follows: "Called upon by the President as the commander-in-chief of the forces of the nation to the service of your country, love for its soil and for its people must necessarily be the main-spring of all your military activities. In these respects, Christ, Our Lord, is your example. He loved His native land, for He sanctified it by His presence; He consecrated it in His precious blood and He illustrated it by the glory of His resurrection. He loved His people. Was it not to them that He first offered the priceless blessings of His gospel? Sending His apostles on that memorable mission, He said, 'go ye not into the cities of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel.'"

#### PROMPT AND CHEERFUL OBEDIENCE

Respect for authority is the very essence of military life, and efficiency. It is plain then that your first and most important duty is prompt and cheerful obedience to the commands of your superiors. The sanction for

it is found in these words of the new Testament: 'Let every soul be subject to the higher powers; for there is no power but from God; and those that are ordained of God. Wherefore, be subject of necessity, not only for wrath, but also for conscience's sake.' "As you go to the front at the call of your country, you are 'casting the seeds' of sacrifice by every way-side; but 'coming, may you come, joyful, carrying your sheaves' as tokens of victory and pledges of a blessed and an abiding peace unto the nations of the earth."

### INTERESTING PHASE OF IRISH QUESTION

#### PROTESTANT REPUBLICANS CARRY MEETING

BY CHARLES N. WHEELER  
Special Cable to The Chicago Tribune and The London Free Press

Dublin, May 16.—Whether loyalty to the King is a religious or a political question, whether the clergy who supported Washington in the American Revolution were disloyal to the church, whether the Belgian clergy were disloyal to the church in opposing the Kaiser, precipitated a heated debate at the meeting of Protestant republicans last night, finally disrupting the meeting.

After it was decided by vote that it was a political question and that they could oppose conscription and still remain in the church, Right Rev. Stirling Berry, Anglican bishop of Killaloe, and several loyalists withdrew, leaving the radicals in control. They rescinded the resolution passed on June 19 and deplored the Easter rising.

#### PRIMATE'S VIEWS

Coincidentally Rev. Dr. Crozier, Anglican primate of Ireland, presiding at the general synod of the Anglican Church in Ireland, at Dublin, praised the loyal Irishmen who had offered their lives in war and deplored the attitude of the anti-conscriptionists. The meeting which was disrupted was the annual session of the Irish Guild, Church of Ireland, with Bishop Berry presiding. George Irvine, one of the rebels sentenced to penal servitude for his part at Easter, arising, moved rescinding the old resolution reading that many Protestant Irish Republicans who had refused allegiance to the King under the conscription menace would be driven from the church unless it was an announced principle that it was political and not a religious issue.

Bishop Berry opposed this strongly. He declared that it was rescinded it would be impossible for him or for any other clergyman of the Church of Ireland to do anything further to do with the guild.

### CATHOLIC SERVICE

#### A PROTESTANT RECOGNITION

Many ancient prejudices were broken down during the nights of the Columbus drive. Among the notable speeches delivered by Protestants, attention deserves to be called in particular to the words of John C. Ten Eyck, one of the most prominent attorneys of New York. He thus expressed his profound appreciation of the Catholic Church and of the work performed by her:

"I have not been asked to help in this campaign by the Roman Catholic Church. I would have been proud had I been asked. The man does not live whose eloquence can express even a tithe of the service of the Church to the world and the civilization we enjoy. But even I can express my consciousness of some obligation to that Church which was the only Church of God when no other Church was in existence. The Church which preserved the Gospels during the early days of the Christian era. It was that Church which struggled for, maintained, defended and promulgated the principles of sound morals and human culture. It was that Church which preserved the wisdom of the ancients, which otherwise would have been lost, which preserved the great manuscripts in the safe places of the monasteries and ecclesiastical temples of Europe."

Describing then the eagerness with which the Catholic Church in America has sent forth her sons to interpose their breasts between their country's safety and the threatening peril across the sea, he thus gave the reason why Protestants contributed to the War fund of the Knights of Columbus, aside from the fact that all alike are cordially welcomed in every K. of C. building at home or abroad:

"There can be no conscience so accusing as the conscience of a non-Catholic who has permitted a Catholic boy to die without the last rites of his own Faith. We Protestants are not so blind as not to know that Catholics love their Faith above all other possessions; therefore we Protestants must give those Catholic boys in their hour of trial what they ask. No honest American can question that this is the only way to help those boys, and it is our duty to pro-

vide all they need. If the sacrifice is great we still must make it, for nothing that we can do, whatever our beliefs may be concerning their beliefs, bears comparison to the sacrifices that they are making for us. "It is no business of mine to challenge the most sacred convictions of those boys as they lie with broken bodies and anguished souls in pools of their own blood, shed for me and mine, but it is my business to see to it that all their demand is given to them. We Protestants are not blind enough not to know that the Catholic soldier whose conscience is at peace with God is a dauntless soldier, whose faith in the life after life is greater than his fear of death."

Though there still remain hearts dark and sinister enough to harbor envy and hatred against the great Church to whom we owe all that is noble in our Christian civilization, yet we cannot fail to realize that there exists likewise a sincere and deep appreciation of the glorious work she has accomplished in the past and is performing to-day in the service of mankind.—America.

### SAUCE FOR THE GANDER

#### YOU CAN'T FOOL ALL THE ENGLISH ALL THE TIME

The Times, London

"It says much for the forbearance of the British people, and for their abhorrence of religious animosities, that so little protest should have been made against the latest action of the Roman Hierarchy in Ireland. There is no misunderstanding the tremendous gravity of the issue which they seem bent on raising. It goes far deeper than any mere question of the expediency of enforcing military service. It is nothing less than the old claim of a powerful religious organization to defy the law of the land in a matter which is not even remotely religious. Last Thursday the Roman Hierarchy met in conclave at Maynooth and adopted a statement which virtually placed them at the head of the anti-conscription movement. They have already, therefore, given to that movement a great and inevitable stimulus. . . . In throwing down a challenge to the Imperial Parliament the Roman Hierarchy have done far more than repeat their old, obscure intervention as individuals in the Home Rule controversy. They have openly assumed the right to interfere as a Church in politics, and in so doing they have shaken to its foundations the whole edifice of religious toleration in these islands."

#### THE STAR, LONDON

"All the mischief-makers are busy stoking the fires of revolt in Ireland. The palm for hypocrisy is the leading article in the Times on the action of the Roman Catholic Bishops in supporting the Anti-Conscription Convention. On September 30th, 1912, the Times described at great length and without a suggestion against 'the claim of a powerful religious organization to defy the law of the land,' the religious services held at Ulster Hall and in the Cathedral at Belfast before the signing of the famous 'Ulster Covenant' to resist Home Rule. The reverent reporter thus described the scene in Ulster Hall:—'The Rev. S. P. Mitchell offered up a strikingly worded prayer, suitable lessons selected for the day were read, and the sermon was preached by Dr. McKean, ex-Moderator of the General Assembly. Then Sir E. Carson having signed the Covenant, he stood aside while Lord Londonderry, who left Prince Lichnowsky's dinner party early so as to avoid meeting Sir E. Grey,' the Moderator, the Bishop of Down, and the Dean of Belfast took their turn. . . . And all this seemed quite right and proper to the Times. The boot now happens to be on the other foot—that's all."

### TOILERS PRAY FOR SOLDIERS AS NOONDAY BELLS SOUND

Referring to the movement rapidly spreading throughout the country calling on the citizens to pause at the sound of the noonday bells and to pray for our soldiers and sailors and all others in the Government's service, the Right Reverend Bishop McCort has said:

"I shall join very gladly in the prayers of the community at noon and, although we always have prayers at noon in our churches, I shall bring this idea of praying for our President, for our young men in the service, for our Allies and for a just and lasting and glorious peace definitely before the Church. The bells of our churches will be rung at noon sounding the call to prayer. I think a brief, spontaneous prayer of the heart will be about as effective a prayer as could be offered at the present time, when our hearts are with the boys at the front and we are daily asking God to take care of them and bring them home safely and to give us a speedy and splendid victory. This suggests itself, I am sure, to every red-blooded American. The carrying out of the idea will prove to be of inestimable value."—Philadelphia Standard and Times.

### CONSCRIPT THE OTHER FELLOW

An esteemed subscriber suggests that in view of the recent farmers' protest the reproduction of the following article from our columns would be of interest to our readers:

FROM THE CATHOLIC RECORD, JUNE 30, 1917

As the debate and discussion of the momentous question of selective conscription go on in and out of Parliament there emerges a very clearly defined sense of injustice if compulsion is to be confined purely to military service. It has become a common place that modern warfare is not the work of armies alone, but involves the mobilization of all the resources, industrial, financial, commercial, of whole nations. Amongst them the man power at home in every walk of life not less than on the field of battle. While the effort is voluntary, stimulated if you will by impassioned appeals to patriotism and duty, this phase of the question received only vague consideration. But when it is proposed to apply compulsion to one department of national war effort, military service in the field, while practically everything else is voluntary, the vague sense of unfair discrimination is beginning to deepen into a keen sense of injustice. Furthermore, the fortunate worker in a munition factory who is earning double, triple as much as he ever earned before, is privileged to stay at home while his less fortunate brother is ordered to the trenches and given no choice in the matter. The farmer with two or three sons is engaged in an essential industry, so he may, undisturbed, devote all his energies to getting rich and assuring himself and his family an independent position in life; while the town dweller who lives from hand to mouth must risk life and limb on the battlefield. Money and credit are as essential as soldiers, but money and credit are secured from those who make their patriotic duty a safe and profitable investment.

