

# 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, DECEMBER 4, 1915

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### COMING BACK

From all accounts the Church is honored in the French trenches. The priest is loved as a comrade and respected as spiritual guide, and the soldier not in contact with the cackling of the prejudiced press and politician is beginning to think for himself. He is seeing things in their true perspective; he is wondering why they who minister to him, share his privations and dangers and are loyal even unto death to the flag they both serve, should have been banished from France. Perhaps he may resolve that after having finished his part in the making of history he will find a solution to the problem that mystifies us—the problem of how a few men can be antagonistic to best traditions of France, to the faith that has inspired and uplifted her throughout the centuries, yet hold within their grasp the destinies of France. These men of the trenches, of the gallant charge, have thrown off the apathy and smashed the tin gods made by politicians. They are in touch with the realities of life. Clear visioned now they can see the tortuous path that pointed not to liberty but to servitude, not to arts and refinement that have always characterized the Gallic temperament, but to the infamous fashion degradation and sin; and they can also discern the highway on which their fathers walked in courtesy, honor, and faith.

### TO BE REMEMBERED

In these days it is well to remember the words of Burke: "We have consecrated the State, that no man should approach to look into its defects or corruptions but with due caution; that he should never dream of beginning its reformation by its subversion; that he should approach to the faults of the State, as the wounds of a father with pious and trembling solicitude."

### VAIN RUMOUR

Our readers should pay no attention to the reports of His Holiness sending a letter to King Albert of Belgium to initiate steps toward peace. Not so long ago the Pope's merest word was regarded with suspicion by the world: now it beseeches him to express what is in his heart and promises him a respectful hearing. He was an old man unversed with the wisdom of the world, a reactionary, powerless amid the clash and tumult of life, but now he is the only one who can bind up the wounds of the nations and cause peace to brood over war-blacked lands. More, he is reviled because he speaks not. When the proper time comes that majestic voice that has so often guided a harassed humanity will be heard. When this blood-letting of the nations, which is the remedy for the fever of lust, of luxury, and of pride, is over all men may be disposed to hear him. When Europe is freed from the poison with which it has been inoculated by politicians and philosophers, it may hear, and gladly, the friend that fashioned her and gave into her keeping nearly everything of which she can boast.

### HOLLOW AS A DRUM

Sir Edward Carson advised England to break with Greece. He was of all men just the mentor needed. With his loyalty above reproach, and his military skill unquestioned the doughty Knight was well qualified to give expert opinion as to the guidance of the Empire. We think that Edmund Burke must have had men of his type in mind when he wrote the following words: "The poorest being that crawls on earth, contending to save itself from injustice and oppression is an object respectable in the eyes of God and man. But I cannot conceive any existence under heaven (which in the depths of its wisdom tolerates all sorts of things) that is more truly odious and disgusting than an impotent, helpless creature without civil wisdom or military skill, without a consciousness of any other qualification for power but his servility to it, bloated with pride and arrogance, calling for battles which he is not to fight."

Carson, however, encumbers the ground. He may stimulate life, but so far as the moulding of public opinion is concerned he is as dead as Ramses II. He flung away his opportunities at the behest of a few purblind bigots who ministered to his vanity. If he had been even a pale reflection of John Redmond his maunderings might be viewed as signs of a mind hard-pressed by the turmoil of war. But living his petty self and ignoble plans more than his country he is mired in the contempt of democracy. "That man is as hollow as a drum and has made as much noise in the world with as little cause."

### FOR CIVILIZATION

This fight must be to a finish. There can be no halfway stoppage, no inconclusive issue. That is so because the stakes are the moral governance of the Old World, the continuance of liberty in France and England, and the freeing of Germany from a blighting servitude to utterly false ideals. That German ideal has been of slow but sure growth. It had its modern inception in Prussia under the fostering care of Bismarck. Beginning with the idea of German unity, it expanded into an ambition for German mastery. Some of us remember when the name of Germany covered a collection of States too numerous for the schoolboy to remember and bound together primarily by trade arrangements. Then Prussia set forth on the task of consolidating all around herself. She flashed her sword first upon little Denmark in a war monstrous in its injustice. Then, aided by her superior arm, the needle gun, she thrust Austria forth from the German confederation and so gained an unchallenged command of the situation. In order to consolidate the German States, some of whom had been allied with Austria, she forced war on France, but contrived to make the third Napoleon appear to be the aggressor, a device made possible by his trivial, restless ambition.

### THE WAR ENGINE

Since that time more than forty years have passed, and all of them have been spent in prussianizing, as far as has been possible, the whole of the German States, so that they may present a solid front to the world when the time ripens for making Germany the greatest world power and the arbiter of European destinies. Outwardly and as a military organization the scheme has been perfected, although at heart the peoples of Southern and Eastern Germany are still utterly alien in feeling from the rigid, autocratic, domineering Prussian caste. So completely has the domination of Prussia seemed to have penetrated through the mass of German manhood, from the private soldier to the petty grand duke and scarcely less petty kings, that the Kaiser, the emperor and controller of the vast miscellany of people, can wage war without asking leave, and can drag in the train of his overweening ambition millions who have no idea of the objects of the strife or the cruel and limitless injustice it is forcing upon four-fifths of a continent.

### OUR DUTY

This carefully prepared war engine of a hectic and crazy ambition has now become the world's imminent danger and curse, and the task of breaking it up is one that appeals not only to the sense of self preservation of all nations, but to the noblest and saintliest aspirations of lovers of human concord. It is not the fear of tyrannous power bludgeoning the surrounding nations that has stirred the soul of Europe most deeply, but the openly avowed abrogation by Germany of all moral obligations. Never since the world began has the avowal of the complete supremacy of might over right been so cynically made. What wonder that a government so profoundly shameless and selfish does not hesitate, in pursuit of its sordid ambitions, to drench Europe with blood, to devastate the lands of friendly neighbours who only ask to be left alone, and to paralyze the beneficent labours by which the homes of two hundred million people are sustained?

### WHAT IS AT STAKE

But it is not only human integrity that is at stake in the war against Germany's unfaith and arrogance: it is freedom itself that is threatened. In Germany freedom has already disappeared. The very desire for it has almost been dragged out of the German people during the process of preparing for this long contemplated war. Victory by Germany would crush the very heart of France, the land of liberty and of ideas, and would place all the smaller States of Europe—Holland, Belgium, Denmark, Norway, Sweden, Switzerland—under the heel of the Prussian, and it would in the end substitute German repression and exclusiveness for open-handed generous British rule over myriads of the human race. Such a catastrophe would becloud the world. With a cause like this to fight for the contest must be to a finish, in the name of all humanity.

### MASTERY SPEECH

BY JOHN REDMOND

Mr. John Redmond—I have not once intervened in any debate on the war since its inception, but that has not been because my colleagues and myself had not profound dissatisfaction with certain events which have taken place both in this country and abroad. It was due solely to the fact that we felt, rightly or wrongly, I think rightly, that the best service we could bring to the country in this terrible crisis was to extend to the Government of the day, and to the men who form the Government, who ever they may be, our fullest possible trust, and a loyal and, as far as possible, a silent support (hear, hear). That attitude was maintained by my colleagues and myself even after the formation of the Coalition Government. During the long and terrible months that have passed I think that Ireland has exhibited a remarkable spectacle. Ever since the war commenced the voice—of party controversy has disappeared in Ireland (hear, hear). Men who before that were divided by the bitterest party passions have since come together and worked together amicably and unselfishly side by side for the common cause. I myself, the other day, under the presidency of the Lord Lieutenant in Dublin, sat in amicable consultation with the leaders of the Ulster Unionist Party. In addition to that, we have had in Ireland no labour unrest, no industrial strife, and our workmen and women, after getting the opportunity offered to them by the new Minister of Munitions, have gone with enthusiasm into the service of that department, and I am glad to be able to tell the House that to-day thousands of men and women, not only in Dublin and Belfast, but up and down the whole country are engaged working full time upon munitions work, and this is only the beginning. In a few weeks' time I believe this work will be going on without interruption all over Ireland. Wherever trouble and friction may come from, it will not come from these Irish workers (hear, hear). At the same time the work of recruiting, to which I will refer more particularly in a moment, has been and is to-day going steadily and satisfactorily forward. In a word, it is true to say that from the commencement of the war until this moment you have been faced by no trouble, by no danger, by no serious criticism, and by no lack of loyal support in Ireland (cheers). I again say that has not been due to the lack of grave causes of complaint on our side. It was due solely to the determination that no responsibility, or blame, or appearance of disunion in the face of the enemy should at the end of the war be laid to the account of Ireland or her people (cheers).

### THE RECORD OF IRELAND

I think that to-day, especially after the speech the right hon. gentleman has made, I am fully entitled to express my views in this debate, and I think the record of Ireland entitles me to be heard. We have been in Ireland profoundly disturbed by many things that have taken place in this country during the last few months. The spectacle of industrial unrest, the determined and unceasing attacks in certain sections of the Press upon the Government, upon individual members of the Government, and in a special way upon the Prime Minister, have aroused the gravest concern and the deepest indignation in Ireland, and I would like to say to the right hon. gentleman, whose moving speech we all listened to with such respect and with such deep satisfaction—I would like to say to him that the attacks made upon him by sections of the Press in this country have found no echo whatever in the length and breadth of Ireland, and that he stands to-day, as he stood before the war, high in the confidence of the Irish people.

(Cheers.) The persistent pessimism which has been so long preached in certain quarters with reference to the war has had no effect in discouraging the Irish people. The only effect it has had in Ireland has been this—it has, to some small extent, brought aid and help to that little fringe which exists there, as in England, of men who would, if they could, interfere with the success of recruiting. I, for my part, listened to the speech of the right hon. gentleman with pleasure, for two reasons mainly. Although that speech put before the country, indeed, in serious colours the gravity of the problem with which we are faced at the same time I think, taking that speech as a whole, and taking the proper perspective of the whole problem, that the speech will do much to counteract that pessimism which is taking the heart out of so many of our people in every part of the Empire at this moment, and which, undoubtedly, is bringing hope, help, and comfort to the enemies of the Empire.

### THE CABINET PROPOSAL

Secondly, I listened with pleasure to the speech, because the proposal he has made with reference to the Cabinet is one which—and it is not saying very much for it—will, in my opinion, for the time being at any rate, I will not say more, silence the wreckers. I am not in favour of the idea of a Cabinet within the Cabinet. If this Committee were to be a Cabinet within the Cabinet it would be utterly unconstitutional, it would be scrappy. In the whole English Constitution it would be without any precedent, and the position of every member of the Cabinet who is on the outside would be humiliating and absolutely impossible. If, on the other hand, the Committee is to be merely a small body of men who are to carry out in detail the decisions already come to by the Cabinet as a whole, then I am inclined to agree with the right hon. gentleman who last sat down, that, after all, it does not mean very much at any rate in principle, and the most that can, apparently, be said for it, is that, instead of this fractious War Council, it was called, which met periodically and which was not always the same in its component parts, you would have sitting from day to day a small body of men whose names would be known to the country and who would have the conduct of every matter of detail. So far, it is good; but I must say to the House of Commons and to the Prime Minister, in my judgment, the whole of the present position is wrong, fundamentally wrong.

I never believed in the wisdom of the creation of the Coalition Government. I did not hear at the time, and I have really not heard since, of any reason to show that that creation was either desirable or necessary. The Government at that time was united. It had the confidence of the House of Commons. It had the open and enthusiastic support of every party and every section in this House; and, in addition to that, it had the advantage, and the country had the advantage, of a responsible, and I will add a patriotic, Opposition. A great deal of nonsense has been talked in the past few months about the desirability of having no criticism on the Government. Criticism of a War Government, in my opinion, is essential. Yes, but it must be reasoned, measured, patriotic criticism, controlled and directed by a responsible Opposition (hear, hear). The idea that the new Coalition Government was to be a stronger Government than its predecessor because it was to be made up by the selection of men who represented various sections and various parts, not on account of their personal efficiency and fitness, seemed to me then, and seems to me now, an absurd idea. How has it resulted? Is there any candid man who will say to-day that the present Government is any stronger than the Government it has succeeded? And as for criticism, proper and necessary criticism, in this House, will anyone deny that the kind of criticism we have had in the main was what I may call a kind of guerrilla criticism by irresponsible men? (Hon. Members—"No, no.") I hope no hon. member will put the cap on (laughter).

Mr. Hogge—Like Irish criticism. Mr. John Redmond—I hope no hon. member will believe I meant so (laughter). I said the kind of criticism we have had has certainly not afforded the Government or the country that considered, restrained, responsible criticism which would have been found if there were sitting on that bench a responsible Opposition. THE OFFER TO MR. REDMOND I had the great honour of being offered a seat in the Coalition Cabinet by the Prime Minister, and amongst many other reasons which I had for declining that offer almost probably the most powerful was this: I felt convinced then, and I am more convinced than ever by what has happened since, that my power of doing good work in this matter, and of helping the country, would have been lessened, and not increased, if I accepted it. I urged on the right hon. gentleman that it was unwise for him to bring into the Coalition

Government any Irish Party. He did not take my advice. I am still of that opinion. I do not know what his opinion is now. Therefore, I do not believe that the present proposal of this small Committee will remedy the difficulties and the evils of the situation which I recognize exist. A homogeneous Government and a responsible Opposition are, in my view, the only satisfactory solution (cheers). But, though these are my views and the views of my colleagues I would like to say to the Prime Minister they will not in the smallest degree affect our attitude towards the Government, and I promise the Prime Minister, on behalf of my colleagues and on behalf of Ireland, that any Government of which he is the head will in the conduct of the war, receive our constant and loyal support.

(Cheers.) I do not think it would be prudent for me—I do not think it would be wise for me—to follow the right hon. gentleman who has just spoken (Sir E. Carson) into a discussion of the reasons which induced him to leave the Cabinet. He commenced by telling the House that he did not see the value of thrashing out and discussing past difficulties and past mistakes, but he dealt rather fully with some of them. What I would say is that with the imperfect information which I have, and not speaking of inner knowledge of what has happened in the Cabinet, I believe it would be wrong for me to attempt to apportion the blame for any of the mistakes which undoubtedly have been made both in our warlike operations and in our diplomacy. The time will come when those things will have to be discussed and a strict reckoning taken, but with the imperfect information which would be in the possession of persons like myself, I should be doing more harm than good.

### "WE WANT SOME GUARANTEE"

All I say is that we want some guarantee that mistakes of this kind will not be repeated. We want to make very plain to the Government the view that the mistakes which have been made in the Dardanelles should be remedied, and that an adequate force should be sent to the rescue of Serbia (cheers). I remember the intense feeling that existed in Ireland when Belgium was first victimised, and I say the same feeling exists with reference to Serbia (cheers). We enthusiastically support the action of this country in the war, among other reasons because we believe it is a war in favour of the independence of small nations. Therefore whatever our advice may be worth we urge most strongly upon the Government that they should go, in the most effective way, to the rescue of Serbia (cheers). The right hon. gentleman (the Prime Minister) spoke about recruiting and about possible compulsion. I like the Prime Minister, an against compulsion (cheers). I believe that to impose compulsion on this country unless, as he said, the country were practically unanimous in favour of it, would be a folly and a crime (hear, hear). I am quite convinced, on my own part, that the necessity will never be pressed upon anyone. I do not believe the voluntary system has ever had fair play in this country (cheers). I, of course, cannot speak with intimate knowledge of what has happened in England, but I know what has happened in Ireland, and most undoubtedly up to the other day the voluntary system never had fair play in Ireland (cheers). I am not sure that hon. members fully realize the task which was before us in Ireland when the war commenced.

### RECRUITING IN IRELAND

On this question of recruiting, it is a fact which has its origin in history and which I need not refer to more closely—it is a fact that, in the past, recruiting for the British army was not popular with the mass of the Irish people, but, when the war broke out, my colleagues and I, quite regardless, let me say, of the political risks which stared us in the face, instantly made an appeal to those whom we represented in Ireland, and told them that this was Ireland's war as well as England's war, that it was a just war, and that the recent attitude of Great Britain to Ireland had thrown upon us a great grave duty of honour to the British Empire (cheers). We then went back from this country, and we went all through Ireland. I myself within the space of about a month after that made every one of the four Provinces of Ireland. We set ourselves to the task of creating in Ireland—creating, mind you—an atmosphere favourable to recruiting, and to create a sentiment in Ireland favourable to recruiting.

I say most solemnly that in that task we were absolutely entitled to the sympathy and the assistance of the Government and the War Office (cheers). I am sorry to say we got neither. THWARTING AND EMBARRASSING In what I have to say I wish in the most emphatic way to exclude any idea that I am referring to the Prime Minister himself. No one could have been more kind and sympathetic than he was in all our communications with him, and the same thing

applies to the right hon. gentleman the Under Secretary of State for War, to whom I have more than once conveyed our sense of our deep obligation for his unswerving courtesy and desire to assist us in our work (hear, hear). But the fact remains that when we were faced with that difficult and formidable task practically every suggestion that we made, based on the strength of our knowledge of what was suitable for Ireland and the conditions there, was put upon one side. The gentlemen who were responsible for that evidently believed that they knew what was suited to the necessities of Ireland far better than we did. A score of times at least I put upon paper, and sent to the Government, the War Office, and various members of the War Office, my suggestions and my remonstrances, but all in vain. Often in despair I was tempted to rise in this House and publicly tell the House of Commons the way in which we were hampered and thwarted in our work in Ireland. I refrained from doing so from fear of doing mischief and from fear of doing harm (cheers). To-day I am very glad that I so refrained because, in spite of these discouragements, in spite of this thwarting and embarrassing, and in spite of the utterly faulty and ridiculous system of recruiting that was set on foot, we have succeeded, and have raised in Ireland a body of men whose numbers Lord Kitchener, in his letter to the Irish conference, declared was "magnificent" (cheers). There is no harm in my repeating figures. I cannot say they are War Office figures except that they were quoted by the General Officer Commanding in Ireland. I think they were prepared in Ireland. There were raised in the last few months three Irish divisions, which is equal to an entire army corps of the new army. In addition to that we have sent to the regiments of the old army many thousands of men.

### IRELAND'S PROUD RECORD

Three months ago the General Officer commanding in Ireland, General Friend, made a public speech, in which he said that 25,000 recruits had gone to the front to our regiments. Many thousands have gone since. Many thousands are probably on their way to the East at this moment with the old regiments. In addition to that, about 80,000 Reservists were called up from Ireland. If you tot these figures up, and add to them Irish soldiers who were in the army when the war commenced, you will find that at this moment we have little short of 150,000 men with the Colours (cheers). If you want to see what the Irish race is doing you must add that 115,000 men of Irish birth in Great Britain, Scotland, England, and Wales, who have joined regiments here.

And if you take the proportion of Irishmen who are serving gallantly in the Canadian, Australian, and New Zealand forces you will find that the Irish race, unlike anything that ever existed in history before, unlike anything that the most sanguine of your statesmen ever dreamed of—Ireland has put a body of 300,000 or 400,000 men in the army (cheers).

I say nothing of the Navy, although the presence of the noble Lord on the Front Opposition Bench (Lord Charles Beresford) reminds me of the fact that the Navy, too, owes something to Ireland, and that some of her most gallant and successful admirals are Irishmen, and that no inconsiderable number of Irishmen are among the men in the battleships (cheers). That is, I think, a record of which we have some reason to be proud, and I am glad to think that the War Office has not been able, by its policy of thwarting and embarrassing, ignorant and unscrupulous, to prevent us from achieving that result. I am glad to say that at last, after long waiting, recruiting in Ireland has now been put upon a business basis, and just as I am certain that the voluntary system will triumph under the recruiting campaign of Lord Derby, so I am certain that in Ireland you will find recruiting for the necessary reserves for our new divisions and the old regiments will be ample (cheers). I have only alluded to these matters because there are still two outstanding questions which are gravely affecting recruiting in Ireland at this moment and which we have utterly failed to get removed out of our path.

### CENSOR'S CRASS STUPIDITY

A good deal of denunciation has gone on of the Censor in this country. I will not enter into that general discussion at all except to say this, that it does seem to me that in one particular the Censor has been guilty of the most crass stupidity. The right hon. gentleman used a phrase in a speech in which he said that in giving particulars of the war the only overriding condition was that the disclosure should not be such as to bring help to the enemy. I want to know how it can bring help to the enemy to let the people of Ireland know, and to let the people of England and Wales know, what their own regiments and divisions are doing (cheers). I argue this from

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### CATHOLIC NOTES

The Pope has appointed Monsignor Trotti Apostolic Delegate to Cuba, and Monsignor Cherubini Apostolic Delegate and envoy extraordinary to Haiti.

This year, the Holy Father is deprived of the annual Peter's Pence offering of Austria, Italy, Poland, Germany, France, Belgium, and perhaps Ireland and England. Spain has started a campaign to make this deficit good.

An interesting ceremony took place recently at the war refugees camp at Earl's Court, London, when Bishop De Waeleer blessed an Angelus Bell presented by Sir Horace Munro, K. C. B. After the war the bell will be taken to Belgium as a memorial of these historic days.

The Irish College in Rome expects to have a larger body of students this year than last. The once flourishing French College has been almost wholly sacrificed on the battlefields of France. What France will do for priests in the next generation is a problem her Bishops are thinking about.

Writing from Paris, a correspondent says: "Every day brings news of the death of two or three at least of our priests at the front, whether serving as chaplains, stretcher-bearers, or soldiers. Thus at one college alone in Paris (St. Aloysius) in one week thirty-nine dead were commemorated."

The annual retreat for actors in the Church of St. Malachy, New York City, was a grand success over four hundred actors participating in the exercises. The retreat was conducted by Rev. Joseph A. Delaney, D. D., the chaplain of the Guild and the sermons were preached by Rev. John Talbot Smith. The Guild now has a membership of four hundred and fifty.

The Sisters of St. Chretienne will soon establish their first community in the United States, the house to be erected in Salem. Work on the structure has already begun. It is expected to have it completed by next summer. The community will include a number of the nuns who have been serving as nurses on the battlefields in France.

The Reverend Doctor Alexis M. Lepicier, General of the Servites, is visiting the houses of the order in the United States and Canada. Father Lepicier succeeded Cardinal Stoll as professor of Dogmatic Theology at the Propaganda college in Rome and is author of a learned and voluminous work on theology. He will return to Rome after his work is finished in this country.

The Right Reverend James A. McFaul, Bishop of Trenton, N. J., refused a legacy of \$11,000, because to take it would be an injustice to the children of the man who left it. The estate will be divided among the four children, whom the father cut off with \$5 each, saying they had not treated him right in his old age.

The Polish Catholic church, on South Broadway, Baltimore, Md., has sent a request to Cardinal Gibbons asking for admission to the Catholic Church, to which it formerly belonged. The Cardinal has taken under consideration the necessary steps to reunite the congregation with the parent body. There are some legal knots to be untangled, particularly canonical difficulties about the transfer of endowments and bequests to the present church.

Notre Dame University and the Catholic Church in America suffered an irreparable loss in the death of Edward Lee Greene, Ph. D., LL. D., who passed away on Wednesday, November 10, in Providence Hospital, Washington, D. C. Dr. Greene was America's greatest botanist. He joined the faculty of Notre Dame last year after having been connected with the Smithsonian Institution, Washington, for a number of years. He was a convert to the Catholic Church, having been for a number of years an Episcopal minister.

The Knights of Columbus of New York are planning a large central building, and so also are the Knights of Columbus of Boston. Through the kindness and generosity of His Eminence, Cardinal O'Connell, 45,000 feet of land facing Boylston Road and extending through to Ipswich street, has been secured by them at a minimum price. His Eminence has also headed the subscription list with \$1,000. The Knights of Columbus Building Association will erect in this lot a beautiful building to be devoted to all Catholic activities.

Deep regret has been caused among the English-speaking people in Rome by the news of the death of Bishop Hedney of Newport, England, the veteran and distinguished Benedictine whose writings are known on both sides of the Atlantic, and of Father David Fleming, the well known Irish Franciscan. The latter held the offices of Provincial, Definitor-General and Vicar-General of his order, successively, and was a member of the commission appointed in Rome in 1895 to examine the validity of Anglican orders, a consultant of the Sacred Congregation of the Holy Office, and a member of the Pontifical Commission for Biblical Studies. He was born in Killarney in 1851.

CARDOME

A ROMANCE OF KENTUCKY

By ANNA C. MINOUG

CHAPTER XXXIII
With that bitterness of heart a man knows when he realizes the evil that has come to him...

This was the scene that Job, the singer, rushed in upon, and with the horror and anguish of it breaking his loyal heart...

and he drew her to him and kissed her. Then with a firm step he crossed the office door, and seeing, for the first time, the weeping Chloe...

We must not distract the Judge or Master Tom by our sorrow. Remember, our grief is nothing to them. Now, let us go and make ready for those who will soon be with us.

JESSIE'S OFFERING
Jessie had not been very recollected during the first weeks of preparation for First Communion...

the children were already assembled, the lady came forward and addressed her: "There was a little girl this morning, Sister," she added...

than a coincidence, it is a special Providence, a miracle. I needed one to bring me back to the fold. "Yesterday I was tempted to despair; I felt that I could never face my God, never meet my poor husband whose last prayer I had permitted to go unheeded...

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

DEVOTION TO HOLY MASS

The record of all peoples, savage and civilized, show that in their relations with the unseen supernatural world, the offering of sacrifice is, as it were, an instinct of human nature.

cathedrals and basilicas which have stood for centuries and which still excite the admiration of the world.

This noble spirit of faith in the presence of the Divine Victim on the altar was the secret of the religious fervor of our forefathers. It gave them courage in trial, patience in sorrow, generosity in promoting His honor and glory, zeal in preaching His goodness and love.

But there is another aspect of our duties to the victim of the altar which must not be overlooked. While God will reward the efforts made in stone and marble to promote His external glory, the dwellings He seeks most of all when He visits the earth are the hearts of those for whom He sacrifices Himself so generously.

Himself to be our Food and we pass Him by. The Blessed Mary and John the Beloved Disciple, who were present at the first great Sacrifice, knew Who it was that really hung on the Cross; the pagan soldiers who mounted guard on Calvary did not.