Hence the conviction is growing that the only fair and just measure of compulsion is compulsion all round. Munition workers are necessary, but it is by no means necessary that men of military age and fitness engaged in such work should escape military duty. Their places may be supplied by others militarily unfit, and by women. Farmers are engaged in a work absolutely indispensable, but the young farmer should not be a privileged person under conscription. His place, too, can be supplied under a general scheme of compulsory mobilization of the man power of the whole country. It will be an extremely dangerous thing to appeal for votes to conscript the other fellow. Already there are indications of just such a course. English voters may be asked to force those French Canadian slackers to go to the front. Even in the House of Commons it has been pointed out that conscription will bear lightly on Quebec; for Quebec is almost exclusively an agricultural province, and French-Canadians marry young. The farmer may patriotically vote to compel the town dweller to do his duty with greater popular favor and making and other essential industries may feel quite virtuous and safe in compelling less fortunate workmen to don the King's uniform.

All such presentation of the case for conscription is dangerous and cowardly. The whole question should be squarely put before the people as a comprehensive measure, vesting the Government with wide powers to mobilize the entire resources of the nation and to exercise compulsion on those who stay at home as well as on those chosen to go to the front, to claim the same authority over the incomes of the rich as over the lives of the poor. This is the logical and necessary outcome of the principle involved, and a courageous application of it will meet with greater popular favor and respect than any measure will receive whose narrow application seems to involve unfair discrimination. The tendency all too manifest to present the matter of compulsory military service as affecting after all comparatively few is precisely the most disquieting thing in the whole discussion. It is as despicable as it is dangerous, and abandons the only ground on which compulsory national service is justified.

### EVERY GOOD PROTESTANT SHOULD HONOR CHRIST'S MOTHER

The Rev. Robert Court, D. D. (Presby.) Lowell, Mass.

"Every good Protestant ought to reverence her, not only for her personal character, but as Christ's Holy Mother. I will say for myself that I have long ago learned to love and honor Mary. . . . Generations upon generations, until the last hour shall strike on the clock of time, shall esteem her as peculiarly blessed. Why? Because of her Son. The Incarnation is the central dogma of Christianity, as a system of saving truth and as a form of devotion unto

God. Leave out the fact that God took flesh of a woman, and theology is merely a philosophy, and your churches are dilettante clubs—culture clubs for companionship and entertainment in refined forms of pleasure—clubs that might just as well be put on a Mohammedan or a Jewish basis as on a New Testament basis. But Christ's Church is founded on a rock, and the gates of Hades—that is, of darkness and destruction—never shall prevail against it; and its perpetuity is in virtue of its belief in the Divine Human Christ, born of a woman, who must necessarily be remembered while her Son and Savior is celebrated. More people now call Mary blessed than ever before. . . . Forever is the term of her imperishable fame."

### THE GLORIOUS SIXTY-NINTH

We knew that the old Sixty-ninth would cover itself with glory. Every man in its ranks was cast in a heroic mold. From the gory field of battle news comes filtering back of the fearless fighting that has already won unbounded praise for this famous regiment. It is no small praise indeed that sixty-eight of its members have already been decorated with the French War Cross for conspicuous bravery on the field of battle.

Writing from the trenches, Captain James A. McKenna, Jr., of Co. D, whose brother William is adjutant of the same regiment, describes several heroic exploits by soldiers of the Sixty-ninth. Continuing he says:

"With things of that sort happening daily the greatest feeling in the world has sprung up between the French and Americans, and the French are loud in their praise of our men. The most remarkable thing of all the fighting is that every American outfit goes into the first fight with the cool courage of veterans, and every day there is recorded a fresh instance of Yankee pluck—that is not newspaper talk but cold fact. The Americans are really wonderful fighters; they are always doing the unexpected, always doing what the book says cannot be done, always springing quick thinking, quick shooting and slam-bang fighting. If we get half a chance, and if the folks in America keep the supplies and the men coming over in load after load, we will beat the Germans as sure as fate—not in a minute, but in the long run, where straight gameness is the issue."

"Some of our Irish friends in New York will be glad to know that although we have our share of killed and wounded, we have more than our share of crosses for bravery in action. My company has twelve and in the regiment to date there are sixty-eight. The colonel was given one, and when I asked him why, he replied, 'That is because I have such a good regiment.' The old outfit is beating its Civil War record. You know what that means and you may pass the good word to the Friendly Sons."

Let us hope that, when this cruel war is over, bigotry will not delete from the pages of American history, as it did after the Civil War, the stirring story of the intrepid valor of this Catholic regiment.—Buffalo Union and Times.

### HOW THE WAR HAS CHANGED SENTIMENT TOWARDS THESE PRACTICES

PROFESSOR SHAW (PROF. OF THEOLOGY IN TAYLOR UNIVERSITY, INDIANA)

"Men are still feeling the need of an atonement of sin. I sat for three weeks with men in training in a great American concentration camp, men who had been in France in the thick of it and they told me of two things the boys in the trenches want before they went 'over the top.' The one was to make a confession and the other was the Eucharist. Why are Protestant soldiers thousands of them, along with the Catholics, crowding the Mass? It is because they feel that this Mass stands for an atonement of their sins. It furnishes them with the desired confession that they cannot find in their own religion. I was brought up a 'Scotch Covenanter.' My very soul crying out against this thing and yet I find that this is the one exigent way of getting rid of that awful thought of dying with sin. The soldier must have it. He wants to purge away the guilt of his soul. He must tell his sins to someone else. Yes, it is coming fast into evidence that it is essential that we must have a good, open confession. It has been our habit for the last century to deny sin. Since this war, however, there has been a wholesale demand of the need of the atonement of Jesus Christ. We have got to come back. Let us entreat and help our boys in khaki so that they may die with Jesus on their lips rather than curses."

Wit is the god of moments, but genius is the god of ages.

As the heart is, so is love to the heart.—Longfellow.

### CATHOLIC NOTES

Under instructions issued by Secretary Daniels, chaplains on navy vessels will have charge of ships' libraries, and will determine the character of the reading matter maintained in them.

Baltimore, April 30.—"Unity and not mere hope of success should inspire all," said Cardinal Gibbons today as he bought Liberty Bonds with \$5,000 given him by a stranger to establish a chair at the Catholic University.

It is expected that the sugar crop in the Philippines will be larger than ever before. In the last three years there has been a steady increase in the size of the crop, that of 1916 reaching the total of 390,000 metric tons.

The 165th infantry, formerly the 69th regiment of New York, now in France is not to lose its identity as "The Fighting Sixty-Ninth." By permission of the war department the regiment will carry the green flag of Ireland to the battle front in France.

Edward Stettinius formerly of St. Louis, appointed second assistant secretary of war, a position recently created by Congress, is a Catholic. Mr. Stettinius studied in St. Louis University, St. Louis, which is conducted by the Jesuits.

His Grace the Most Rev. John W. Shaw, D. D., Metropolitan and Archbishop of the Province of New Orleans, will formally take possession of his See on June 2, says the Morning Star. His Grace has notified the Administrator that he desires his coming to be marked with the utmost simplicity.

Gavrio Prinzup, who on June 28, 1914, in Sarajevo, Bosnia, shot and killed Archduke Francis Ferdinand, heir apparent to the Austrian-Hungarian throne, and his wife, has died in a fortress near Prague. The awful result of this double murder was the present War, which began in the following August.

News has been received from Baghdad that the famous Oriental library collected there by the Carmelite Fathers has been burned by the Turks. The library comprised more than 20,000 volumes on subjects connected with Mesopotamia, consisting in the main of French and English, but also some Italian and German works and including very rare books.

Major General James W. McAndrew, a graduate of St. Francis Xavier's High School, an institution conducted by the Jesuit Fathers in New York City, has been appointed Chief of Staff of the American Expeditionary Forces in France, and is to enter upon his duties immediately. In a letter to a New York City friend Major General McAndrew stated recently that he was proud that he was one of the 500 fighting alumni that St. Francis Xavier's school now has in the service of the United States.

The rapid growth of the Church in Montana is shown by the announcement of the annual visitation of the Great Falls diocese, by Rt. Rev. John J. Lenihan, D. D. This year he will administer the Sacrament of Confirmation in and solemnly dedicate twenty new churches and missions on the Great Northern Railroad, also on the Soo line near the Canadian border.

The Newark, N. J. Cathedral, is nearing completion. It was started eighteen years ago, and the cost of work to date is \$2,000,000. Massive and magnificent in detail is the building. Its architectural design and front elevation resembles that of the Rheims Cathedral and if the world-renowned edifice at Rheims were destroyed the Newark Cathedral would be the only replica in existence.

London, April 18.—His Eminence Cardinal Lucon, the heroic Archbishop of Reims, has left Paris, where he sojourned for a few days, and has gone to a chateau at Epernay lent him by Count Chandon, where he will work with his assistant Bishop and secretary in as close proximity to his stricken city as circumstances will allow. It is understood, however, that he will shortly be called back to Paris to receive from the French Academy the greatest tribute they can pay him. It is proposed to select him to the vacant seat of the Count Albert de Mun, the great Catholic leader.

The feast of St. John Baptist De La Salle, the founder of the Christian Brothers, was fittingly celebrated at the De La Salle College, Aurora, Ont., the Mother House of the Brothers of Ontario. The Chaplain, Rev. E. J. Hodgkinson, celebrated High Mass and Rev. Father O'Hara, C. S. S. R., gave the Benediction of the Blessed Sacrament. The boys' choir rendered appropriate selections with particularly fine effect at both services. Most of the Brothers of Toronto and a number of their friends were the guests of the College during the afternoon. In many of the city churches High Mass was celebrated in honor of the Teacher-Saint at which the teachers and pupils of the schools assisted.

GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. SADDLER

BOOK II CHAPTER VII.—CONTINUED

In her heart, too, was a barrow... In the house when the constables had come to apprehend her...

While the most futile questions were being put, and a bewildering array of witnesses being brought against her...