Unhappily, there are innumerable Catholics who, through lack of faith or knowledge, have not felt this attraction and employ the flimsiest excuses to shirk this all important duty of their Christian lives.

spiritual lives, it will be an easy matter to bring them to Mass often—even daily, and make them attentive and devout while there.

LIBERTY OF THE GOSPEL

One common objection against the Catholic Church made by Protestants is the claim of her infallibility. They do not acknowledge her right to proclaim dogmas and they accept the Bible as their only rule of faith.

The enjoyment of this liberty is responsible for the establishment of hundreds of denominations that claim some kind of divine origin. But while they denounce the so-called dogmatism of the Catholic Church, they are in every sense of the word, dogmatists themselves.

If they had no differences of belief they would all coalesce in one Christian Church. There would be some steps taken towards that unity, for which Christ prayed: "That there may be but one flock and one shepherd."

When therefore the Baptist and other non-Catholic denominations, who still bear the name of Christian, accuse the Catholic Church of dogmatism, they are accusing themselves. No church can have permanency without authority and without dogmas.

There are not many dogmas in the Catholic Church, and outside of them Catholics enjoy the same liberty of the Gospel that Protestants do. It is not at all necessary that all should be agreed on one interpretation of a certain text.

Of course, you can buy cheaper teas, but "SALADA" is undoubtedly the most economical and what appears to be 'cheap' in price will prove to be extravagant in use.

It may be my misfortune, but never yet have I happened to know any person who did not seem to have deteriorated under its influence. Even the besetly founder of the Church of England says in his last speech to Parliament: "The Bible itself is turned into wretched rhymes, sung and jangled in every ale house and tavern."

But ethics is not Christianity any more than Christianity is ethics. The Pagans—Greeks and Romans—had a code of ethics. Plato, Aristotle, Cicero, Seneca, and others taught a moral philosophy; so did Confucius and Buddha.

Without authority and without infallibility the Christian denominations, separated from the Catholic Church, will eventually go to pieces. There is nothing to bind them. Individualism has already largely replaced positive belief in the teachings of Christ and His Church.

THE IMMACULATE CONCEPTION

The Immaculate Conception is one of the most glorious privileges of the Mother of God. It is of the faith of the Church according to the decree "Ineffabilis Deus" of Pope Pius IX., issued over sixty years ago, that "the Most Blessed Virgin Mary in the first instant of her conception was by singular grace and privilege of Almighty God, through the foreseen merits of Jesus Christ, the Saviour of mankind, preserved free from all stain of original sin."

The Blessed Virgin Mary is by divine election the mother of our Saviour. All that may be said of her follows from the words of St. Matthew: "Mary, of whom was born Jesus, Who is called Christ." Mother of God defines her personality, accounts for all her exceptional gifts, lowers her with the fulness of grace, and bestows upon her a unique position in the Providence of God in the salvation of mankind.

Bucer openly avows: "It is but too well objected against us that, whilst we loudly condemn the prayers, fasts and other ancient religious observances, we ourselves, on the other hand, neither pray, fast, watch nor labor; but have regard only to good living and the gratification of the senses; anxious to spy out evils in others, to whom we ourselves are in no way superior."

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first instant of her existence, fair for all eternity as the stainless mother of the Eternal Son. In the Book of Esther we may read the story of a peerless type of the Mother of God. Esther, great in her sanctity and humility, is not included in the edict of the King to destroy all the Jews, but in her favor it is said: "Thou shalt not die, for this law is not made for thee but for all others."

So closely did she belong to the Lord, the Author of all grace, that she was never placed outside the realm of that redemption which her Son was to work for herself and for others. Her Immaculate Conception placed her within it from the first; God's preventing grace preserved at least one of His creatures from all stain of sin.

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CECIL CHESTERTON

WHY HE BECAME A CATHOLIC

Much interest has been aroused in Ireland lately (writes a Dublin correspondent) by an address given at the recent Conference of the Catholic Truth Society of Ireland by Mr. Cecil Chesterton. Mr. Chesterton, whose ability as a publicist is somewhat overshadowed by the greater fame of his brother, G. K., is a man of very advanced opinions on many subjects. He is a convert to the Catholic Church, and his conversion is another evidence of the width of freedom in political thought enjoyed by Catholics.

As he mentioned in his lecture, he was restrained from joining the Catholic Church largely by the reason of its hostility to Socialism. Then came the revolt against the traditional Socialist doctrine by the extreme Catholicism. It was, according to Mr. Chesterton, very vague in its aims, very hazy in its philosophical basis. But its criticism of Socialism was deadly, said the lecturer, and all unconsciously it followed almost exactly the lines of the criticism of Socialism contained in the Encyclical of Leo XIII. It was that which finally induced Mr. Chesterton to join the Catholic Church.

He had perceived the Church to be right on ninety-nine questions out of a hundred. On the hundredth alone he had fancied her wrong. When she turned out to be right on that the thing looked to him like a miracle. In this way Mr. Chesterton convinced that the Catholic Church was right in the stand which it takes against Socialistic theories. Socialism and irreligion are very closely allied, and Catholics particularly should be on their guard and do what in them lies to prevent the spread of Socialistic ideas.

much commendation on the part of the Catholic clergy. The teachings of the Socialists are entirely opposed to those of the Catholic Church, and for that reason they must be combated on all and every occasion.—Edinburgh Catholic Herald.

A NEW FAD

We all remember how that family of Hogans here in Boston won a certain sort of fame for itself by seeking to change the good old Irish name of Hogan to something that sounded more Anglo-Saxon. The thing must be catching. In Chicago a young man, named Francis Joseph O'Brien, cashier at the Stratford Hotel, had his name changed to Frank J. Bryant.

He knows no history. He gave up the most illustrious name of a dominant race for one that has neither history nor significance. He sold his birthright and didn't even get a mess of pottage.—Sacred Heart Review.

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LONDON, SATURDAY, DECEMBER 4, 1916

A VERY REGRETTABLE MISCONCEPTION

The Meredith judgment on the latest phase of the Ottawa Separate school litigation brings forth, as was to be expected, the usual jeremiad from Le Droit. Perhaps it is well that the reckless slanders of this irresponsible sheet should be brought to time once in a while and shown themselves as they are seen by others.

There is, however, a point on which we should like to set the Journal right. It says: "The trouble arose purely between French-speaking and English-speaking Catholics."

All through the article this is assumed and often expressly stated. Thirty years ago—people can forget with a rapidity that is astonishing, and in thirty years a large proportion of the electorate is made up of those who never knew—thirty years ago the bilingual trouble had its origin right in the constituency of the Journal. In 1885 it was found that in many of the Public schools of Prescott and Russell there was not even a pretence of teaching English.

Mark, in the Public not the Separate schools. From the knowledge of this grew an agitation which in 1886 convulsed this province by one of those politico religious campaigns that have periodically cursed Canadian politics. Though the trouble had its origin in the teaching of French to the exclusion of English in Public schools, it developed into an anti-Separate school campaign.

We do not need to recapitulate the history of that and subsequent elections; suffice it to say that it was not only hurtful but ineffective as well precisely because the French language question was confounded with the question of Separate schools. But for this fundamental misconception there would be no bilingual question to-day.

In 1889 a Commission was appointed to investigate alleged conditions in the Public—not Separate—schools of Prescott and Russell. Following the Report of this Commission regulations were issued restricting the use of French to what was strictly necessary, and insisting on English as the language of the schools of this English province. The regulations of twenty four years ago, it may surprise some people to learn, were much more peremptory, much less equivocal than the famous regulation XVII, which makes provisions for French teaching which were not even suggested a quarter of a century ago.

Regulation XVII, not only allows French as the language of communication for the first two or three years, and provides for the teaching of French in subsequent years, but makes elaborate provision for broad interpretation and lenient administration by the Chief Inspector.

At the present time the Department Reports show many bilingual Public Schools; thirty-four in one inspectorate.

What we wish to impress on the Journal and those ill-informed or wrong-headed people who share its regrettable misconception is this: the bilingual difficulty is not of Separate school origin nor is it confined to Separate schools at the present time.

Perhaps the Journal is thinking only of the question as it exists in Ottawa. Even apart from the fact that this is but a local phase of the larger question we are very far from

admitting that friction between French and English Catholics is the real cause of the trouble. There would never have been any friction had the Department of Education been properly administered for the last twenty five years.

The English Separate schools of Ottawa obey the law, observe every regulation, are staffed not only with qualified but competent teachers; their work compares favorably with that of the Ottawa Public schools or any other schools in the Province. One would think they might pursue the even tenor of their way secure in the protection of that Department of the Government especially charged with the administration of the schools of Ontario.

But no; they have had to fight for their very existence. Because of a condition, brought about largely by shifty political opportunism, the English Separate schools of Ottawa were involved in a quarrel between the government and its spoiled children, the "bilingualists," who flouted its authority and defied its officials.

Not merely to settle a dispute between English and French Catholics, but for very shame's sake the Government was bound to find a solution or confess that its Department of Education was powerless to fulfil the duties and discharge the obligations with which it was charged.

REDMOND'S GREAT SPEECH

The Irish leader's great speech needs no editorial elucidation or emphasis. Lucidity and forcefulness are characteristic of Mr. Redmond's oratory. Its tone and spirit are worthy of the great occasion, and worthy of one who is a great Irish patriot and who, at the same time, holds an outstanding position amongst the great men who are charged with tremendous responsibilities in this great crisis of civilization.

In referring to that part of his historic speech in which Mr. Redmond protests against the entire lack of official recognition of the conspicuous services and heroic bravery of the Irish troops, our object is not to make the regrettable situation clearer—that were impossible—but rather to anticipate and perhaps dissipate a very natural and very warm feeling of resentment which the perusal of the speech may beget in our readers.

On this side of the water we have a rather plentiful crop of bigots who gain a livelihood by slandering their Catholic fellow-countrymen. It would be a grievous mistake to allow our indignation to carry us so far as to confound this unclean brood, or the ignorant dupes whom they misled, with the great mass of fair-minded and square-dealing Protestants.

So the little anti-Irish cads, even though they reach the position of official chroniclers of the War, must not be confounded with the people of England. We are living in stirring times. Just now the gigantic War overshadows events which by themselves would have made our generation interesting to the student of history in centuries yet to come.

One of the historic events of our time is the settlement of the Irish land question. The future student of history, viewing it in its true perspective, will see in this one of the most momentous events of a century. In itself, in its circumstances, in the fact that Ireland led the way, this will be an interesting and instructive chapter of history; but above all in its consequences, which led inevitably to the overthrow of landlordism in Great Britain, will the Irish agrarian movement claim a great deal of serious attention from the future student of social and economic development in the British Islands.

Specially favored classes naturally stand together against the rising power of democracy. So in England a powerful political party, dominated by the privileged classes, and entrenched apparently in an impregnable position behind the House of Lords, could successfully set what the classes considered safe limits to democratic legislation.

But again, Ireland leading the way, the House of Lords was shorn of its power.

The democracy of Great Britain gives the democracy of the sister isle full-hearted recognition of the indispensable Irish aid in storming this very citadel of the political power of special privilege.

These and other considerations will make plain the reason why social pets in official positions could allow their political prejudices to inspire their contemptible suppres-

sion of the names of Irish units in official despatches.

We do not of course doubt that English public life is, on the whole, sound; but we are inclined to think that Sir Herbert Holt must have had some personal knowledge of the intense political bitterness and infinite pettiness of decadent Toryism when in his anger he said that British politics are absolutely rotten. We must expect, even at such a time as the present, some evidence of that spirit which placed politics over patriotism and recklessly brought the country to the verge of civil war.

In this age it is the people who count. And the great, clean, hard-working, red-blooded part of the population of England, Scotland and Wales fought side by side with the people of Ireland for social amelioration and political emancipation. They are now fighting side by side in the trenches in this supreme crisis of their common history. When the great struggle issues in final victory, side by side the peoples of the sister islands, with mutual confidence and good-will deepened immeasurably, will resume their fight for freedom and social betterment.

In reading the speech of the great Irish leader let us bear these facts in mind and let us not make the grievous mistake of extending our indignation to people who resent as warmly as we do the petty and contemptible discrimination shown by the writers of the official despatches.

In his cable letter T. P. O'Connor tells us that as Redmond pointed out this glaring discrimination cries of "Shame!" "Shame!" came from all parts of the House. Suppression of the truth is sometimes the blackest of lies. We may well leave our little slanders by suppression to the luxury of their own feelings as they listen to the cry of "Shame!" from every honest-hearted and red-blooded British subject throughout the Empire.

AN INTERVIEW REPUDIATED

In the Toronto Globe of November 23rd, under headlines that could scarcely fail to attract the ordinary reader's attention, appeared some literally astounding statements attributed to the Hon. G. Howard Ferguson, Acting Minister of Education. The sub-heading of the article was "Acting Minister of Education Comments on the Sturgeon Falls Case." As the Acting Minister in the Globe of Nov. 26 repudiated the offensive, impertinent and misleading statements attributed to him it is useless to give them the consideration we had intended.