At this there arose a tumult, and all seemed to be speaking together. Dignity and decorum were lost.

"O Lord," she said, "I give These thanks that Thou has shown me worthy, who have been so fond of worldly pleasures and of the brighter side of life."

Captain Prosser Williams, utterly unable to guess at such sentiments as these, sat glowering over the scene...

full of contempt and aversion. Springing from his place in the ardor of his infatuation and in the height of his exultation at her humiliating position...

"Believe me, good sir," said Evelyn, mockingly, "that I have never troubled to cast a spell in your direction."

With that she turned her back upon him. He controlled by an effort the furious rage which possessed him...

CHAPTER VIII THE RESCUE

This sound, the most appalling that could greet colonial ears, was the war-whoop of Indian raiders, ringing through the outer darkness.

"Evelyn, my love, be not afraid." Hops, joy, amazement succeeded one another in swift succession through her mind.

Everything was furtive and stealthy, but, after that wild war-whoop and the tramping of galloping horses...

At last, Captain Prosser Williams was compelled to reveal his own identity and to threaten them with the severe displeasure of Lord Bellomont...

oppressed by that terrible stillness. They felt a reluctance to raise their voices above a whisper and to ask of the night the secret which it did not give.

"Fear and trembling have come upon me, and darkness hath covered me. The fear of death hath fallen upon me. My heart is heavy within me."

Prosser Williams remained with a score or two of men in the securely barricaded meeting-house, upon which a second attack was expected.

TO BE CONTINUED

"HE IS MINE—AND I AM HIS"

"By gosh! so then atrocities we heard tell of at home is true!" Frank Turner had been out in France for a short time...

As for the judges and the jury, the constables and the select-men and the people of Salem at large...

"The cross of Christ!" "So it was a religious emblem! A Popish idol!" He had no religious feeling...

At last, Captain Prosser Williams was compelled to reveal his own identity and to threaten them with the severe displeasure of Lord Bellomont...

It was by arguments such as these that the enraged and disappointed officer induced a sturdy band of Puritans to take horse and ride forth from the town...

When the cavalcade reached the deserted house of the de Lacey, the morning sun was shining full upon it. Prosser Williams had examined only to find that Mr. de Lacey was missing.

"The Son of God," he said, "our Saviour and Redeemer." As he spoke, he pulled a string of beads from his pocket.

"He is mine—and I am His." He moved away, but for a moment longer the English boy held the cross which fascinated him.

"Here's the Rosary beads—and the very last his Reverence has. Stow them over your head. Then you won't go lose them."

"He is mine and I am His," muttered Frank, and his fingers went eagerly to the end of the string, but, alas, it was only a rounded piece of metal that met his clasp.

Time passed and still the English boy stood before the cross in the place he had been led to guard, and line by line the singularly beautiful figure was graven on his mind.

And the lessons of faith and love that fortunate children learn from their mother's knee seemed to pass straight from the wounded heart of God the Son to the lonely heart of the English soldier.

pierced, the side wounded, as the Irish sergeant reminded him, for the sins of men, some vague far-away remembrance of occasional attendance at a city church—just enough to qualify for the parish treat—came back to him and his comrade's voice supplied the gaps in these vagrant memories.

Staggering to his feet, although his head was strangely light, he was able to make his way out to where the Irish sergeant was waiting, and with his help painfully managed to reach his billet.

"You're in luck, lad," he said. "But Rosary's the name, sonnie—not necklace. But wait, now—" he broke off, for an officer had entered the room and going to him the sergeant spoke a few words.

"Here's the Rosary beads—and the very last his Reverence has. Stow them over your head. Then you won't go lose them."

Time passed and still the English boy stood before the cross in the place he had been led to guard, and line by line the singularly beautiful figure was graven on his mind.

And the lessons of faith and love that fortunate children learn from their mother's knee seemed to pass straight from the wounded heart of God the Son to the lonely heart of the English soldier.

From the first his was evidently a

hopeless case, and within three months of his departure from England he was back again.

"That's Him," he said, with a sigh of satisfaction. "I'll never see nothing no more," he shuddered even now at the horror of the thought.

"I've no time Turner," she said awkwardly enough, for speaking of religion came to her no more easily than it had done to Turner himself before his loss of sight.

He heard of the Sacraments. Baptism—had he ever been baptized? Not to his knowledge. Confirmed? Certainly not.

There were, of course, certain formalities to be gone through, and then the learning of the catechism was no easy task to a perfectly untrained mind, and to sightless eyes.

He begged for another visit from the chaplain. He asked question after question and believed everything he was told.

There must be a SUPREME ARBITER WITH MORAL FORCE. It was a sad day for the Christian nations and peoples of Europe when, through the Protestant revolt of the sixteenth century, they deprived themselves of the services of the Pope in helping to interpret and decide their international troubles.

With no impartial international interpreter of what is right or wrong, in their policies, modern nations travel the road of war covered by millions of corpses in order to achieve their separate aims.

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war. But if this hope is to be realized, there must be some force which will control nations. People talk of The Hague Conference, and yet we know that hitherto these conferences have been, and may be again in the future, just hypocritical conversations between lawyers, diplomats and soldiers preparing for fresh hostilities.

"Moral force and physical must be at the disposal of whatever authority mankind desires to set up to shield the world from war. But the physical force of a league of nations must be at the call of a moral force higher than The Hague. If you look to Jerusalem, are there not moral forces there stronger than any man could imagine?"

Sir Mark Sykes diagnoses the world's trouble correctly, but the remedy he suggests is absurd. The "moral forces of Jerusalem" without an official and recognized interpreter of what is right or wrong in concrete instances, would leave the nations in the same muddle in which they are now. The anarchy of interpretations would lead to the same anarchy of application, i. e., war.—Rev. H. C. Hengell, in Our Sunday Visitor.

**EVIL SPIRITS FIGHT FOR SOUL**

**CHURCH AND SCIENCE RENEW ANCIENT COMBAT AGAINST SPIRITISM**

Michael Williams in New York Tribune

There is a vast increase in varied forms of occult and spiritualistic belief and practices in Europe, and now the War has brought the same psychic wave rolling to our shores and threatening to inundate every city and village in the country with its morbid flood.

Even before the outbreak of the War the vast growth of occultism, from scientific investigation of abnormal spiritualistic phenomena down to the appalling cases of organized "devil worship" and Phallic worship in Europe, had attracted the anxious attention of many observers of the breakdown of our modern civilization.

Pope Pius X., for example, considering the matter from the special viewpoint of the orthodox Christian Church, had been impelled to take measures to combat the new tendency. He sent Dr. J. Godfrey Raupert, a member of the Psychological Research Society and a professor at Oxford University, to Belgium to inquire into the activities of the occultists, or organizing an international society of scientists, clergymen and publicists for the purpose of investigating and fighting the new and ever-growing peril.

**PSYCHICAL RESEARCH**

Monsignor Robert Hugh Benson was also actively engaged in the work. Cardinal Mercier was deeply interested in Dr. Raupert's project, and the society would soon have been definitely launched, but just then the outbreak of war put a stop to everything. The death soon afterward of Pope Pius and of Monsignor Benson brought to Cardinal Mercier still further ruined Dr. Raupert's plan. All organized efforts along his particular line were impossible in Europe, so he came to the United States, where he is now lecturing on his subject.

Since that time the evil has assumed such proportions that the Catholic Church in a decree of April 27, 1917, forbade any form of participation in spiritism to all Catholics.

"The text of the decree runs as follows: 'Question.—Whether it is allowable, through a medium, or without a medium, to take part in (assist) spiritistic conversations or manifestations of any kind, or to allow others to have the appearance of propriety and piety, either by making inquiries of souls or spirits, or listening to their answers, or merely looking on—even under the tacit or express protest of intending to have nothing to do with evil spirits? The answer is in the negative, all round.'

So far as Dr. Raupert is concerned—and this is the particular point of the present article—the reality of spiritistic phenomena is granted. While there is fraudulent trickery passed off in the name of spiritism, nevertheless Dr. Raupert and his school, among whom are many non-religious writers and psychologists, admit that "materializations" of so-called "spirits" do take place, and that these are unexplained by any theory of mind or delusion, when they observe phenomena, such as automatic writing, ouija board communications and the like, are amply proved facts. All that part of the spiritistic hypothesis is granted, but with the spiritistic theory or convinced belief rather than these materializations, these automatic writings and other forms of communicating with the invisible world are the work of the souls of the dead. Dr. Raupert and his colleagues, together with a rapidly growing number of other non-religious observers, will have absolutely nothing to do.

They declare that so far no real evidence has been brought forward to prove the theory that the communicating intelligences are the disembodied souls of the dead. They admit that spirits exist; they admit that these spirits are responsible for the phenomena; but they deny that any proof has been adduced sufficient to establish the theory that the souls of the dead control the phenomena. On the other hand—and here is the central point—they claim that instead

of these so-called messages from the dead being of a kind or of a tendency truly to console the relatives of the dead or to support the view of those who claim for spiritism the validity of religion, they are in reality manifestations of an evil force—the work of the devil.

The spiritist, of course, cries out, quite shocked in his or her tenderest beliefs against this view of the matter. Others smile at it and say, "But the devil is dead, is he not? Surely he died a long time ago, so far as educated and progressive modern thought is concerned." To which Dr. Raupert and his confederates answer: "Please examine the evidence. Putting theology aside, examine the spiritistic phenomena. You will quickly become convinced that a transcendental intelligence is certainly manifesting itself through these phenomena, and you will find out that this intelligence is a powerfully evil force."

**DANGERS OF DABBLING IN SPIRITISM**

It is because of the evil which inevitably and frightfully follows all forms of spiritistic practices that the Catholic Church officially condemns such practices and has ever vigorously stated its position on this subject. The Catholic Church in this view of the matter, however little it may concern itself with the theological reasons which dictate the attitude of the Church. This growing body of modern science affirms the evil of spiritism and gives warning of the really terrible dangers which are consequent upon dabbling in it.

The suggestions which reach the passive minds of the mediumistic or sensitive type of spiritistic students are of an enticingly liberal, "progressive" type. "What, after all, is morality?" "Is not morality often confounded with conventionalism?" "Should not each individual freely develop in the way best suited to his own innate capacity for experience?" "Were not certain instincts implanted in us to be gratified?" "Should not the higher, spiritual law of soulfulness supersede, in advanced souls, the lower, purely human law of marriage?"

So run the subtle suggestions which have made ruin of thousands of human lives.

Sir William Barrett, one of the most eminent of the scientists who have seriously investigated the subject, puts the case for the view held by Dr. Raupert in the following remarkable passage: "For my own part, it seems not improbable that the bulk, if not the whole, of the physical manifestations witnessed in a spiritistic séance are the product of human-like but not really human intelligence, or, at least, that they may be—which aggregate round the medium, as a rule drawn from that particular plane of mental and moral development in the unseen which corresponds to the mental and moral development of the medium."

Moreover, if there is any truth in the view suggested above of a possible source of the purely physical manifestations, it seems to me that the Apostle Paul, in the Epistle to the Ephesians, points to a race of spiritual creatures similar to those I have described, but of a malignant type, when he speaks of beings not made of flesh and blood inhabiting the air around us and able injuriously to affect mankind. Good as well as mischievous agencies of conscious exist in the unseen; this, of course, is equally true if the phenomena are due to those who have once lived upon the earth. In any case, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligence and morality. The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the loss of the power of that birthright which we each are given to cherish, our individuality, our true selfhood, just as, in another way, this may be imperiled by sensuality, opium or alcohol.

And the late Dr. Isaac Funk uttered the same warning: "It is a terribly dangerous mistake," he wrote, "to think there are no evil spirits. There are great hosts of them. They come at the faintest formal invitation of the medium or the circle, and control to the hurt of the members of the circle, and to the hurt of the medium."

When in New York not long ago Dr. Raupert renewed a long standing acquaintance with a certain writer, one of the most prominent investigators of spiritism. The young and highly cultivated wife of this investigator had become fascinated by the subject which her husband studied with scientific detachment, and had quickly developed a marked degree of psychic power. This power manifested itself in "automatic writing," which purported to emanate from her dead mother.

At first the young wife was deeply moved, and full of consolation to know, as she firmly believed that her mother was still near her, and taking the same warm, personal interest in all her actions as in life. But after a while alarming things developed. The tendency to automatic writing established itself as a habit that could not be controlled. The girl would be awakened at night and forced by the irresistible impulse in her hand to sit up, shivering, and write, write, write—sometimes for hours. She had to keep pencil and paper constantly near her, night and day. Her broken rest undermined her health. The habit became an obsession. She dreaded the fall of night. And the messages became ambiguous, then subtly poisonous. She begged her "mother" to give her a little rest. "Don't you see

you are breaking down my health and strength?" the young woman would plead. Her husband could not help her. Her position was made all the more difficult because of the odious fact that the messages from the supposed mother of his wife began to suggest that he was not the real "affinity" which the starved soul of the young woman really longed for. This idea was suggested time and again. It broke down the reason of the wife at last, and she ran from her house at midnight, frenzied, to seek her "soul mate" in some hole or corner of New York. Rescued from this position, she then tried on several occasions to kill herself. Long and skilful medical and psychological treatment succeeded in partly restoring her mental balance, but she is not yet wholly out of danger. Once the doors of the soul are opened to the invading forces, they are rarely completely closed again. The best that can be hoped for is by constant guard to keep the evil forces at bay.

Of course, materialistic medical science would term this and similar cases to be simply mental disturbances, readily explicable without calling in super-normal explanations; but to those who have watched the Raupert and his confederates, material medical science simply does not consider all the facts. As William James somewhere says, "Material medical science would explain what happened to Paul on the road to Tarsus by a discharging occipital lesion, and would dismiss as epileptic half of the great mystics and saints of religion."

Summing up the case against the spiritistic theory that the admitted preternatural phenomena are due to the souls of the dead; and still more strongly combating the spiritistic view that the communications from the dead prove, or tend to prove that spiritism is a higher form of religion than any heretofore discovered by or revealed to man, Dr. Raupert says: "Can we reasonably believe that our departed relations and friends will avail themselves of means so repulsive and so disastrous as are the spiritistic methods in order to furnish evidence to the living of the fact that they still survive?"

"Underlying all the spiritistic messages is an assumption which these messages repeat and reiterate in a thousand forms, in a thousand subtle or downy fashions, suited to the varying intelligence, education, religious opinions, and so forth, of the various people to whom or through whom the supposed messages come. This assumption falls nothing short of the amazing claim that spiritism is the supreme form of true religion. The claim is advanced again and again that these spirits have come to disclose the real truth, relations and friends will avail themselves of means so repulsive and so disastrous as are the spiritistic methods in order to furnish evidence to the living of the fact that they still survive?"

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It must be remembered that there are two very different kinds of mental and spiritual passivity, or receptivity. The first is a state of quiet submission on the part of the individual soul to God which brings that soul into close contact with the Eternal Good. But this is not a weak, hypnotic attitude of the mind, a species of nervous fascination, a feverish longing for psychic experience, a neurotic yielding to weak-willed drifting.

But the condition cultivated by modern psychic investigators is a disgusting travesty of this true cooperation of the human will with the will of God. In the true mystic state consciousness remains intact, the highest and noblest powers of the soul are called into operation, and the after affects are invariably beneficial to the mystic's spiritual health. But the spiritistic passivity, the cultivation of unconsciousness, with the after affect of increased activity of the sense-life and the sensual passions and a loss of self-control which brings about, in time, a state of utter physical and moral helplessness.

"Even if the merely material explanation of these states of passivity should be accepted, the dangers of yielding the consciousness to such states would still be obvious. Hence for when the mind is made negative and passive it is wide open to the uprushes of dormant impulses and desires which, on the evolutionary hypothesis, are buried in the subconsciousness of the race as it mounts upward from the primal slime. Therefore, either on the evolutionary or the Christian assumption, the cultivation and encouragement of these dangerous forms of mind passivity should be absolutely opposed."

"liberator," of progress in freedom of spirit," due to the light streaming in through the open door of their souls."

**CATHOLIC TRADITION**

English files report the closing address of the Rev. Dr. Cooper, Moderator of the Presbyterian Church, to the General Assembly at Edinburgh. It is indeed remarkable as showing that the traditional Catholic which has hitherto been characteristic of the Presbyterian Church is gradually giving way to a more correct appreciation of the predominant facts of Christianity. The Moderator modestly disclaimed the idea that the Church of Scotland was the whole Church of God. He considered it, he said, to be a part of the Catholic Church, possessing all the rights and enjoying the same ordination which the high and illustrious privilege involved. He spoke rather regretfully of the episcopacy as an ancient, widespread, and useful custom, which had been omitted from the Presbyterian Church. But one of the most remarkable features of his address was that in which he traced back the principle institutions of his Church to Catholic times.

"Their hierarchy of Church courts," he said, "was not a thing of yesterday. Their provincial synods were historically (as well as in their constitution, their main boundaries and even their times of meeting) the diocesan synods of pre-Reformation times. Their presbyteries, though erected only in 1582—21 years after the death of Knox—were based by Andrew Melville 'on the practice of the primitive Church, where leaders or colleges of seniors were constituted in cities and large places.' The Kirk, session came to them from Geneva where Calvin took the hints for it from St. Augustine. Most important and characteristic of all, their General Assembly, if it could claim no more than a medieval origin, was at least older by 70 years than the English Convocation. They owed their parochial system, all their great churches, and his General Assembly itself, to the piety and wisdom of the Middle Ages. Their universities came to them out of the darkening years that preceded the Reformation. There was a mine of devotional treasure in the Catholic past; and as Catholics they should have delved into it more than 400 years ago. The English Convocation, they owed their parochial system, all their great churches, and his General Assembly itself, to the piety and wisdom of the Middle Ages. Their universities came to them out of the darkening years that preceded the Reformation. There was a mine of devotional treasure in the Catholic past; and as Catholics they should have delved into it more than 400 years ago. The English Convocation, they owed their parochial system, all their great churches, and his General Assembly itself, to the piety and wisdom of the Middle Ages. Their universities came to them out of the darkening years that preceded the Reformation. There was a mine of devotional treasure in the Catholic past; and as Catholics they should have delved into it more than 400 years ago. 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LONDON, SATURDAY, MAY 25, 1918

**THE Y. M. C. A. AND CATHOLIC TAXES**

The Y. M. C. A. is a Protestant organization, many of whose activities during the War have been of unquestionable benefit to our soldiers overseas. But it remains a Protestant organization which by its Constitution excludes Catholics from full membership, expressly disqualifies them for office and debars them from voting even for Protestant candidates for official position in the Association. This invidious discrimination against Catholics has not prevented the Y. M. C. A. from posing as "non-sectarian" and making no distinction of persons or religions when soliciting financial support. So long as this support was voluntary it sufficed to point out that Catholics could not reasonably be expected to contribute to an organization which interpreted the term "Christian" in such a sense as to exclude Catholics. It is worth noting here that to our own knowledge when Protestant solicitors for Y. M. C. A. funds have learned for the first time from Catholics solicited the foregoing facts with regard to this "non-sectarian" organization, they have admitted quite frankly their chagrin at being placed in such a false and humiliating position.