But a word about the repudiation. We read the Globe, as usual, on Friday, Nov. 26th. We did not see the Acting Minister's repudiation. On being assured that it was there we instituted a diligent search and finally located it in an obscure and unlikely corner where doubtless it escaped the notice of the majority of the readers of the previous article.

The reporters seem to give out an astonishing amount of misinformation with regard to the Sturgeon Falls case, but as it is still sub judice at the present writing we shall reserve any comments we may have to make until the Ontario Railway and Municipal Board shall have handed down their judgment.

NOTES AND COMMENTS

THE QUESTION of international amity as between Great Britain and the United States being so much to the fore in these "piping times," it cannot be unreasonable to recall an incident in the life of General Washington which, while touched upon in some biographers of the "Father of his country," has never been accorded that prominence which its bearing upon the relations of the two nations one to the other, makes desirable. In the early years of the Republic when a feeling of international resentment still ran high, and the wounds of the Revolution were still far from healed, this was perhaps not surprising. But now, in the dawn of a second century of peace, and the accompanying re-birth in both nations of that sense of kinship and devotion to a common ideal severed a century and more ago by unwise statesmanship, the words of Washington in the midst of the crisis may be recalled with advantage to all.

It is related that an Episcopal clergyman, the Rev. Jacob Duché, who had been elected chaplain to Congress just prior to the outbreak of hostilities, found himself out of sympathy with the aspirations of his countrymen and consequently resigned his position. Not content to

maintain a quiescent attitude under events that followed he persuaded himself into the very unwise step of addressing a letter to Washington soon after the latter's appointment as commander-in-chief of the Continental Army, in which he endeavored to persuade the General to resign this command and espouse the British cause. Duché was undoubtedly actuated by the highest motives in this action but seems not to have weighed its import in regard to Washington himself. The Army lay at that time at Valley Forge, and under the pretext of paying a friendly visit to its commander-in-chief, Mrs. Ferguson, bearer of Duché's letter, obtained access to his presence and duly acquitted herself of her mission. This lady was the daughter of a Scottish physician then resident in Philadelphia.

WASHINGTON RECEIVED his visitor with every mark of respect, she being well known to him, and having received the letter read it attentively. A contemporary account states that he was much agitated as he proceeded, and that, having got to the end of it, rose from his seat, and paced up and down for some time without speaking. Then, turning to his visitor, he addressed to her these memorable words: "Madam, I have always esteemed your character and endowments, and am fully sensible of the noble principles by which you are actuated on this occasion; nor has any man in the whole continent more confidence in the integrity of his friend, than I have in the honor of Mr. Duché. But I am here entrusted by the people of America with sovereign authority. They have placed their lives and fortunes at my disposal, because they believe me to be an honest man. Were I, therefore, to desert their cause, and consign them again to the British, what would be the consequence? To myself perpetual infamy; to them endless calamity."

ON THE BATTLE LINE

The great event of the week is the understanding with Greece whereby Greece agrees not to disarm and intern Allied belligerents who may retire before the enemy into Greek territory.

THE GREEK DANGER IS PAST

No attempt will be made by the army of Greece to interfere with the allied troops should they, under any contingency, find it necessary to cross the Macedonian frontier into Greece. In that event railway and other facilities will be afforded them, as in the case of the troops now going north from Saloniki into Serbia. This ends a perilous situation. Greece will not join their enemies. That the guarantees given have satisfied the British and the French Governments is indicated by the release of many grain-laden ships en route to Greece, which is now announced had been held up at Malta pending a satisfactory outcome of the negotiations. It is reported that the allied powers agree to reimburse the Greeks for any damage done within their borders during the occupation of Greek territory by the allied armies.

The Franco-British Army, freed of the menace at its base, is now in a position to go forward to help the Serbs, but, unhappily, there is not much of Serbia left to save. The German and Bulgarian armies occupy every town of importance in the little kingdom save Monastir and Jakova and it is reported that a combined movement of the German and Bulgarian armies has been begun down the valley of the Vardar and by way of Prilep toward Monastir. The allied army in the southeastern district of Macedonia must now be a large and finely equipped force. From the Gallipoli Peninsula, it is asserted, a very considerable number of seasoned troops have been drawn, while the Germans themselves recently announced that eighty British transports have gone through the Straits of Gibraltar recently, eastward bound.—Globe Nov. 26.

TURKS RETIRING

The advance upon Bagdad continues, and the Anglo-Indian army must now be close to the defences thrown around the city by the Turks. The British War Office received from Sir John Nixon last night a report that the Turkish army, beaten after a hard struggle at Oteshpoin, eighteen miles from the capital of Mesopotamia, had fallen back to Dialah, which is only ten miles from the city.

OTHER FRONTS

The Italians after their prolonged and bloody struggle appear to be on the point of entering Gorizia. On the Western front, the fighting is confined to intermittent cannonading. There is not likely to be much fighting on a large scale on the Russian front beyond securing advantageous lines for winter entrenchment.

ONE WAY TO FIND OUT

"Pray that you may live for twenty or thirty years," says the Fortnightly Review, "so that you may find out the truth about what really happened in this war."

whom something different might have been hoped, to stigmatize those as failures who have not attained to "position" in the world, seems not to have been mitigated in the least by the throes of War. Everywhere we hear of greed and graft, and of our hostilities as the opportunity of the many to profit by the sacrifices of the few. This has been a growing passion for a century and it suffers no diminution now. It is over eighty years ago since John Henry Newman, standing in an Anglican pulpit, thus characterized the times in which we live: "Has not," he said, "the desire of wealth so eaten into our hearts, that we think poverty the worst of ills, that we think the security of property the first of blessings, that we measure all things by ourselves, but so involve in our earnestness all around us, that they cannot keep from the pursuit of it though they would. Does not the structure of society move forward on such a plan, as to enlist into the service of the world all its members, almost whether they will or no? Would not a man be thought unambitious and unproductive, who cared not to push forward in pursuit of that which Scripture calls 'the root of all evil,' the love of which it calls 'covetousness which is idolatry,' and the possession of which it solemnly declares all but excludes a man from the kingdom of Heaven? Alas! can this be denied?" If this were true how Newman wrote these words, how much more so now! And the remedy?—where else but in renunciation and in the benign aspiration of Pius X.—the restoration of all things in Christ? The age needs a Saint Francis of Assisi.

MASTERLY SPEECH

CONTINUED FROM PAGE ONE

the Irish point of view. It is not only an Irish question, because I am quite sure it affects every hon. member's constituency, and every part of England and Scotland and Wales as well. Let me argue it from my own point of view. The ultimate refusal to allow the Irish people to learn officially of the achievements of the Irish regiments, and the total absence of official recognitions of their gallantry does more harm to recruiting in Ireland than anything you could conceive. What happens is this. In the end we do get to know what our troops have been doing, but we get to know it from the statements, letters and interviews from wounded officers and men who come home. In that way we have heard a good deal about the gallantry of Irish troops and their sufferings, etc., but in the official despatches they have not even been mentioned. That is a strong statement to make. Let me substantiate it: Here is a letter which appeared in an English paper a little while ago, signed, "Father of Irish Soldiers":

FROM A FATHER OF IRISH SOLDIERS

I know this man. His only two sons are to-day with the army in the East, and were present at Gallipoli and Suvla Bay. He says: "One of the things which are felt in Ireland, and it is one of the ways in which the military situation is affected, is that while Irish troops get their full share of the hottest work, their achievements as troops do not get the same official recognition. The latest case in point is Admiral de Robeck's despatch with reference to the first landing at Gallipoli. He describes each of the landings and mentions the work of the Australians, the Scottish Borderers, the Royal Fusiliers, the Lancashire Fusiliers, the South Wales Borderers, etc., and paid them glowing tributes, which were not more glowing, I am sure, than they deserve. The Admiral then goes on to describe the landing at V. Beach, and said, 'This Beach was the most difficult to capture. It possessed all the disadvantages and difficulties that W. Beach had, and in addition, the flanks were strongly guarded by the old castle and village of Seddul Bahr, on the east and west.' He describes how on the first trip all were either killed or wounded. One boat entirely disappeared. In another there were only two survivors. The lighters were heaped with dead."

We know that these men who were the first to land there were the Dublin and Munster Fusiliers. Every one knows that to-day. The few surviving officers who came back have given us full particulars. The men received the most lavish praise from other Generals in the field. The Commanding Officer of the New Zealand troops, for instance, sent a message to the remnant of the Dublin and Munster Fusiliers to thank them, and say what magnificent work they had done, and yet in this dispatch—and this is the only official dispatch which has been published—while the Australians, the Scottish Borderers, Royal Fusiliers, Lancashire Fusiliers, South Wales Borderers, etc., are all picked out for special praise, the Munsters and Dublin Fusiliers are not even mentioned. There is not even the mention of the word Munster Fusiliers or Dublin Fusiliers. That kind of thing is doing untold mischief. There is not a man of us who does not resent it (hear, hear.) In this Dublin Fusilier Regiment there was one battalion which was known as the "Pals" Battalion. It consisted almost entirely of well educated young men from the universities and schools and the professional classes. They were all practically annihilated and I know scores of families in Dublin to-day which are plunged into most terrible anguish because of the death of their children. I have seen letters from survivors to the parents of these dead boys, speaking in the most extravagant terms, I might almost say were it possible, of their gallantry and the gallantry of the regiment. What do you think the feeling of the young men in Dublin must be when we go and ask them to enlist, and when they are able to answer and send us out to be killed in the barbed wire entanglements at Gallipoli and then when we have all done our work and acted gloriously for our country and our regiment not one word is allowed to be published with reference to our achievements." I can't tell the House of Commons what a strong view I take of this (hear, hear). That, mind you, is not an isolated case. Let me take another—the landing at Suvla Bay back by Suvla. We have not heard the truth about that. I have received myself, not from men in the ranks, not from junior officers but from officers of high position in the 10th Irish Division communications which I dare not read to this House. I have sent them to the War Office. I felt it my duty to do so. I sent them to the Prime Minister. Some day these facts will come out. Sir Ian Hamilton is back here now. These things will have to be inquired into, and some day they will be known, and when they are I tell you that in the whole history of the war you will find that no troops ever were subjected to such horrible hardships and sufferings or showed such extraordinary gallantry as this 10th Irish Division, raised in Dublin and the Curragh, and commanded by General Sir Bryan Mahon (hears). Yet not one word of official recogni-

MON. Not one single word. Where allusions were made to them they were spoken of as a Division. Names are given to other Divisions, but being an Irish Division they were mentioned as simply a Division. Why should this be? (Hear, hear). We are engaged at this moment in trying to raise in Ireland, and we will succeed, reserve battalions for the 10th Division. Why is it that you will not tell us in Ireland what our brave lads are doing and suffering? Let us know that. The last instance occurred only the other day in the battle at Loos. Many of you have seen in the newspapers the graphic account of the gallantry in the battle of Loos of the London Irish Territorial Regiment. Nothing could exceed their gallantry, and their losses were very heavy, and they received the greatest praise in some of the unofficial notices which have come back. But General French, in his despatch to day, never mentioned them at all. He simply lumps them in as Territorials. The way we feel about the matter is this—God knows we do give our praise to our troops, and we were almost as proud as they were themselves when the London Scottish Territorials were singled out for lavish praise. They deserved it, and I was delighted that they got it. But when the Irish Territorial Regiments do the same, or practically the same, why are they not mentioned at all? That is the first thing which I failed altogether to get the War Office to take into serious consideration, and it is doing infinite mischief in our work of recruiting in Ireland (hear, hear). The second matter I want to mention is my complaint that the War Office has obstinately refused from the very start up to this moment to utilise the Volunteers in Ireland.

THE VOLUNTEERS IN IRELAND

It may be remembered that the very day the war broke out I rose in my place in this House and offered the Volunteers to the Government for home defence. I only spoke, of course, of the National Volunteers. I was not entitled to speak for the Ulster Volunteers, but I suggested that they and we might work shoulder to shoulder. From that day to this the War Office have persistently refused to have anything to say to these Volunteers. The Prime Minister a few days after I spoke in answer to a question told me that the Government were considering at that moment how best to utilize these Volunteers. They have never been utilised since. A few days after I made my speech I went myself to the War Office, and as a result of my interviews there I submitted to the Government a scheme which would have provided them at once with 25,000 men. If that offer had been accepted, not 25,000, not 50,000, but 100,000 men would have been enlisted for home defence within a month (Nationalist cheers). But no, it was obstinately refused. I hear that a member below me is now apparently inclined to take the point that the War Office took. The War Office said that would interfere with recruiting in Ireland. Of course, we know Ireland better than the hon. member. We know our difficulties in Ireland. We do not believe that it would. On the contrary, we believe that it would have promoted recruiting (hear, hear). We believe that the enlistment of these men, their association in barracks and in camp, with the inevitable recreation and fostering of a military spirit, would have led to a large number of volunteers for foreign service. Our views counted for nought. In this instance, they were not only our views. These views had the approval of the Irish Command, and from the purely military point of view, the Irish Command was in favor of some such scheme as I had outlined, and their reason was plain. They have to provide, and are providing to this day 20,000 to 25,000 men from the regular army for the defence of the coast of Ireland, guarding the coast, guarding piers, railway-bridges, and so forth. If these men of ours had been taken up, within two or three months of training and in camp, they would have been able to do this work, and would have done it ever since, and would thereby have released from 20,000 to 25,000 men. That is the chief reason, I fancy, why the military command in Ireland were in favour of this idea. But to this moment the refusal continues. I see that an unofficial Bill was introduced by the Marquis of Lincolnshire into the House of Lords, doing, to a great measure, for England and Wales what we have been asking should be done for Ireland. I claim that the Bill shall be extended to Ireland, and I must say if it is not extended to Ireland it will meet with the most severe opposition from myself and my friends (Nationalist cheers). As I have dealt with the question of Volunteers at all, let me give two figures to the House, which I think will be interesting, to show you that these Volunteers are willing and anxious to go to the front.