Now in all this we have no word of fault to find with the Y. M. C. A. It is exclusively a Protestant organization and as such has a perfect right to make such conditions as to membership and government as will insure exclusive Protestant control. In their frequent campaigns for funds their solicitors often do not know that Catholics are debarred from full membership and office; when they find that out they are, in many cases at least, quite frank in acknowledging that they have no right to expect subscriptions from Catholics.

While these campaigns for funds were conducted on the basis of voluntary giving—passing over for the moment an unfair form of compulsion sometimes used to force Catholics not only to give but to solicit—no ground for complaint existed other than the disingenuous suppression of the fact that the Y. M. C. A. is exclusively Protestant, and the pretence—often the bold assertion—that it is open to all and discriminates against none.

When, however, it comes to municipalities making grants out of the taxes of Protestants and Catholics alike to this Protestant organization there is real ground for protest. It is true that the War activities of the Y. M. C. A. amongst our soldiers overseas are not solely religious but extend to recreational and other spheres which are of unquestioned benefit to the men whether Catholic, Protestant or agnostic. It is true, also, and Catholics owe grateful recognition to the Y. M. C. A. for the fact, that they often placed every facility at the disposal of Catholic chaplains and soldiers for Mass and Confessions. So important, so necessary do we consider this phase of the work the Y. M. C. A. is doing that were there no other organizations doing the same or similar work THE CATHOLIC RECORD would not oppose municipal grants in aid of the recreational and social activities by which they supplement their religious work. But there are other organizations doing precisely the same work. The Catholic Army Huts is an association organized and incorporated to do for Catholic soldiers what the Y. M. C. A. is doing for their Protestant comrades in arms. The C. A. H. is on the relig-

ious side as exclusively Catholic as the Y. M. C. A. is exclusively Protestant. In the matter of social, recreational and all kindred activities, which supplement but can never replace religion, the C. A. H. is as broad as the Y. M. C. A. "All Soldiers Welcome" is on every sheet of the C. A. H. stationery, over every hut, and is the motto which expresses the spirit in which this Catholic organization enters into friendly rivalry, or perhaps the better and truer term is cordial cooperation, with the older Protestant organization. Only last week a deputation interviewed the members of a county council to ask for a grant to the Y. M. C. A. War work; one of the spokesmen, a Protestant Army Chaplain, paid generous tribute to the work of the Catholic Army Huts. But—and it is a regrettable "but"—no Catholics of that county were present to ask that any grant paid out of the taxes of Protestants and Catholics alike be divided proportionately to the Protestant and Catholic population of the county, between the Y. M. C. A. and the C. A. H. We greatly overestimate the sense of justice and fair-play to be found in our municipal bodies if a request so manifestly fair and reasonable would not in this and every other case have met with instant and unanimously favorable consideration. More, we believe that the various deputations which are about to meet or have already met the county councils in this matter would welcome the cooperation of Catholics on the basis of proportionate division of the grant between the Y. M. C. A. and the C. A. H. If not then the Y. M. C. A. are unfortunate in the selection of their spokesmen.

The Knights of Columbus who placed their organization at the service of the Catholic Army Huts in the splendidly successful campaign for funds last October might do worse than take for their guidance the Irishman's interpretation of the adage: "one good turn deserves another." They did one good turn in the aforesaid ably conducted campaign; if they appeared before every municipal body considering the making of a grant to the Y. M. C. A. and presented the claims of the C. A. H. they would—in the Irishman's sense—be doing the other good turn. The Knights of Columbus by their widespread organization are perhaps in a better position than other societies to act in the name of Catholics where organized action is called for. The general recognition of this fact gives them opportunities which they are shortsighted not to embrace.

In the States as is well known they are officially recognized by the Government in War activities as doing for Catholics what the Y. M. C. A. is doing for Protestants.

But even though the K. of C. and other Catholic societies in Canada fail to act in the matter under consideration, Catholic taxpayers have the right and the duty to act in their own name.

We know of only one county in which the Catholics presented their claim; and in that county the grant of \$27,000 was divided pro rata, one quarter to the C. A. H., three quarters to the Y. M. C. A. There is no reason to think that Essex is the only county in Ontario where considerations of justice and decency would govern in such matters. We know through correspondence that in some other counties Catholics intend to place the matter squarely before their municipal representatives. In other places where they have been asleep at the switch they have awakened sufficiently to do some hole-in-corner complaining of the unfairness of being taxed for a Y. M. C. A. grant.

The manly, straightforward and self-respecting thing to do is to meet the councils and present courteously but firmly the Catholic claim for a proportionate share of the grant. Despite the frothy and noisy few so much in evidence recently we believe where this claim is presented that it will need no pressing. If necessary it should be pressed, and pressed vigorously. The time for complaint—even for more effective action—is when our just claim is deliberately ignored or refused. The most appropriate time for urging our claim is when the request for a grant is being made. If, as we are told happened in some cases, this request has been presented without consulting or even informing Catholics, then it is their right and duty to see to it that before final action is taken the just and reasonable claim of Catholics is placed before the council. In cases where final action has already been

taken a supplementary grant to the Catholic Army Huts should be sought; the amount to be determined always by the proportion Catholics bear to the whole population in the municipality concerned. It may be useful to give here the address of the Overseas Secretary-Treasurer of the Catholic Army Huts:

MAJOR THE REV. JOHN J. O'GORMAN  
Sec. Treas., Catholic Army Huts,  
Oxford Circus House,  
London, England.

**"IN FLANDERS FIELDS"**

The Santa Fe Magazine, published in Chicago, contains a brief but pleasing reference to Miss Margaret Helena Lunn, daughter of Mr. and Mrs. Wm. A. Lunn, of Dundas, Ont., who is nursing in one of the hospitals in France. It is published in a letter from Lieut.-Col. (Dr.) John McCrae, of Guelph, who has written one of the most soul-stirring poems of the war, "In Flanders Fields." The managing editor of the magazine is Thomas H. MacRae, a cousin of Lieut.-Col. McCrae, whose wife is a cousin of Miss Lunn. In writing to his soldier cousin, the editor asked him to get into touch with Miss Lunn, who was in the hospital where he had his headquarters. In his reply, which is published in the magazine, and which was written but a few days before his death in France, Col. McCrae, in referring to Miss Lunn, says:

"I had known Miss Lunn, though not as your relation, and I at once informed her that you were a common tie. She is a very efficient nurse and a very charming little girl whom everybody likes."

A most pleasing and interesting tribute from a soldier and writer whose double distinction will ever remain enshrined in Canadian hearts.

Miss Lunn is a graduate of St. Joseph's Academy and St. Michael's Hospital, Toronto.

**FARMERS AND CONSCRIPTION**

With singular unanimity the farmers of Canada have informed the Government that they consider it imprudent, impolitic, unjust and disastrous to extend conscription to the farming community on the same basis as it applies to the rest of the population. We do not feel called upon to express any opinion on the merits of their presentation of the case. But judging from the election returns it is a safe inference that apart from the delegates from Quebec the thousands of farmers in Ottawa last week spoke for men who voted overwhelmingly in favor of conscription for Canada. The RECORD of June 30th, 1917, pointed out the danger and the meanness of appeals for votes to conscript the other fellow. At the request of a very intelligent subscriber and esteemed friend we reprint that article in this issue. However the votes were secured—and the farmers now give striking evidence of the success of the appeals we then condemned—the Government has decided to accept the verdict at the polls as giving them a mandate to enforce conscription without being bound by the specious promises and tortuous methods of the politicians; to take the verdict as though it were passed upon such a measure as we advocated submitting to the people. If there are circumstances which forbid the telling of the truth about people, what shall we say of the man or newspaper that strives, by malicious lies to rob individuals or nations of their good name?

A large section of the daily press is too old and too hardened offender in the matter of calumny to offer any hope of its immediate conversion. We have had several examples lately that prove that it is deaf to appeals to a sense of justice and honor. If it were wise in its generation, however, it would realize that it is not expedient to overtax the credulity of its readers. Constant slandering of the Church, its august head, its ministers, and Catholic peoples is beginning to have a very different effect from what the perpetrators of these calumnies intended. Many are beginning to suspect that, as in other matters it has been proven that the press has had ulterior motives, so it may be that this propaganda of abuse is only a blind to hide the real truth which the very violence of these attacks have induced honest people to seek for themselves. Charges against the enemy of monstrous depravity, based on no authentic evidence and magnified in cartoon and editorial comment, are acting on the public like an overdose of stimulant. Neither does the repetition ad nauseam of the noble and

law. But the legal consequences, even though they involve a term in jail and forced military service afterwards, are the least important consideration. Years from now they will have it flung in their faces that they fought in the Great War only when they were kicked into it. The vast majority of those who go over come back again. They will have a decisive voice in the control of Canadian affairs for a generation to come. Those who have to be rounded up by the police before going will be ashamed to look their children yet unborn in the face when the Great War is, as it will be for a generation to come, the absorbing topic of conversation.

Another query we answer here and ask correspondents to consider it a reply to letters we have received. There is no shadow of dishonor or discredit attaching to those who wait until they are called upon to serve. The only advantage in enlisting before that time is that, if they have a decided preference, they have an opportunity of choosing that arm of the service in which they will serve. Even this choice obviously does not rest entirely with them.

**A GROWING EVIL**

While the War has called forth many examples of heroic charity, there is one form of that queen of the virtues which has evidently suffered an eclipse. That is charity in the written and spoken word. Never before, in the memory of the oldest inhabitant, have so many attacks upon the character of individuals and institutions and nations, either in the press or from the platform or yea even from the pulpit, been made as within the past few months. It is quite justifiable to arraign before the bar of public opinion a politician and a government if they have been recreant to the trust imposed in them. It is also permissible, and even necessary as a matter of self defence, to lay bare a nation's faults if those faults constitute a danger to the liberty or the morals or the very life of other peoples. But in all these cases not only charity and justice, but even expediency, demand that the writer or speaker keep within the bounds of truth.