VOLUNTEERS WITH THE COLOURS

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so on, but there is a large number of them who, I am convinced, if they were given this official recognition and given this initial military training, would be willing to volunteer and go to the front and swell the number of our recruits (cheers). The whole of the Irish race, for the first time in our history, are in complete sympathy in this war with this country. Ninety five per cent, in my opinion, of the Irish in America are upon our side in this war. The men in America who are not, are, for the most part, men who were always opposed to the constitutional movement in Ireland, and who are noisy in inverse proportion to their number (Nationalist cheers). So far as Australia, Canada and New Zealand are concerned, all the people of Irish birth or Irish blood are upon our side, and in Ireland itself the situation was, I think, rightly described, three or four days ago, in an article in the Birmingham Daily Post, which declared that what had happened in Ireland was a miracle. Ireland, for the first time in her history, realizes and values her position in the Empire, and is willing, and, indeed, eager, to do her duty, but in the minds of all of us, in the mind of every Irishman, I believe in Ireland there is always one condition. There must be no talk of premature peace.

Any peace which does not mean condign punishment for those who have been guilty of outrages far greater than the outrages which, generations ago, won for the late Sultan of Turkey the title of the Grand Assassin, any peace which does not mean the restoration of the independence of Belgium, the expulsion of German troops from French soil, and, I would say also, the free restoration to Alsace Lorraine of what they regard as freedom (cheers); any peace which does not mean the assured independence of the smaller nations in Europe, and especially of Serbia; any peace which does not mean some reasonable guarantee for the future peace of the world—any such peace as that will be regarded by public opinion in Ireland as a gross and criminal betrayal of the living and the dead (loud cheers). So long as that is the object we have in view to bring the war to a victorious end upon those lines, then, no matter how long the war may last, and no matter what sacrifices it may entail, you can count upon Ireland to the end (loud and prolonged cheers).

**SIDELIGHTS ON THE GREAT WAR**

**A LAST LETTER**

Lieutenant Pierre Grandjean, who, after the life of a saint, died a hero on the field of honor on April 5, wrote as follows to his mother three days before his death:

I try to make the sacrifice with a good heart. It is a small thing. Is not to-day the anniversary of the death of Our Lord? My conscience is at rest, and so what should I fear? So be resigned yourself, you and my grandmother and brothers. You see it would be unjust if you did not pay this debt to the country, like other families. That, dear mother, as you well know, is my view. I have no great sins to reproach myself with during life, and if I am fortunate enough to go to heaven without too long a wait, I shall watch well over you. . . . I kiss you all for the last time before our great and everlasting reunion.

**A MOTHER'S SACRIFICE**

The son's confidence in his mother was not misplaced. Not long ago, she asked the colonel of his regiment to receive her second son, Serge, of the class of 1916, then engaged in his military studies. She wrote:

It is but right that Serge should take his brother's place in the regiment. I have a presentiment that he, too, is lost to me. He is too brave not to fall. Pierre is in heaven; and I feel sure that Serge will follow him there. But we shall meet again one day. It is not too much to sacrifice two sons, if such is God's will, for the safety of France.

**THE HOOGE AFFAIR**

The following extracts are taken from a letter sent home by a non-commissioned officer, and published in the Manchester Guardian:

The general made a stirring speech, calling upon the men to keep up the splendid reputation of the division and voicing his confidence that every battalion would do everything that was asked of them. The cheers that went up echoed and re-echoed for miles around, while hats were placed on rifle muzzles and waved frantically in the air. Each man was prepared to do his bit and to do it well. That night the roads were lined with streaming columns of khaki-clad figures as light-hearted as school-boys on their way to a treat, joking, laughing, and singing. I should have liked the people at home to witness the scene. Well might they boast of their Tommies' indifference to danger. Hundreds of those brave boys have since met their Maker, having given their lives for their country. They marched to their doom in the highest of spirits. At dawn our artillery opened, and seemed to be shelling the Huns all over the place. The Huns answered from every direction, and the crashing and roaring of thousands of guns was deafening and nerve-racking. Shrapnel was flying and smoke covered miles of ground. About an hour later our artillery concentrated all their guns on the Hooze position, and poured in a terrific fire. Sandbags, trench boards, earth, bricks, and everything movable were flung in a shower in the

air. Smoke of every color you could think of bogged the whole place. Rifle fire, bombs, grenades, trench mortars, and machine-guns all added to the awful din. After a time, the guns lifted from the Huns' first line. A British cheer almost drowned by the terrible crashing and screaming of shrapnel, burst forth, and away over the top went the infantry. The Germans had lost fearfully, and those alive were in a dazed and cowed condition. We took a few prisoners. Our artillery had been marvellous.

The next night they made a counter-attack, and our boys left their trenches and met them half-way. Hand to hand fighting ensued, and we not only drove them back with much slaughter but took two more lines of trenches. We have since retired from one, which was untenable, being in open ground and getting enflamed shell fire; but this has not made any difference to our position, which is now a magnificent one. We have worked hard consolidating the position, which does not sound much, but to be on the work is another matter. You have read of the crater which we have captured. It is a wonderful place, almost impossible to describe, of enormous depth and width. The bottom is choked full of dead Germans, whom we have been burying. They were caught in there like rats in a trap, and never came out again. Our artillery saw to that.

**A DYING PRAYER ON THE BATTLE-FIELD**

The Bishop of Nevers, preaching at a Requiem for those fallen on the field, in his cathedral, told the following moving story:

Two young soldiers who had been school-fellows found themselves side by side on the battle field. One had kept his faith, the other had lost it. Both lay mortally wounded and bleeding to death. Suddenly, one of them said: "You have not forgotten your prayers; say one now, and I will say it after you." The other started the "Our Father," and his companion repeated it after him. Petition by petition. Slowly they came to the words: "And forgive us our trespasses as we forgive—" They got no further, for the one who had been repeating the prayer after his companion gasped his last in these words that are an act of contrition.

**THE BRABANCONNE IN CHURCH**

The following is an extract from a letter received from Brussels, describing the way in which Independence Day (July 21) was observed there:

On July 21 I was advised to attend High Mass at St. Gudule's. There was a crowded congregation. The Papal Nuncio, whom, by the way, most of the people mistook for the Cardinal, officiated; and at the close of the Mass, which was followed by the playing of the first two lines of the Brabanconne by the organ, the congregation suddenly gave vent to a delirium of enthusiasm. Women wept, men swung their hats round high over their heads, and there was a loud and prolonged shout of "Vive le Roi! Vive la Belgique!" The same scene was witnessed at the end of each stanza, and at the close the people were all singing.

**AUSTRALIAN CADETS VISIT THE DE LA SALLE**

Tuesday was the day set apart by the civic reception committee to show Toronto's institutions of secondary education to the 32 Australian cadets now touring the Dominion. Three schools were chosen as types: De La Salle Collegiate, the Central Technical School, Harbour Collegiate. Mr. W. W. Hodgson, Chairman of the Board of Education, and Col. Rev. Brother Rogation, Separate School Inspector, were appointed to conduct the visitors through these institutions.

On arriving at De La Salle the party was met by the staff, a delegation of the students, several members of the city clergy, the Separate School Board and a number of the friends of the Collegiate. The principal, Rev. Brother Ansbert, spoke a few words of welcome and invited the cadets to visit the classrooms which had been tastefully decorated for the occasion with Australian mottoes, flags, designs, etc. A walk through the class rooms brought the cadets to the assembly hall where they were entertained with a short programme of music, speech and song. Wilfred Nelson spoke a spicy word of welcome to which Fred Curran of the Australian cadets, a former student of the Christian Brothers in Perth, Australia, responded on behalf of the visitors.

Lieutenant J. H. Simons, who is in charge of the cadets then delivered one of these eloquent addresses which have won for him the admiration of the Toronto public and with which his name will be long and creditably associated. He said in part: "We have visited upwards of one thousand schools in our tour and I can say with all sincerity that we have never before received such a hearty welcome as that which we are now enjoying at De La Salle." With much warmth he referred to the noble work which the Christian Brothers were doing in Australia and stated that six of the cadets now touring the world with him had received their training at the hands of the Brothers.

Chairman Hodgson also spoke in congratulation of what he had seen and heard and then the party repaired to the cafeteria in the basement of the collegiate where re-

freshments were served and the visitors entertained by the Brothers and their men.

**ENGLISH BISHOPS DEFEND HOLY FATHER**

London, Nov. 3, 1915.—Two British Bishops have these past few days taken up the defense of the Pope against his traducers. Bishop Chisholm of Aberdeen speaks of the paternal sentiments of the Holy Father which have found vent in so many ways, notably during the past few days in a fresh concession to prisoners of war who now have a Sunday rest in these countries where it is customary to force them to work. He says that if both sides were to ask the Holy Father to adjudicate between them, and would bring before him full and complete evidence, then would it not only just and impartial judge in Christendom speak and form a judgment, but the time for such action has not yet come. Bishop Keatinge, of Northampton, preaching in a Liverpool church on Sunday last, said that because the Holy Father had not denounced "atrocities" everything else he had done went for naught. Had the Pope taken sides his words would have gone for nothing, the neutral powers could not be depended on to rally to him, the unity of the Church would be threatened, and the consequences would be deplorable. It was because he was above all suspicion of bias that the Pope's so powerful yet come when his would be the voice which should pronounce that "vox vociscom" for which the whole world longed.

**THE POPE AND THE WAR PRISONERS IN ITALY**

Two members of the Swiss Catholic Mission for Prisoners of War, M. Pierre Aty, professor of law at the University of Fribourg, and Canon Beaupin, have gone to Rome to consult with the bureau established by the Vatican on extending the services for the Italian prisoners in Austria and the Austrians in Italy. Cardinal Gasparri, who takes the greatest interest in the Catholic mission, arranged two private audiences with His Holiness for the delegates. The Pope showed himself well informed on the details of the work, and told the two representatives how much he appreciated the enlightened support he received from the Swiss in all his initiatives of "acts of mercy." He then questioned them on the work of the Fribourg university and the religious results obtained. He blessed the efforts of the Abbé Devaux and Father Courten in their ministry of charity, and inquired as to the financial position of the Catholic missions. Before dismissing the two Swiss, His Holiness presented them with 3,000 lire to be expended for the prisoners, without distinction of nationality nor exclusion of non-Catholics. Lastly, he assured the Swiss mission of his aid in seeking the French and English who are missing in battles at the Dardanelles, the search in Turkey being very difficult.—New World.

**ARCHBISHOP PRENDERGAST'S JUBILEE**

"Magnificent," says the Sacred Heart Review, is the only word to describe the celebration in Philadelphia, on November 17, of the fiftieth anniversary of the ordination to the priesthood of the Most Rev. Edward F. Prendergast, D. D., Archbishop of that diocese. His Excellency, the Most Rev. John Bonzano, D. D., Archbishop of Milwaukee, and Appellate Delegate to the United States, His Eminence Cardinal Gibbons of Baltimore, His Eminence Cardinal Farley of New York, the Most Rev. James J. Keane, D. D., Archbishop of Dubuque, Ia., and twenty-three other Archbishops and Bishops attended the celebration. Members of the Monsignori and priests in large numbers, not only from Philadelphia but from many other dioceses, were participants in the ceremonies of the celebration, and the great parade of the day, which was one of the chief features of the jubilation, is estimated to have contained more than 70,000 men, the majority of them members of the Holy Name Societies.

**EPISCOPALIAN BISHOP PRAISES K. OF C.**

The Rev. Sidney C. Partridge, Bishop of the Protestant Episcopal Church of the western district of Missouri, speaking to the Knights of Columbus and their guests at a recent Discovery Day banquet, said in part:

"Knights of Columbus, you are worthy of the name that is yours if you are knights in the true sense of the word. In this day when, alas, so much of the ancient chivalry of the days of our forefathers has been forgotten or at least disregarded, I beg you to be worthy of that name wherever you are.

"In the courtesies that you show, in your daily life, in your home, in association with your fellow men, in meeting every one above you or below you, wherever it may be, be worthy of the name of being a knight as they were in the good old days of old.