It is a principle of moral teaching that everyone has a right to the reputation that he enjoys, and that it is a sin against justice and charity to unnecessarily deprive any one of his good name. This applies not only to persons of supposed upright character, but also to those who are not held in such high esteem. The latter may not with impunity be robbed of whatever measure of good standing they may possess in the community. Furthermore, this rule includes in its scope not only private individuals but also public officers, from the mayor of the town to the ruler of the empire. Every one is free to discuss the publicly known qualifications of a candidate for office; but neither during the campaign or after a man has entered upon the duties of his position is it right to reveal his secret faults or past lapses, provided they are not a barrier to his fulfilling his new duties. If the above, which comes under the head of detraction is a sin and often a grievous one, how much more serious is the sin of calumny? If there are circumstances which forbid the telling of the truth about people, what shall we say of the man or newspaper that strives, by malicious lies to rob individuals or nations of their good name?

A large section of the daily press is too old and too hardened offender in the matter of calumny to offer any hope of its immediate conversion. We have had several examples lately that prove that it is deaf to appeals to a sense of justice and honor. If it were wise in its generation, however, it would realize that it is not expedient to overtax the credulity of its readers. Constant slandering of the Church, its august head, its ministers, and Catholic peoples is beginning to have a very different effect from what the perpetrators of these calumnies intended. Many are beginning to suspect that, as in other matters it has been proven that the press has had ulterior motives, so it may be that this propaganda of abuse is only a blind to hide the real truth which the very violence of these attacks have induced honest people to seek for themselves. Charges against the enemy of monstrous depravity, based on no authentic evidence and magnified in cartoon and editorial comment, are acting on the public like an overdose of stimulant. Neither does the repetition ad nauseam of the noble and

unselfish aims of the Allies tend to the development of a spirit of loyalty, for the thinking man will conclude that "the lady doth protest too much."

Another evil effect of this unbridled crusade of slander is that the public conscience has become so dulled and even atrophied that it refuses to be shocked by the news of official dishonesty or even grave crimes. Not so long ago a public scandal would have put a government out of office, and actually did cause here in Canada the downfall of an administration. But now it would seem that political debauchery does not diminish in the least the prestige of a leader or his party. Public dishonesty has become so common, and accusations against public men are launched with such indiscriminate that the people have ceased to pay any attention to one or the other.

What prompted the writing of this article is that this unchrist-like spirit is manifesting itself more and more among Catholic writers. This is only another proof that every one is influenced by the spirit of the age in which he lives. We do not refer to men like Lord Denbigh, whose recent outburst has been a cause of scandal to many. To those who know the history of a section of the Catholic party in England, his attack upon the Irish Bishops and even the Holy See comes as no surprise. As far back as the days of O'Connell, the ancestors of these same men, who are evidently more loyal to Caesar than to God, were willing to accept Emancipation on the condition that the Privy Council of England would have the right of veto in the appointment of Catholic bishops, something that the Irish Catholics, he it said to their credit, absolutely refuse to countenance.

What we have in mind are Catholic writers in Canada and the United States. The old cringing spirit, the unhappy heritage of centuries of persecution and social ostracism, shows itself even in some educated Irishmen. In a spirit of sycophancy, and in order to prove how up-to-date and broadminded they are, they do not hesitate to give expression to flippant criticism of men whose scholarship and whose office eminently fit them to be the best judges of the prudence and justice of a certain course of action. Merry desiccants at the expense of those who have laid down their lives in the defence of an ideal are scarcely suggestive of good taste or of Christian charity. The Catholic cause would be very much strengthened if so many of those who pose as its champions were not warming themselves at the fires of their enemies.

**THE GLEANER**

**NOTES AND COMMENTS**

OF THE FOUR engine-room artificers on the *Vindictive*, at their own urgent request, during the perilous operation at Ostend, two bore the names Michael Carroll and A. Cavanagh. And notwithstanding the present state of affairs in Ireland a census of the Fleet as of the Army might produce a greater proportion of Irish names than the world is disposed to give the little island credit for.

THE THOROUGHNESS of American preparation for active warfare, and the far-reaching character of the great Republic's propaganda of education towards making it, in the intelligent apprehension of its people, a real war for democracy may be seen in the work of the Committee on Public Information at Washington. We have not, nor have we had from the beginning, any such institution in Canada. The work falling within the scope of such a Government committee has here been left to the regular press, with the inevitable result that the information thus transmitted to the people at large has been unequally distributed and has not always borne the stamp of authority.

IT WOULD BE difficult to overrate the splendid work in this direction performed by the newspapers of Canada since the outbreak of hostilities—a work which in its general efficiency, we venture to say, has not been surpassed by any press in the world. But from the nature of things it has necessarily lacked the cohesiveness which can come only from the existence of a central and authoritative bureau of direction, such as the Washington Committee, and even at this advanced stage of the War regret that the Dominion should not have undertaken a similar work may be deemed quite allowable.

THE LATEST publication issued by the Committee on Public Information bears the title "Why America Fights Germany," and is from the pen of Professor J. S. P. Tatlock of Stanford University. The keynote of the pamphlet is in this sentence: "If democracy is conquered in this war, all free peoples must either submit to Germany's domination or else give up a part of their democracy in order to resist her. We must fight Germany in Europe with help, that we may not have to fight her here in America without help." This is the fundamental reason for the entry of the United States into the War, and after all is said and done, it sums up the reason for the War itself, and for the copious outpouring of blood and treasure by Great Britain, and France, and Italy, and their dominions beyond seas, since that fatal fourth of August, 1914.

PROFESSOR TATLOCK outlines concisely and pointedly the events which led up to the declaration of War by the Washington Government. He shows how President Wilson's whole efforts for three years were directed towards keeping his country out of the War, and that only when events made it impossible any longer to disguise the real purpose of Germany was this attitude departed from, and the United States joined hands with the Allies in the determination to resist and overcome so merciless and unscrupulous a foe.

CIVILIZATION and the very spirit of freedom alike demanded such a termination to the long course of remonstrances which Washington had sent to Berlin. To repeat in substance Professor Tatlock's own summing up of the situation, Germany had sunk America's ships, had drowned her citizens by the thousand, intrigued against their Government, and outraged their sentiments of right and humanity by her unspeakable outrages in Belgium and France, founded, as these outrages were, on deliberate principle and precept. "If we had not fought Germany after her false and brutal conduct," he concludes, "we should have been despised by all the world, including the Germans."

THE SCOPE of the Washington Committee on Information may be gathered from the catalogue of war publications issued under its auspices. They comprise 33 up to the present time, not including the Official Bulletin, which is issued daily, and sent free to all newspapers and postmasters. For the former the Bulletin is the basis upon which accurate information may be diffused and intelligent editorial comment built up, and for the latter it is the intention that bulletins should be displayed in post-offices for the benefit of the public. With but one or two exceptions all the publications may be had free for the asking. Those for which a charge is made are of considerable size and permanent in character. It would be difficult to imagine a more effective way of educating the public to the needs of the hour, or of stimulating patriotism, and enlisting the full cooperation of the brawn and brain of the nation in the stupendous task upon which it is embarked.

A NOTABLE personality passed away recently in the death of Lady Anne Blunt, or Baroness Wentworth, to give her her more recent title. She was the daughter of the Earl of Lovelace, and granddaughter of Lord Byron. Her marriage to Mr. Wilfrid Scawen Blunt united two most interesting characters, with kindred tastes and interests. The wedded pair travelled for many years in the East and became fine Arabic scholars, and authorities on Eastern matters. Like her husband too, Lady Blunt was a devoted champion of Ireland and did much for the peasantry during the dark eviction days. It is interesting to know that the Catholic posterity of Lord Byron (for the Baroness, like Mr. Blunt, was a devout Catholic) is continued in an only daughter, who succeeds also to the title. The Baroness died at her Egyptian home, Sheykh Obeyd.

**MANGER AT BETHLEHEM**

BIRTHPLACE OF CHRIST MARKED BY SILVER STAR

From Bethlehem a youthful British soldier writes to a friend: "I am on guard at present and it is a great honor, I can tell you, that I am guarding the birthplace and manger of Our Lord. It is a wonderful place and I never thought when

I used to read about it that one day I should stand and guard it.

The birthplace is marked by a fourteen pointed silver star, presented by the French government. The stable is hung with lamps from all different countries, and they look beautiful; and, I might add, they are always alight.

The manger itself is cut in natural rock, but marble has been put in to keep it in a good state of preservation."—St. Paul Bulletin.

**ON THE BATTLE LINE**

A RUSSIAN VICTORY of some importance is officially announced by Constantinople in the statement that Bolshevik troops, reinforced from Turkestan and Astrakhan, have recaptured the port of Baku, on the Caspian Sea, and are vigorously continuing their attacks on the Turks. So long as they hold Baku there will be a considerable measure of protection for Northern Persia, towards which the Germans have been casting envious eyes, and in which country they hope, with the assistance of the Turks, to create great trouble for Britain. It may be found later that the British have had a hand in assisting the Russians in this move. London recently announced that Persian tribesmen are organizing and giving the British forces in Mesopotamia some assistance, which will be of value in protecting General Marshall's right flank in the attempt to reach Mosul. With the conditions in the Ukraine admittedly serious, according to Berlin, German complacency regarding Russia as a force that need not be reckoned with in the future of the War is being rudely shaken. It is not stoked, by the refusal of the Russian Ambassador to Berlin to fly any other but the red flag, or by the spectacle that the German representative in Russia recently witnessed in Moscow of former German prisoners marching with units of the new Russian army under the red flag in a Labor Day celebration.