"Be worthy of the name with which this great society has been

honored. That is something to be most highly prized in this day and in this generation. And so I bid you Godspeed in all that you stand for. Be faithful, be loyal to your organization and to all the great principles for which it stands. Be never ashamed of it at any time or on any occasion. Be personally loyal to those who are its leaders and to the heads of the Church over you, and love, honor and respect them for what they represent. Be faithful, be true, be loyal and those round about you, looking at you, will respect you and honor you. Aye, it always does that, and you will feel that it is an honor. It is something that you can feel true and always proud of that you are a knight and a knight that bears the name of one of the most noble and the grandest and the most dauntless and the most hopeful men that the world has ever seen, who bore the cross in one hand and the faithful sword in the other."—New York News.

**CHURCH GAINING**

**DESPITE WAR, TURMOILS AND DISTRACTIONS CATHOLICISM GROWS IN BRITON'S LAND**

London, Nov. 3, 1915.—Despite the war, its turmoils, the general disturbance it has caused in every current of life's activities in this country, and the distraction of men's minds from all the subjects that naturally occupy them, it is consoling to note that the work of the Church in England goes steadily along, and progress is the word that most amply describes conditions of Catholicism everywhere prevailing in Great Britain.

One of the most significant features of this is the work that is being steadily carried ahead in the great cities and centers of population in the field of Catholic education. In the diocese of Liverpool the greatest gain in this regard ever made in any one year was made last year. There are now in Liverpool 85,000 Catholic children of school age and of these only 900 are now attending non-Catholic schools. In the archdiocese of Westminster there are 44,102 children now attending the Catholic schools. One of the most interesting events of the year in the life of the church building occurred last week when His Eminence Cardinal Bourne presided at the opening of the new church of St. Edward the Confessor at Golder's Green. It was a very impressive ceremony and was attended by a large number of the clergy and laity, included amongst the latter being the mayor of Hampstead. The church is a fine example of the perpendicular Gothic with a tower conspicuous far over the landscape. It is unusual in design and interior planning, the idea being to reproduce the characteristics of the English parish church of the pre-Reformation period. The site is on land given as a grant to the Benedictine monks of Westminster by Edward the Confessor. Strangely enough, the church is one of the finest sculptural memorials of the great war. On the northern wall there is a mural carving of a submarine, a big gun and an aeroplane, these being to serve as reminders that the church was opened in the second year of the great war. On the southern wall is a monogram of King George V.

**CATHOLICS OF GREAT BRITAIN AND THE WAR**

While men like Sir Edward Carson, and Tory organs of various degrees of bigotry revel in stories of Catholics escaping from service, of their being mobbed in British ports on their way to foreign countries, etc., the fact remains that in the matter of enlistment the Catholics of Great Britain have more than done their duty. Over 115,513 Catholics in Great Britain most of them, of course Irishmen or of Irish ancestry, have joined the forces and gone to the front. In broad detail, this figure was made up from the various organizing districts as follows: Lancashire and North Wales, 40,786; Scotland, 25,760; Yorkshire, 19,730; North of England, 18,400; South Wales, 5,477; Midlands, 5,900; London, 5,450. Total 115,513. Since these figures were compiled Irish recruiting has gone on vigorously, and it is hardly an exaggeration to say that the above total has been swelled to upwards of 150,000.

**A BRAVE CATHOLIC CHAPLAIN**

The following story more than ordinarily stirring and impressive at a time when stories of extraordinary deeds of devotion to duty on the part of Catholic chaplains are daily coming from the front is just at hand. It comes from the Central News correspondent at the British front. It is the tale of a bonding party belonging to a well known regiment who went out one night and never returned. Says the correspondent: "It had been a terrible night, black as ink with the cold of the north and the rain of the tropics. As a morning wore on the regiment pictured their comrades lying wounded and dying in the mud and slush and the decaying corn. It was broad daylight; the German sharpshooters were in position; even to put one's head over the parapet meant certain death. A Catholic chaplain attached to the regiment came up to the firing line and volunteered to go out to the front and take any risks in finding the bodies. After some hesitation his request was granted. Donning his surplice and with a crucifix in his hand the priest proceeded down the saps and climbed out into the open. With their eyes glued to the

pariscopes the British line watched him anxiously as he proceeded slowly toward the German line. Not a shot was fired by the enemy. After a while the chaplain was seen to stoop and bend down near the German wire entanglements. He knelt in prayer. Then with the same calm step he returned to his own lines. He had four khaki caps on his hand and reported that the Germans had held up four khaki caps on their rifles, indicating that the other four were prisoners in their hands.

This is not only typical of the glorious work that our chaplains are doing at the front, but it is a heart touching story of how chivalry and bravery will sometimes appeal in like sentiment to both sides of a battlefield.—New World.

**MR. TAFT ON RELIGION AND GOOD CITIZENSHIP**

Speaking at the Massachusetts Agricultural College, on a recent Sunday evening, ex-President Taft dwelt on the close relationship between religion and morality. "I agree," he said, "that there are good citizens without religious faith but they are exceptions. Religion and morality are essential to each other and the spirit of religion energizes moral development, as well as it promotes the obligations of universal brotherhood above the selfish desires of the individual. We hear much about our rights, but, young men, if you do your duty your rights will follow. We cannot demand the right unless the element of duty precedes. The moving cause of our governmental success was implanted by the Puritans who were endowed with the strict sense of duty obtained from God. Religion is that living out of yourself and looking up to something greater. The spread of religion in a government like ours is imperative."—Sacred Heart Review.

**CAPUCHIN HEROES OF THE SOUTH AMERICAN JUNGLE**

(J. L. Seward) in New York Sun, Nov. 14, 1915.

Note: Before J. L. Seward, a grandson of Secretary of State Seward started from this city on an expedition to the jungles of South America, he was asked by a friend to write from the heart of the jungle the most interesting thing he saw. The following article is the result. It is dated "In Camp, Upper Amazon Basin, Caqueta River, via Mocoa, Colombia, South America, September 18, 1915."

I am writing this by candle light on a boat leg in the heart of the jungle. The Indian runner is leaving in his canoe for Mocoa at dawn tomorrow.

I want to write a few words in celebration of the Capuchin missionary Fathers in this district. Their last outpost is many hundreds of miles up the Caqueta River. They are in a very real sense the pioneers of civilization in this part of the world.

The Fathers are the only ones who can get anything out of the Indians. They would be completely lost in this vast wilderness of equatorial jungle. The Indians themselves are afraid of the "Great River"; only the forces of persuasion exerted by the good priests can get them to leave their villages to help us.

The Capuchin Fathers, nevertheless, simple in their faith, fearless of heart, utterly regardless of the thousand hardships incidental to the arduous life in this wilderness, are devoting their entire lives to the advancement of humanity.

It is not the ordinary mortal cannot aspire to do what these Christian heroes do. Think of it! They bury themselves here forever, during all the remaining years of their lives, without hope of ever returning to their native land or to the scenes of their childhood! Thus they give their lives to fitty or so savages dwelling in a clearing of the danger infested jungle.

Had the priests not pioneered ahead of us it would have been impossible for us to reach these practically unknown waterheds. With pick and shovel in their own hands they have carved a trail in the sides of tremendous precipices across the Andes. The trail is not a marvel of engineering skill, but it is a feat of sheer, prodigious religion which makes one stand in awe and adoration. If ever railways and electric lights and telephones make these desolate wastes flower with civilization you may be sure it will all rest upon the religious foundation which these devout pioneers are now laying.

The atrocities in the Patomayo rubber district, atrocities which surpassed in horror the crimes of the Congo, are still fresh in the memory of civilized man. The Capuchin missionaries were the only moral force which stood between the scattered remnants of the Inca tribes and the brutality of the "cancheros," or rubber pirates. Little by little the Fathers are healing the bleeding wounds caused by those commercial exploiters and are endeavoring to efface from the memories of the natives the memory of the deeds of their "own white brothers."

Foremost among these martyr priests is Father Fidel de Montelos. He has grown old in the service of these children of the jungle. Other priests who deserve a place high on the list of the world's religious martyrs are Fathers Florentino Cerubin, Anselmo de Olot, Andres of

**Your Savings**

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditure and increase our savings."

What are you going to do with YOUR SAVINGS? You cannot keep your cash in a stocking. You must either put it in a Bank; invest in a Bond or Stock; or purchase Life Insurance with it. Some men will do all three.

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Sibundry, and greatest of all, Father Stanislaw of Port Assis. Father Stanislaw has been severely injured in his work, but still remains, thousands of miles from medical aid, faithful and cheerful unto death.

**FAITH**

I know not what next year may bring  
To me of pain and suffering,  
Nor even what to-morrow  
May hold of bitter or of sweet,  
It may be victory or defeat,  
A splendid joy or sorrow,  
In faith I close my eyes at night  
Content to wait the morning light.

I know not what lies over there  
Beyond these worldly vales of care,  
Of tolling or repose,  
Nor what of joy may be in store  
Upon that distant heavenly shore  
To which the spirit goes;  
In faith I'll close my eyes and go  
When comes the time for me to know.

**MASONIC TESTIMONY**

Reynold E. Blight, writing in The Bulletin of Los Angeles Consistory (Masonic) says: "In certain circles it is popular to denounce bitterly the Roman Catholic Church, and in the condemnation forget her splendid achievements and the consecrated service she has rendered to humanity. The long roll of patriots, statesmen, philanthropists, thinkers, heroes, and saintly souls who have drawn their spiritual inspiration from her communion is sufficient proof of the real greatness of her religious teaching. Among the priests are those whose names have become synonymous with purity of life and unselfish effort for the betterment of humanity: Father Damien, Father Mathew, Father Junipero Serra, St. Francis of Assisi, Savonarola. Her countless institutions of learning, her or her spiritual appeal, must awaken the admiration of all men. It must not be forgotten that at her altars the common people received their first training in democracy. Prince and pauper, peasant and merchant, knelt together, equal before God. During the long night of the Dark Ages the lamp of knowledge was kept burning in the monasteries. Tolerance knows that there are two sides to every question, and that a picture that shows only shadows is essentially false."

**PROTESTANT PASTOR UPELHD PURGATORY**

Professor Dr. Rehbert of Paderborn, Germany relates the following reminiscence:

The devout Protestant Pastor Volkhardt one time was one of a gathering in Bochum consisting of the Catholic priest Ekel and several Protestant divines. Conversation turned about religious subjects and finally vehemently assailed his doctrine, while the Catholic priest defended it. After a period of spirited discussion, Pastor Volkhardt, a venerable old man, interposed and spoke about as follows:

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"Gentlemen, I agree with our Catholic brother here. I find the doctrine concerning the purging of departed souls so reasonable that because of this I must agree with him. You have known my wife, colleagues. She was a model of piety and virtue; I might say—she was an angel. That she, at her death, was awarded a merciful judgment and that she was not doomed, I confidently take for granted in view of her faith and conduct. But that she on her departure was so absolutely pure as to be immediately favored with the beatific vision—that, gentlemen, I dare not maintain in the face of God's holiness. This circumstance of itself leads me to accept the satisfaction of a third place, a place of purification, as taught by the Catholic, in which souls not perfectly pure are purged until they are qualified to enter into heaven."—Buffalo Echo.

**FATHER FRASER'S CHINESE MISSION**

Taichowta, March 22, 1915.

Dear Readers of CATHOLIC RECORD:

Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowta. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Who deigns to open mouths to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

Your gratefully in Jesus and Mary,  
J. M. FRASER.

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By work one accustoms one's self to a severe and active life, and the character gains as much by it as the mind.—Ozanam.

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FIVE MINUTE SERMON

BY REV. F. PEPPESE
SECOND SUNDAY IN ADVENT

Blessed is he that shall not be scandalized in Me. (Matt. 23: 6)
By referring to His works, our Lord wished to prove that He was the promised Messiah, the one who should come, and whom all the saints of the Old Testament had ardently longed to behold.

The history of the Apostles and of the early Christians, and, in fact, the whole history of Christianity down to the present day is full of glorious instances of the most fearless confession of Christ.

Catholics in every age have followed their example. The Church has always been assailed by her enemies, and those who confess the Catholic faith have been liable to persecution.

Many other sins degrade man to the level of a beast, but fear of man makes us resemble those heathen idols of which we read in Holy Scripture that "They have eyes and see not; they have ears, and hear not."

Such people are made like the idols of the heathen by their fear of man, and they share the same fate. The idols are for a time treated with reverence and honored with incense.

It is easy enough, when we are quietly making a meditation, to think it quite impossible for us ever to be more afraid of offending men than God; but when we go out into the world and hear sarcastic, sneering and contemptuous remarks addressed to us; when our convictions are foolish reasons are given for representing our most sacred convictions as foolish, and our education as net up to date; when our steadfast loyalty to Christ brings us into danger of forfeiting the esteem of a man whom, for some reason or other, we desire to please—then the struggle becomes difficult and we risk denying our faith in Christ, or at least some principles of that faith, through human respect.

Hence it is very necessary for us to try to strengthen ourselves by making good resolutions very often to avoid the sin of fear of man, to which Christians are only too apt to yield. Fear of man is an unworthy sentiment, which prevents us from following the promptings of our conscience, and constrains us to do evil and neglect our duty through a cowardly reluctance to displease others, or with a shameful intention of carrying favor with them.

Fear of man is utterly mean, for he who yields to it disregards God's voice and listens only to the deceitful arguments of wicked men. He becomes the slave of all who he fears to offend, and his opinions, words and actions are not guided by his own reason and the voice of his own conscience, but by the views of man who are mistaken, if not actually malicious. He thinks, speaks and judges, not in accordance with his own knowledge, but because others, with whom he cannot at heart

SHE RECOMMENDS "FRUIT-A-TIVES"

Mrs. Corbett Read the Advertisement and Tried It

Avon, May 14th, 1914.
"I have used 'Fruit-a-tives' for Indigestion and Constipation with most excellent results, and they continue to be my only medicine. I saw 'Fruit-a-tives' advertised with a letter in which some one recommended them very highly, so I tried them. The results were more than satisfactory, and I have no hesitation in recommending 'Fruit-a-tives'." ANNE A. CORBETT.

agree, think, speak and judge in a particular way.
He knows what is right, but instead of making use of his free will and choosing to do his duty, he has no courage, simply because he fears to be criticized by men whose blame would often be true praise.

He knows that he is doing wrong and abhors it in his inmost heart, and yet he does it, fearing to incur the unjust scorn of wicked men. He recognizes his duty, and sees how great and noble a thing it would be to act according to it; but yet he fails to do so, because others, too, have causes us often to be false to our own reason, conscience and free will.

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pose the Church to shameful outrage at the hands of her enemies, harming her in this way more than any persecution or contempt could do. Therefore when we read in history of the terrible persecutions against the Church, we ought to be encouraged to resist fear of man. If, in spite of our convictions, we are false to her, we shall be more guilty than the persecutors, who may not have understood her claims. The disobedience of her own children can inflict worse wounds than any enemies.

Keep therefore the teaching of our holy religion before your eyes and listen to the voice of conscience, doing always what it commands. Never hesitate to do right through fear of what people may say; and should this foolish alarm stand in the way of your acting and speaking as you ought, remember St. Paul's words: "To me it is a very small thing to be judged by you... but He that judgeth me is the Lord" (1 Cor. vi, 3, 4) Ask yourselves, therefore: "What does God require of me? What will He say of me on the day of judgment if I do this or that?" I will do what pleases Him, caring nothing for the praise or blame of men, and being anxious only to confess the Lord Jesus before the whole world and throughout my whole life.

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active tissue in his liver, which leads slowly and without pain to a fatal cirrhosis.
When a drinker begins to be short of breath, can be "observed" the minute deposit of fat in the muscles of his heart by which alcohol is preparing the way for another sudden and unexpected death from "heart failure?"

If the drinker begins to feel twinges that his friends tell him are the signs of rheumatism, will he be likely to attribute them to the alcoholic neuritis which his supposed "moderate" allowance has caused, but has not labeled for his warning?

In short, before the drinker can know whether or not his daily dose of alcohol is harming him, he, a mere man of the working multitude, must have precise knowledge of disease symptoms that often baffles experienced physicians.

It is the non-sensitive drinker who may die of alcoholism, though all his life he has avoided intoxication and has acted as a decoy to those of finer nervous sensibilities, who are openly rattled in attempting to follow the example of the "moderate" drinker.—Scientific Temperance Journal.

TEMPERANCE

A TRICK OF THE DEVIL

Treating is a trick of the devil to multiply, under the spacious appearance of good nature, the drink habit which ruins here and hereafter the lives of men.
If the individual alone would pay for his order, and afterwards go about his business, there would not be a tittle of the injury done that now curses humanity. The awfully braggart on dress parade, however, makes a grotesque show of his liberality, and so induces by his conduct not only drunkenness in others, but a kind of gallantry which beggars some and kindred. To emulate the example of the treator, and to improve, if possible on it, is the gross ambition of the poor fellows standing around the bar, and in this way the squander of children's rights and intoxication disgrace the idle and pompous treator.

We believe that more good could be done in a minute by a non-treating law than could be effected in a thousand years by some of the little cases of prevention that now make the inveterate sinner smile.
Let treating be forbidden and in justice to others as well as drunkenness will be reduced to a minimum. In Germany there is little drunkenness, because when men call for a glass of beer, they do not engage in the ardent folly of paying for twelve, a half drunk man can rectify. The man who drinks moderately in the beginning invariably in the end blames the treating of others for his downfall. We think the first who would thank our legislatures for a law interdicting treating would be the man who against his will and because of his false pride is forced to drink too much. His own desire is ignored, and since some fool counts him as one of twelve bystanders, he takes twelve drinks instead of the one he originally intended.

All this is a multiplication of the evil of intemperance. Since men will drink, let men stand alone, and not in groups at the bar, and there will not be so many staggering therefrom.
Treating does the devil's work; eliminate it, and only a fraction of the present-day drunkenness will be in evidence.—Catholic Columbian.

OBSERVING WHERE THE HARM BEGINS

Some one, writing in defense of moderate drinking, says that every one is capable of finding out for himself how much he can drink by observing what amount of alcohol affects him, that is, what amount produces slight signs of intoxication, or a headache the following day. The objection to this view is that in order to know when the harm really begins, the drinker must be able to sense the subtle changes that precede the recognizable symptoms of alcoholic disease. How can he "observe" the gradual growth of con-

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The Safford are the simplest grates. There are no bolts to unscrew or cotter pins to cut with a chisel, as with other grates. Indeed, some boilers have to be almost taken to pieces to get at the grates, and owners left to suffer from the cold for two or three days.

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Mrs. R. M. Romler, of Federal, Kansas, writes an interesting account of her success in reducing a severe case of enlarged veins that should be encouraging to others similarly afflicted. She suffered seven years before she became acquainted with Absorbine, Jr., and used it. Absorbine, Jr., was faithfully applied for several weeks and, to quote from her letter, "The large knots in the veins left, it was all nicely loosed, and has not bothered me since."

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CHATS WITH YOUNG MEN

THE OLD STORY

"To-morrow," he promised his conscience, "tomorrow I mean to be good; To-morrow I'll think as I ought to; To-morrow I'll do as I should; To-morrow I'll conquer the habits that hold me from heaven away."

CHARACTER

Character, says Father Vaughan, is the one thing God wants, the one thing we can grow, and the only thing we must grow. Politically man is a vote; socially, he is a card; financially, he is a check; when he travels he is a ticket, and when he stays in a hotel he is only a number.

Truly the most important school in the whole world is the mother's lap, the mother's arms. School begins here; but it never ends. We are always learning, always educating ourselves. And the most important thing we can give our Catholic children is a thorough Catholic education.

OUR BOYS AND GIRLS

ONLY A NEWSBOY

It was a very small funeral procession that wended its way slowly from the King's County Hospital to the Holy Cross Cemetery at Flatbush, the other day. There were no hand-some carriages; only the hearse containing a small, plain coffin, followed by a solitary coach. But the mourning was just as sincere as at the largest and most imposing funeral.

Little Joe first appeared on the streets of New York two years ago. He was small and slight, with great brown eyes, and pinched lips that always wore a smile. Where he came from nobody knew, and few cared. His parents, he said, were dead, and he had no friends. It was a hard life. Up at 4 o'clock in the morning, after sleeping in a drygoods box, or under the stars in some alley, he worked steadily till late at night.

There are three strong engravers of character: heredity, environment, and education. Heredity cannot be stopped. If the fountain is poisoned, the whole stream will be. If the tree is foul, how sour and bitter the fruit is to the taste. How often we see the highways and even the by-ways of life strewn with wreckage because of heredity.

Then there is environment. How often do we enter a Catholic home and see not a picture of our Lord or His Blessed Mother—not even a crucifix? What an environment for a Catholic child! Let us fashion our homes after the little one in Nazareth that they may be fitting shelters for God's little ones.

Besides heredity and environment, there is another engraver yet—education. And where does education start? It starts when the child first stands with its little feet on its mother's lap, and its peevish hands around her neck, and she is teaching it by her smile, her touch, her fondling and her sweet utterances.

ROYAL YEAST advertisement featuring an image of a yeast cake and text: "Has been Canada's favorite yeast for over a quarter of a century. Bread baked with Royal Yeast will keep fresh and moist longer than that made with any other..."

vain attempt: the vital force was gone. "Where is little Joe?" was the universal inquiry. Nobody had seen him since the previous night. Finally he was found in a secluded corner, and a good natured huckman took him to the hospital in Flatbush, where he said he once lived. Every day one of the boys went to see him. On Saturday a newsboy, who had abused him at first, and learned to love him afterward, found him sitting up in his cot, his little blue-veined hand stretched out upon the coverlet.

"I was afraid you wasn't coming Jerry," said the sick boy, with some difficulty; "and I wanted to see you once more so much. I guess it will be the last time, Jerry; for I feel awfully weak to-day. Now, Jerry, when I die I want you to be good for my sake. Tell the boys—"

It was sad news that Jerry bore back to his friends on that day. They feared the end was near, and were waiting for him with anxious hearts. When they saw his tear-stained face they knew that little Joe was dead. Not a word was said; they felt as if they were in the presence of death itself; their hearts were too full to speak.

That night a hundred boys met in front of the City Hall. They felt that they must express their sense of loss in some way, but how they did not know. A collection was taken up to send delegates to the funeral, and the same huckman who bore little Joe to the hospital again kindly offered the use of his carriage. The burial took place the other day. On the coffin was a plate purchased by the boys, whose language was expressive from its very simplicity. This was the inscription:

LITTLE JOE Aged 14 The Best Newsboy in New York WE ALL LIKED HIM Each boy sent a flower to be placed upon the coffin of his friend. He was only a newsboy! This is not a fancy sketch; every word of the above story is true.—New York World.

DEFICIENCIES IN PUBLIC SCHOOL EQUIPMENT NEW YORK UNABLE TO EDUCATE THOUSANDS OF CHILDREN PROPERLY The blindly prejudiced mind must necessarily be illogical. It does not examine into facts, but widely proclaims to be as its passion and imagination dictate. In no case is this more clearly shown than in that of Catholic education. For long the parochial school has been the target of the anti-Catholic forces in this country. It has been held up as proof of the desire of Catholicism to destroy the American ideal, supposedly represented in the Public Schools.

And yet, it is at last beginning to be realized that if the much denominated parochial schools, maintained by the private generosity of Catholic layfolk and the sacrifice of the religious orders, were not now in existence, the Public School systems of our cities would be utterly unable to cope with the demands for the education of thousands of children made upon them. The parochial schools are thus in reality performing a great service to the people of this city.

The experience of New York City is splendid evidence of that fact. In the New York Call of September 14th, we read that 800,000 children returned to the city schools at the close of the late vacation season. "So much were the schools too small to accommodate the vast numbers that at least 40,000 children will be placed on part time. This is because the new modern schools which the Board of Education asked for were not built this year because of a city administration was bent on giving a business administration and did not dare to spend money that might raise taxes. Nine new buildings have indeed been erected for this year and the school board has sent in requests for eighteen more buildings at the expense of \$6,000,000 to the city, but so far this request has been ignored. If the construction is started at once, the overcrowding may be somewhat relieved three years from now, it is said. The chances are slim, however, that anything will come of the request."

An example of the defects in the Public School equipment is given in the case of the Erasmus High School of Brooklyn, which was ordered closed at the last minute by the Fire Department. It had been a place of instruction for 129 years.

"Over 1,400 boys and girls were turned away," reports the Call, "when the doors were locked by orders of the Fire Department." And it is not merely in the buildings that the trouble of meeting present day conditions is found. The teaching staff is short of the number necessary for proper work. "Because funds were lacking, the teaching corps was found to be short 800 elementary teachers, 150 special teachers and High School teachers. This places the schools under a greater handicap than in any other year."

What a much greater handicap would these schools experience, if it were not for the fact that the parochial school are educating thousands of Catholic children, without any assistance whatsoever from the State! It is a matter over which some of our high-minded "patriots" might ponder before ranting on the evils of the parochial schools and proposing a special taxation for these institutions. It is a fact which emphasizes as it has been from time to time, is deserving of continual re-emphasis. C. B. of C. V.

THE BISHOP OF OXFORD AND "RESERVATION"

That the Bishop of Oxford (Dr. Charles Gore) is a decided, and even an advanced High Churchman (writes "Alfonso") is well enough known, and so we are not surprised to find him expressing high Eucharistic doctrine in his October Diocesan Magazine. He makes it plain, indeed, that his own views are in advance of what the Anglican Bishops as a body will at present allow in the way of Eucharistic doctrine and practice. Under a note entitled, "Reservation of the Blessed Sacrament in the Church of England," he says, "For my own part, I deeply deplore the abandonment of Reservation, at least for more than a time, under the stress of necessity. As far as my own feelings go, I recognise its attractiveness to the full"—i. e., of Reservation of the Blessed Sacrament—"as an object and centre of devotion." He speaks of what "he thinks would be the immense gain of a restoration of Reservation in the Church of England to-day by synodical authority. Yet this is precisely what the Anglican Hierarchy will not tolerate. In connection with communicating the sick and dying, which provides only for a celebration of the Communion in the sick man's room, "except so far as shall be ordered by lawful authority," and what this exception may amount to has been defined by the Bishops of the Province. In certain cases the celebrant at the open Communion in the church may set apart "so much of the consecrated bread and wine as shall serve the sick person (or persons)," and "the same day and with as little delay as may be, go and minister the same." Another paragraph of the proposal (not yet, of course, of the law of the Church) means, in Bishop Gore's words, that "in large towns the discretion of the Bishop extends to allowing the reservation to be constant, but it must be in my judgment in a strictly secluded chapel"—for the bread and wine are to be reserved, if at all, purely for the sick, and "not for any other purpose whatsoever." It is all a very curious and illogical situation. Presumably those who believe in the Real Presence are afraid of the "Roman" deviations which might arise in connection with it. Exposition, Benedictine. Viets.