ON THE WEST FRONT aerial activity, coupled with the growing intensity of the artillery duels, gives warning of the coming big offensive. In the air the Allies are showing that they are at present the masters. They have brought down an unusually large number of German planes lately—the British report of Wednesday recorded thirty-seven. At the same time they report a marked tendency on the part of the German flyers to offer flight. This is perhaps more significant than the known concentrations of men and guns on the German side of the line, indicating a determination to try to prevent the Allies getting information about German movements and a desire to secure some knowledge of the preparations of the British, French, American, Belgian, Italian and Portuguese forces opposing them. Reports of new airplanes built of steel which the Germans are testing come with stories that the Allies have a surprise in store in aerial warfare, and that it will be sprung with the opening of the offensive.

THE ITALIANS and French on the Albanian front have been attacking the Austrian positions north of the Devol River and southwest of Lake Ochrida. An Austrian official despatch admits "an important gain of territory by the Allies near Korca." The idea of a serious advance, is to begin the operation, if it is to turn the Austrian line to the north of Monastir and clear southwestern Macedonia of the enemy. Despatches from Greece say that the mobilization of her army is proceeding rapidly, and that before long she will have 300,000 men under arms on the side of the Allies. Venizelos has wrought a wonderful change in Greek sentiment during the past six months.

HERR HAUSMAN's statement in the *Wurtemberg Diet* that Germany must prepare for another winter of war is significant. The high tide of March that a decision would be reached as a result of the offensive then begun is no longer entertained by men in a position to know the facts, and they are naturally seeking to eradicate from the public mind the illusion they themselves created. If the coming stroke falls, Germany evidently proposes to return to defensive warfare on the West front in the hope of tiring out the Allies.—*The Globe*, May 18.

**"IF AMERICANS KEEP COMING"**

Chas. H. Grasty writes: "I met to-day an officer who goes three times a week to Gen. Foch's headquarters and asked him about the questions. He was smiling confident.

When questioned about the French losses since March 21 he said that they hadn't been heavy. That is considered as the crucial point. If the French army remains at its strength and if the flow of American troops direct to the front continues without interruption, the expert opinion is that the Allies will hold the Germans, and holding them will mean victory, for time fights with the Allies by reason of America's coming.

**HALF MILLION FROM INDIA**

Simla, India, May 16.—As a result of the Delhi conference the provincial governments have held meetings unanimously reaffirming the resolution of loyalty and promising all possible aid.

The Government of India has already decided to immediately recruit over half a million men and organize central provincial publicity bureaus.



FIVE MINUTE SERMON

REV. F. P. HICKY, O. S. B. TRINITY SUNDAY

THE POWER OF THE CROSS

"Going, therefore, teach ye all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii, 19)

Custom, my dear brethren, from times immemorial, custom, sanctioned and authorized by the Church, has united the names of the Blessed Trinity with the sign of the Holy Cross. The very naming the Blessed Trinity is a profession of faith in the Mystery, the signing ourselves with the cross is an acknowledgment of our Redemption. The revelation of the names of the Trinity, Father, Son, and Holy Ghost, was made by the Son Himself. The Cross, hitherto a term of reproach, the accursed gibbet, was the instrument by which He redeemed the world, and with which He will come again to judge the world.

The naming and signing—blessing ourselves, as it is commonly called—is an epitome of our religion. One God in three Persons; the Redemption and the Judgment.

In the earliest ages of the Church, those under instruction were taught about the cross before their baptism to them of the Blessed Sacrament. "Being questioned, 'Do you believe in Christ?' He would answer, 'I believe,' and signs himself with the cross of Christ, carries it on his forehead, and is not ashamed of the cross of His Lord." (St. Augustine.)

And with the appearance of the cross in the heavens, followed by the victory of Constantine and the freedom of the Church, came the public honouring and veneration of the cross. The emperor decreed that never again was the cross to be the instrument of death; the cross that had brought life to the souls of men. That he might build a church, in which the cross should be venerated, his mother, St. Helena, though eighty years of age, went to Jerusalem to find it. Her search was blessed by God, and miracles attested the genuine cross. A portion was left in Jerusalem, and the empress returned with the precious relic, and the Church of the Holy Cross was built by Constantine in Rome.

The Church, in every blessing, in every Sacrament, in every Mass, makes use of the sacred sign of the cross. The Holy Oils used in the administration of the Sacraments are blessed with many signs of the Holy Cross. Holy Water, the Ashes, the Palmes all are purified and sanctified by the cross, signed over them many times.

Watch the number of times the Holy Cross is made during the Baptism of a child. Watch, and wonder, and have respect. And when we have confessed our sins, the priest gives us absolution, with the sign of the cross and in the name of the Father, Son, and Holy Ghost. When you are married, the very ring is sanctified by the cross, and the mutual promise, for whilst your hands are joined, the cross seals the compact and blesses it. When we are dying, the Holy Oil is given us with the sign of the cross, on our eyes and ears and mouth and hands and feet, that God may pardon the sins we have committed. Over your dead body, at your burial, the cross will claim you as God's own. Your very grave is guarded by the Cross.

But in the Sacrifice of the Mass you will see, in its fulness, the use and veneration of the cross. Mass must be said facing a cross. The altar-stone is marked by the cross, the vestment likewise. The very first words and action are the sign of the cross, and "In the name of the Father, Son, and Holy Ghost." The opening passage read from the Missal sanctified by the cross. The Gospel begins with the cross signed on the book, the forehead, mouth, and breast of the priest. And the bread and the chalice after being offered are laid on the altar with a cross. At the Sanctus, "Blessed is He that cometh in the name of the Lord;" how did He come? With the cross, and so it is made again. During the Canon of the Mass, time after time, both before and after the consecration, as the words were said, the cross was signed on it, the cross is signed as they are pronounced. Even with the Blessed Sacrament in his hand, the priest makes the cross over the Precious Blood three times over on two occasions. And the Communion, his own and each of the faithful, is given with the sign of the cross. And the Mass ends with the Blessing.

Let no one dare to think that this is idle repetition. The very sign of the cross is a power, a sanctifier, a safeguard to those, who have the faith and use it reverently. When should I end if I were to tell of the Saints, who had such faith in the cross that miracles innumerable have attested its power?

The cross is given, too, as a safeguard. "By the sign of the cross, O God, deliver us from our enemies; it is the prayer of our souls, as a lightning conductor to a building. The spite, the machinations of the devil are averted by the cross. Let us be constant in its use. Let us defend ourselves with it, signing our hearts with it, when tempted, and saying with St. Philip Neri: "Lord, let me not prove a traitor to Thee."

The cross is given to us to sanctify us. Make it on awakening, before prayer, on entering a church, and it recalls you to yourself, and you give your heart to God. It dedicates all you do. It sets the seal upon all your actions, words, and sufferings;

it shows they are given to God.

And we need not wonder whence its power. From the Redeemer, "because by Thy holy cross Thou hast redeemed the world." It is the standard of our King. How zealous should we be to uphold the honor of the cross of Christ. By our piety, constant use of it, respect for it, let us preach its power and glory to the world. "In the name of the Father, and of the Son, and of the Holy Ghost."

HOW THE SIGHT OF CATHOLIC NUNS IMPRESSES HIM

BY MILTON MCGOVERN

Whenever I see them, two nuns, in veil and habit walking together, a feeling of peace, of calm, steals over me.

Whether it be in a busy bank, teeming with people, at noon on a Saturday, that I see them, or on the public square, or on a street car, or in a merchant's shop, I invariably am better for the sight. Their presence recalls me from the troubled consideration of petty work-a-day problems and earthly cares, and reminds me that all is not prosaic, humdrum, harsh and cold. I remember that far from the merciless din of the city there are places of retirement—ah! how restful is the thought—sequestered corners of this old world of ours where, in convent gardens and monastic halls, one can live in quiet and peace with God.

I fancy I hear the slow, perpetual ticking of the clock in the cloister chapel, beating in unison. I like to think, with the throbbing heart behind the satin curtains of the tabernacle door. I hear the measured chanting of the vesper service; the soft, melodious responses of the "Ave Maria"; the clear and resonant tolling of the Angelus bell.

I see the clean, immaculate corridors, the small, bare rooms, and the low-ceilinged dining room of the religious community houses. And the inmates! I see them moving alertly about, performing willingly their many duties, and in their recreation moments engaged in the interchange of wholesome and elevating thought. I see them, morning, noon, and night, however tired may be their souls or wearied their bodies, always wearing an expression of benign contentment and repose.

All these things I hear and see, in one fleeting, happy moment, when two nuns, in veil and habit, quietly passed me by.

Yes, down through the vistas of the ages have walked these holy women, serene and beautiful, their eyes cast low in maiden modesty, and on their faces an impress of the divine.

THE INTERVENTION OF POPES

From the Light of Truth

"In order to realize the great achievements of the Vicars of Christ in their work for peace let us transfer ourselves back to the time when the greater part of Europe was as but one immense wilderness, a trackless region, distinguished only for its barbarity and savagery.

"If Europe had at any time undergone a crucial test it was most assuredly during the Early Ages, a period so well marked in history by the migration of nations. With pagan Rome's fall Europe was left to the mercy of fierce, uncivilized tribes, peoples actuated by barbarous principles and ruled by brutal customs and sanguinary kings, whose sole aim was the extirpation of their neighbors and the acquisition of rich booty. Under such circumstances Europe was made a prolific hot-bed of strife and dissension, one great battlefield of blood. It seemed that there was no power sufficiently strong to check the tide of barbarity. The Roman armies, once an insurmountable bulwark for the barbarous tribes, had melted away long ago and the days of the Caesars were passed. The future looked altogether gloomy. But at this terrible crisis the Pope, the father of all humanity, hastened to succor war-stricken Europe. What were his endeavors, how great his exertions, no words can feebly express.