Processions, and the rest, which many even now have hankering after. In our opinion all these are bound sooner or later to follow on a belief in the Real Presence. The sad thing, of course, is that there is no Real Presence in the Anglican churches at all, because there is no priesthood. Yet doubtless the people are in good faith.—Edinburgh Catholic Herald.

CONVERT PRELATES

It may interest our separated brethren to have the names of former Protestants who reached high places in the government of the Catholic Church in America. These include the following names: Archbishop James Roosevelt Bayley, Archbishop of Baltimore, and Papal Delegate. Archbishop Samuel Eccleston of Baltimore. Archbishop James Whitfield of Baltimore. Archbishop James Hubert Blenk of New Orleans. Archbishop Christie of Oregon. Archbishop James Frederic Wood of Philadelphia. Bishop Andrew Allen Curtis, Vicar General of Cardinal Gibbons. Bishop Josue M. Moody, first Bishop of Erie, Pa. Bishop Edgar P. Wadhams of Ogdensburg, N. Y. Bishop Thomas A. Becker of Savannah. Bishop Sylvester Horton Rosecrans of Columbus, Ohio. Bishop Richard Gilmour of Cleveland, Ohio. Rt. Rev. Monsignor George Hobart Donna, Vicar General of the diocese of Newark, N. J., son and brother of Protestant Episcopal bishops. Rt. Rev. Monsignor Nevin Fisher, the present rector of the Church of St. John the Evangelist, Philadelphia; prelate of the Papal Household. Rt. Rev. Monsignor Thomas Preston, Vicar General and Chancellor of the archdiocese of New York; Prothonotary Apostolic and founder of the Sisterhood of the Divine Compassion. The late Rt. Rev. Monsignor Edward R. Chase, army chaplain, Domestic Prelate to the Pope; nephew of Chief Justice Chase of the U. S. Supreme Court.—The Tablet.

AS OTHERS SEE THE CATHOLIC CHURCH A Protestant minister of Chicago, the Rev. T. B. Thompson, pastor of the Plymouth Congregational Church of that city, has a keen and clear vision when he looks at the Catholic Church, for he said in a late sermon concerning it: "One cannot help but feel that the enthronement of the Virgin Mary has softened the heart of the world toward womanhood; that it has done much to give woman the place of honor she occupies to-day; that it has put the whole Catholic Church behind the sanctity of the home. In the respect given to Mary the Roman Church has paid the world's finest and most delicate compliment to the grace, sweetness and beauty of motherhood. Nor do I discover any difficulty in understanding the basis of the confessional. The confessional appears everywhere in life. The erring child confesses to his mother, the patient confesses to the physician, the accused confesses to his lawyer, the penitent confesses to his priest. It is most natural for the penitent, burdened, doubting soul to confide in its spiritual leader. Protestantism has wasted much of its force in a forced rivalism, which would have been unnecessary had we paid wise attention to religious education. We may rail against the parochial school system as being un-American. But the Roman Church existed centuries before there was a United States, and for many of these centuries she was the great agency of enlightenment, education and culture. The parochial school is the most serious and successful attempt to hold people for the religious life. Our country has a magnificent system of Public Schools. She will teach the children history, science, art, languages; but they will not let the world's greatest literature be taught under their guidance, nor will they help to develop the noblest capacity of the human soul, the capacity for God. This task is assigned to the Church. So be it, and let the Church choose that method which in her wisdom seems the best. And so we stand in the presence of her history, her majestic worship, her universal ministry, and we confess that God must have moved mightily in all this. We think of her Loyolas, her Xaviers, her Fenelons, and her Marquettes; we look at her hospitals, orphanages, schools, colleges, monasteries, missions,—and we see a Church ministering to the body, mind and soul of humanity. Her weakness is the common lot of every human organization; her strength is of God.—The Missionary.

HAS PRODUCED ITS EFFECT "Has the war produced a revival of the spirit of religion in England?" the London Universe asks. Admitting that such has been the case in France and Germany, it fails to see similar apparent evidence of a spiritual revival in England. The presence of danger, save for occasional Zeppelin raids, it believes, is still too remote. Despite this, the same paper elsewhere points out that the great European struggle

has produced its effect. "Before the war people used to seek mysterious motives in the priority given to the Holy Father's name in the toast 'Pope and King.' All that suspicion is gone, and Catholic soldiers have, as it were, won their spurs in the confidence of the Englishmen." Up to the present about one hundred Victoria Crosses for conspicuous bravery in the field have been awarded, and of these at least twelve are worn by Catholic soldiers. These on their country's list of honor "Catholics are more than proportionately represented."—America.

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EIGHT

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IMPORTANT INFORMATION RE POSTAGE ON PARCELS GOING TO THE TROOPS IN FRANCE

Post Office Department, Canada. The Department is in receipt of applications to have parcels addressed to our soldiers in France sent free or at reduced rate of postage...

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THE LATE MRS. P. E. LENNON

Mrs. P. E. Lennon, formerly of Seaford, died very suddenly at her home Calgary, Alberta, November 14th of pneumonia after a few days illness. Mrs. Lennon formerly was Miss Marie Kidd, daughter of Mr. Thomas Kidd of Seaford. The suddenness with which she departed was particularly distressing and shocking to her relatives and friends as she had been in perfect health up to three days prior to her death...

A MERITED REBUKE

An English paper called New Days administers a merited rebuke to one of those "patriots" whose mission seems to be the stirring up of rancor. It says: "Somebody, perhaps the author, has sent us a pamphlet, entitled 'The Pope and the Conscience of Christendom,' by the Rev. Arnold Pinchard, attacking Benedict XV. for his inaction. There is a foreword by the Bishop of Birmingham which is particularly virulent and offensive. We have no intention of defending the Pope's neutrality—it is not our business—but we deprecate in the strongest manner possible the lack of Christian charity, which seizes on a highly debatable subject as a medium for propagating sectarian views and scoring a point against another church. We have not yet heard that Catholics as a body attack the Archbishop of Canterbury for his inability to stop the war. Do let us stop this unseemly squabbling, and let the persons follow the example of toleration set by the laity. We want work, not words. The Bishop of Birmingham, who contributes the 'particularly virulent and offensive' preface, is the gentleman who abused the hospitality and courtesy of the Archbishop of Rouen, and who stirred up English Catholics by calling them 'guests of the nation.'—Sacred Heart Review.

XMAS DECORATING

Why not start a rose day in your city or town for patriotic or church purposes. We are headquarters for same. Rose buds will cost you \$1.50 a 100, and retail at 10 cents each; Carnations \$1.50 a 100; Violets \$3.00 a 100 bunches; they all sell at 10 cents each; Chrysanthemums 50 cents a doz.; Jack Roses with buds 75 cents a doz.; Carnations 15 cents a doz.; Waxed Roses 50 cents a doz.; Poinsettia Vines \$2.00 a doz.; Holly Vines \$1.00 a doz.; White Holly Vines \$1.25 a doz.; Poinsettias 50 cents a doz.; Easter Lilies 50 cents a doz.; Orange Roses 50 cents a doz.; Xmas Bells 2 for 5 cents. We will pay postage or Express on all orders of \$1.00 or over. Write for our new price list. Brantford Artificial Flower Co., Brantford, Ont.

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DANGEROUS "NON SECTARIAN" ORDERS

Rome has recently given a decision regarding the membership of Catholics in a "non sectarian" order in Canada, which is in effect that, though said order—the Independent Order of Foresters—is not a nominally forbidden sect or society, yet the faithful must be admonished not to enroll in the I. O. F., and must not invite it, as a body, to attend Catholic funerals. The intent evidently is that the society is dangerous to Catholics and its ceremonies offensive. And the Holy Office says that all communication in religious services must be carefully avoided. "The Church is and has always been anxious for obvious reasons that her members should not participate in religious societies or rights that are not Catholic," comments the Baltimore Catholic Review. "And in these days of religious indifference, such care is more necessary. The plain duty of Catholics is to shun all such societies and avoid their religious or quasi-religious ceremonies which take place at funerals, memorial services, etc. There are plenty of Catholic societies and there is no excuse for us to join others. It is our duty to support and encourage and join only those societies which are approved by ecclesiastical authority."—Sacred Heart Review.

MOTHER AND BISHOP

INCIDENTS WHICH TOUCHED HEARTS AT CONSECRATION CEREMONY

The Denver Post in its reports of the ceremonies of the consecration of Rt. Rev. A. J. Schuler, D. D., as the Bishop of El Paso, called special attention to two little incidents which deeply touched the hearts of all. Said the Post: "When the Bishop elect reached the front row of seats, he turned, allowed his eyes to sink into the upturned blue eyes of a little woman whose shoulders are bent with the burdens of life, whose face is deeply traced by lines of care. For just a slow moment, mother and son looked at each other, then she sank to her knees and he moved up the steps. A meek, little, white haired woman, in the plainest and most old-fashioned of black dresses, sat at the end of the second row of pews in the cathedral and watched with tear-filled eyes and quivering lips the impressive ceremony of the consecration of the new Bishop of El Paso. In all the vast throng that filled the edifice to the doors, there was no person who had so deep a personal interest in the ritual as she. For she was Mrs. Joseph Schuler, mother of the man in whose honor the ceremony was taking place. It was a red letter day in the long life of this faded little mother. After years of unrelieved poverty and unending self-sacrifices for her children, she was thus seated among the chief dignitaries of the Catholic Church, while her first born was granted almost the highest honor that his Church in this country has to offer. "And when the long and wonderful ceremony was ended, and Father Anthony J. Schuler was declared a Bishop of the Faith, the first act in the new official was to bring forward, in the presence of that great congregation, his trembling, white-haired

mother and bestow upon her his initial pontifical blessing. "Thus the new Bishop's first thought was of her who had given him life."

FRANCOISANS AND THE WAR

According to the "Franciscan Annual," "La Voce di S. Antonio" has compiled the following statistics regarding the number of Friars Minor engaged on both sides in the European war: 147 Franciscan priests are serving as military chaplains, 130 as Red Cross nurses and 84 as common soldiers in the ranks. Of the student clerics, 76 are Red Cross nurses, 155 common soldiers. Of the lay Brothers 116 are with the Red Cross and 93 priests have been killed and 23 wounded, 10 clerics killed and 24 wounded, and 31 lay Brothers killed and 97 wounded. Six Franciscan convents have been destroyed, 30 occupied as barracks and 39 given over to hospital purposes. Of the Capuchin Friars, 250 are engaged in the war, some as army chaplains, others (and unhappily they are in the minority) as soldiers in the ranks.

AN ILLUSTRIOUS SON OF ERIN

It has been laughingly alleged that the Irish are great travelers, but it is only fair to add that, as a race, they have traveled to good purpose. To view the Celt as a detourist minstrel, with no other object than to amuse, or as an emigrant with no motive save that of self-aggrandizement, is to do him gross injustice.

The celebration of the thirteenth century of St. Columban, who died at Bobbio, Italy, November 21st, 615, will be useful, if for no other reason than to recall to the mind of the world the debt owed by continental piety and civilization to the little bands of Irish monks, who, from time to time, pitched their tents along the Rhine, in the French valleys, on the shores of Lakes Constance, and who even carried their messages of religious reform and restoration across the Alps into the northern Italian provinces.

There was something of the patriarch about St. Columban. A chronicler says of him that "he desired, like Abraham, to travel into some foreign country." Also, there was about him something of St. John Baptist. He did not hesitate to rebuke a licentious monarch and to allude to his conduct in terms that were considerably more pointed than they were complimentary.

God knows, we have as great need of the spirit of conquest and courage, as had the men and women of St. Columban's ruder day. The battle field has changed a bit in contour and shifted forward a few centuries, but the essentials of the conflict are the same: God and Heaven on one side; Satan and Hell on the other; man between the two. An innumerable multitude are on God's side who bear with them the glorified toils which they endured in the flesh, and among them is our sturdy old Irish saint. Assuredly, there are more for us than against us.—New World.

DIED

FLYNN.—At his late residence, 18 Picton street, on Friday, Nov. 26, John Flynn. May his soul rest in peace. HOGAN.—In St. Joseph's Hospital Peterboro, Francis Hogan. May his soul rest in peace. DALY.—At the Royal Victoria Hospital, Montreal, Wednesday, Oct. 20th, F. J. Daly of Peterboro, Ont. Aged sixty-three years. May his soul rest in peace.

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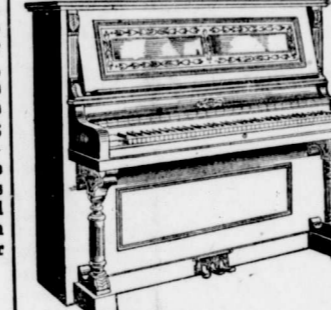
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