The first marked achievement of the Pope during the Early Ages was his energetic protection of the Roman people against whom all nations seemed to aim their blows. What would have become of the helpless Romans, had not the Pope become their advocate, is not difficult to conjecture. But thanks to the zealous Pontiffs of that period, the Romans had but to look up to their spiritual father and he, moved by paternal love, would exert his influence to avert the danger. History is full of such examples. When Attila, who through his excessive cruelty had earned for himself the title of the 'Scourge of God,' was sweeping over Europe carrying terror and devastation wherever he went, and when he had already crossed the Alps and was threatening the Romans with utter subjection, Pope St. Leo the Great met him at Mantua, and Attila, overawed by the appearance and words of Leo, surrendered his purpose and returned to settle in Pannonia. That same Leo the Great, a few years later, again saved the Romans from slaughter by the barbarous Vandals.

"At another time during the Pontificate of St. Gregory II, Luitprand, a man of great ambition and daring courage, marched with an army to Rome and prepared to lay siege to the city. But when Gregory visited him in his camp, Luitprand was so

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deeply impressed with the sanctity of that Pontiff that he threw himself at his feet, accompanied him to Rome, laid his armor and other rich presents on the altar of St. Peter's and humbly begged the Pope's pardon.

"At a later period, when Rome was again besieged by Rachi, king of the Lombards, Pope St. Zachary hastened to the camp of the invader and pleaded with him to such purpose that Rachi not only raised the siege, but laid down the crown and embraced with his wife and sons the religious state. Thus over and over again it was proved that the people of Italy had no better protector than the Pope.

"However great was the vigilance of the Pope in securing peace for the Romans, it was by no means confined to them, but extended to all without discrimination—both friends and enemies. Wherever justice had to be vindicated, wrong to be punished, Christian principles incited, peace to be established or maintained, or a war to be averted, there also we can trace the influence of the Pope, ever working, ever striving for the good and welfare of all. When the Byzantines and Longobards had prepared for a great war, Pope Gregory the Great, though loaded with various cares, did not hesitate a moment to intercept their warlike preparations and bring them to terms of peace.

"Owing to the Pope's repeated acts of friendly mediation between warring nations there gradually arose that systematic co-operation between the Pope and State that reached its culmination during the Middle Ages. "Coming to a later period we read how Pope Innocent III. settled a dispute between Philip Augustus of France, and Richard the Lion-Hearted of England. The quarrel was of a serious nature and would have resulted in a great war, but the Pope, by stepping between the kings as a mediator, negotiated a peace with such effect that not only was the imminent war averted but friendly relations were again restored.

"In this way of harmonizing the discordant parties by mediation, the Roman Pontiffs continually exerted themselves in maintaining peace and in restoring amicable relations between rulers. In such cases, however, if ordinary means of reconciliation had been exhausted, the Pope at first threatened with, and then pronounced the ban of excommunication. How much the Popes accomplished for peace through the exercise of this power cannot be over-estimated. The ban was a safeguard against both despotism and rebellion. It was looked upon as monstrous that a king or prince excluded from the Church should rule over the Christian people. Though sparingly inflicted and only for serious transgressions, it proved to be the most effective means of curbing the passions of haughty rulers. It had its effect on the despotic John Lackland of England and on the Emperor Henry IV. of Germany.

"During the Middle Ages, throughout Christendom, the Pope was considered the highest defender of right and justice, the father of the wronged and persecuted, the acknowledged arbitrator of kings and princes. The Papal laws were universally accepted as public laws. The kings and princes of their own accord sought the Papal confirmation of their laws, treaties, judicial sentences or revocations of the same. The monarchs addressed the Pope as their father and were addressed by him as sons. He gave decisions as to the justice of wars, conferred royal titles, and received new king-

doms into the family of Catholic nations. In a word, the Pope was destined to be swept away by the immense subsequent upheavals that resulted from the great so-called Reformation. The introduction of new religions severed the ties of friendship among governments, broke the great union of the Church and State, and plunged Europe into the mire of vice and the abyss of wars. Nation rose against nation, prince against prince, Protestant against Catholic. Wars, strife and dissensions became the watchwords of Europe.

"The peace, however, that the Roman Pontiffs had so solidly established during the Early Ages and had so energetically maintained throughout the Middle Ages, was destined to be swept away by the immense subsequent upheavals that resulted from the great so-called Reformation. The introduction of new religions severed the ties of friendship among governments, broke the great union of the Church and State, and plunged Europe into the mire of vice and the abyss of wars. Nation rose against nation, prince against prince, Protestant against Catholic. Wars, strife and dissensions became the watchwords of Europe.

"In this critical moment the Vicar of Christ again raised his voice and in the name of the Prince of Peace called upon all nations to forsake war, to join in friendly negotiations, and to live in peace. Although the dreadful tempest gradually abated in fury, its results could never be undone; the co-operation of State and Church with its untold blessings was buried in the wake of the storm. Yet in spite of all the reverses, the Popes never ceased to labor for the good and welfare of all nations. They advised and admonished the monarchs on important undertakings, warned rulers in times of impending dangers, and above all strove to propagate friendly relations.

"One of the latest examples of this great zeal we find during the Pontificate of Leo XIII., who mediated between Germany and Spain in a dispute about the possession of the Caroline Islands, with such result that the quarrel was settled and the parties were reconciled.

"Thus we see that ever since the institution of the Church of Jesus Christ the Popes have proved to be its worthy heads, the defenders of justice, the upholders of right, the world's greatest peace advocates and the true Vicars of Christ, the Prince of Peace."

IT WAS "THE CALL OF GOD"

CARDINAL MANNING FIRST FELT A LEANING TOWARD THE FAITH IN A CHURCH IN ROME

Says The Missionary: In a private conversation Cardinal Manning himself related the following:

"I was in Rome, visiting the museums, the churches, and viewed the city from all points. I had never had the shadow of doubt as to the truth of Protestantism, and had not the slightest notion of changing my religion. Nothing of all that I saw had made an impression upon me, and I was as far from Catholicism as I was at my departure from England.

"One morning I entered the Church of Saint Louis of France. The Blessed Sacrament was exposed at one of the altars, probably on account of a novena. There was nothing out of the ordinary: a few candles were burning, the priests vested only in their surplices, knelt in the sanctuary; and a few of the faithful were praying in the church.

"Nothing of the pomp of Saint Peter's was there; but it was God's time. I felt in my heart a mysterious emotion, partly illumination, partly attraction. For the first time in my life it appeared to me that truth might be here, and that possibly I might one day become a Catholic.

"But I was not yet converted. It was merely the call of God, and I was still far from the truth. I did not reject the call; but I prayed, I sought and studied with all the sincerity of which I was capable. Light increased from day to day, and grace accomplished the rest."

Considered from a temporal point of view, no conversion could have been connected with more disadvantages. There was for a clergyman and a scholar no more agreeable position than that of Archbishop Manning. As a dignitary of the Anglican church he possessed riches,

influence and a prominent position; genius, fame and friends were his. These were all lost on entering the Church of Rome; but, as he said, he hearkened to the voice of God calling him.

MEN WANTED

"What," says Cardinal Gibbons, "is the greatest need of our times for the betterment of Christian society?" Not churches, not schools, not hospitals, he contends, but men. "What the times call for is men—sturdy Christian men, endowed with the courage of their convictions. We need men controlled by their consciences rather than by expediency, men who are guided by principle rather than by popularity, men who are influenced by a sense of duty and not by self-interest, who are swayed by patriotism rather than by a desire of political preferment. Above all we need men of strong Christian faith, who are prepared to uphold their religious convictions in the face of obloquy and popular prejudice.

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CHATS WITH YOUNG MEN

MOTHER'S ALMANAC
I tell you when it comes to dates, My mother's just the boss!

BETWEEN FAILURE AND SUCCESS

The line between failure and success is so fine that we scarcely know when we pass it—so fine that we are often on the line and do not know it.

BOYS THAT SUCCEED

A new boy came into our office today," said a wholesale grocery merchant to his wife at the supper table.

THE QUITTER

How we all despise him—whether it is as a lad in a game or in the bigger game of life. It doesn't matter in our judgment of him whether he is following inherited instincts and feels that he simply can't stand up and take what's coming to him and fight back.

grasp and it has eluded us. We are filled with despair and discouragement and it is then a little imp whispers to us that we might as well quit.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

MAY 20.—ST. BERNARDINE OF SIENA

In 1408 St. Vincent Ferrer suddenly interrupted his sermon to declare that there was among his hearers a young Franciscan who would be one day a greater preacher than himself, and would be set before him in honor by the Church.

MAY 23.—ST. JULIA, VIRGIN, MARTYR

St. Julia was a noble virgin of Carthage, who, when the city was taken by Genseric in 489, was sold for a slave to a pagan merchant of Syria named Eusebius.

THE MONTH OF OUR LADY

Yesterday morning a little child, clad in spotless white and girdled with blue, timidly approached an altar of Our Lady and laid at her feet the first fragrant tributes of spring.

MAY 26.—ST. PHILIP NERI

Philip was one of the noble line of Saints raised up by God in the sixteenth century to console and bless His Church. After a childhood of angelic beauty the Holy Spirit drew him away from Florence, the place of his birth, showed him the world.

Philip lived in an atmosphere of sunshine and gladness which brightened all who came near him.

MAY 26.—ST. JULIA, VIRGIN, MARTYR

St. Julia was a noble virgin of Carthage, who, when the city was taken by Genseric in 489, was sold for a slave to a pagan merchant of Syria named Eusebius.

OLD EXCUSE WOULDN'T WORK

Godfrey Raupert tells in The Ligonian an interesting anecdote of the late Lord Brampton, a distinguished English jurist and a convert to the Church.

THE MONTH OF OUR LADY

prince and pauper, learned and unlettered contend in the holy rivalry of devotion to her. And devotion to Mary has accompanied the triumphant march of the Church down the centuries.

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