

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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2104

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THE NEW WORLD

The great world-upheaval, which has compelled a temporary truce, besides inaugurating important social and economical changes, is certain to alter the personal attitude of thinking people towards beliefs hitherto supposed to be fixed and final, traditional views which have been accepted as a matter of course from professional guides. The world that now is and that which is to come will be surveyed afresh, and we may be sure that the look of "wild surprise" in the faces of the latest explorers who stand on some "peak of Darien" will prelude far-reaching changes of conviction on the greater problems of life and death. Religion and ethics, law and government, international trade and intercourse are being regarded critically in the flashing lights of current events. Human relationships and conventions of use and wont are in the crucible; new values are taking the place of the old, the psychology of war discloses unsuspected traits of character in every one of us. As though Pandora's box had been again opened, things glorious and shameful have come forth to delight and shock our human sense in this exalted hour. Old ladies and shy maidens accustomed to rebuking schoolboys for killing flies and stoning cats have been heard to utter sanguinary threats of reprisals when the Allies turned the tables on the modern Huns; while tears have filled the eyes of plutocrats, long steeled against sentimental appeals, when wounded and broken men back from the trenches have crossed their line of vision. Love and hate, simplicity and mendacity, pride trying to bear the sight of its own image in the glass and raw courage rising into heroism under awful strain, these paradoxes of conduct have taken on new meanings, and the dull ordinariness of everyday life has been transformed for millions into a veritable revelation of spiritual possibility amid the fiery trial into which our generation has been plunged.

We are not a very demonstrative people, yet when the troops returning swing along so gaily, or when motor cars laden with crippled soldiers back from the War pass by, a pang of sorrow and a sob of sympathy shake our immobile habit; we visualise the horrors of the deadly strife in which these brave men were so lately involved; we send up a wordless prayer that this Armageddon may so have shocked the aroused human consciousness as to signalise the end of all wanton destruction on such a scale. Time and Nature indeed are great recruiters. We know that grass will wave and cornfield smile on the devastated regions over which storm and fire have so lately swept. But the wastage of young life and parental effort, the quenching of bright hopes in bath of proposed treachery and violence—more horrible by far than the accidents which we guard against so vigilantly in normal occupations—cannot be repaired. Love is flouted and nature is dishonored by such reversions to savagery. The weary Titan must needs long to fling off the fateful load, seeking the stable peace which alone can recruit the exhausted, repair the reckless waste, renew the drained fountain of those divine energies by which life rises to its full stature, reaching out a ter a nobler state in a regenerated world wherein justice shall reign securely.

MADE OF MOONSHINE

It seems a long time ago that we heard that, with the advance of culture and of education universal good will would be created with the result that nations would dance hand in hand around the maypole of amity and individuals would prune away all ugly excrescences on the body politic. It was a pretty conceit that floated out of the studies of men who put away God and had men build a ladder out of books wherewith to reach happiness. They told us to love men and vouchsafed no reason to show why we should do so. It was sickly sentimentality, though some accepted it as a new revelation.

But why should we, if we do not accept Christ, love all men? Naturally we love beauty and harmony—the sheen of splendor, the color and music of life. Why should we, if there is no God, pity the unfortunate, the poor, the deformed, the wretched? Does not nature tell us that the strong survives? Is not the weak ground down mercilessly? What link binds us to those who roam the hinterland of the world? Does not contempt for man grow luxuriantly in the minds and practices of men who are deprived of the aid of supernatural religion?

When, however, the Heart of Jesus beat against the heart of humanity Love took up the harp of life, and smote on all the chords with might, smote the chord of Self, that trembling passed in music out of sight.

Men, taking Christ to their hearts, see Christ Himself in the poor and suffering.

This is supernatural love of our fellowmen, embracing all human beings without regard to their attractiveness or otherwise undeterred by either ingratitude or fickleness. Social and charitable work—we quote Father Plater, S. J.—forms a normal though secondary part of the work of the Catholic Church, a work which is particularly incumbent upon Catholics in these days.

DAIL EIREANN

"THE ASSEMBLY OF THE PEOPLE OF IRELAND"

In the following article Padraic Colum, a well-known Sinn Feiner, explains with understanding and sympathy the objects, methods and hopes of the Sinn Fein Movement:

Whether the Irish Republic is or is not recognized immediately Ireland has advanced a long way toward political liberation. By the events of this week her leaders have made the idea of a free republic part of the mental make-up of her people. Now they will insist upon having a republic. They will insist upon it this year, they will insist upon it next year, they will insist upon it the decade after.

And the insistence of an educated and well-led democracy, as the Irish of today undoubtedly are, will win out. The Republic will be achieved as Catholic emancipation was achieved, as the abolition of landlordism was achieved. And the leaders of the Irish people have succeeded in making the achievement of the Irish Republic an international issue.

Neither America, France nor Italy—nor for that matter, the Powers that may rise in the future—will be able to abate their interest in the settlement of the Irish problem—a settlement now fixed upon as the establishment of an Irish Republic.

WHAT LEADERS HAVE DONE

By the events of this week, the leaders of the Irish people have done a great deal to realize the idea of a Republic. They have laid out a skeleton organization of a self-governing country. They have secured the appointment of a president and four ministers—a minister of finance, a minister of defence, a minister of home affairs and a minister of foreign affairs.

These ministers will proceed to build up their organization. They will "pitch out" the salients of the alien government in Ireland as Foch "pinched out" the salients of the German generals.

There will be no frontal attack on the British government. But we can now say the advance of that government into the minds and the businesses of the people of Ireland has been definitely stopped. And that organization which has entrenched itself so deeply and for so long will soon find itself retreating, retreating, retreating.

Soon there will be signals for an armistice and a conference. I should not be surprised to hear an English Conservative Minister speak of an unattached Ireland with a British prince for her ruler.

THE NEW DECLARATION

But in the meantime "Dail Eireann"—"The Assembly of the People of Ireland" is in existence. It is a constituent assembly, and its function is to draw up a constitution for the country.

"The long usurpation of that right by a foreign people and government has not extinguished the right; nor can it ever be extinguished except by the destruction of the Irish people."

"Standing on that fundamental right, we hereby proclaim the Irish Republic as a sovereign independent state. The Republic guarantees civil and religious liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all the children of the nation equally, and oblivious of the differences carefully fostered by an alien government, which have divided a minority from the majority in the past."

The constitution will be on the lines of the document drawn up by the standing committee of the Sinn Fein party for presentation at the Peace Conference—"Ireland's claim to the application of that principle (the principle of self-determination) is not based on any accidental situation arising out of the war. It is older than many, if not all, of the belligerents. It is based on our unbroken tradition of nationalism and on the unity in a national name which has never been challenged; on our possession of a distinctive national culture and social order; on the moral courage and dignity of our people in the face of alien aggression; on the fact that in nearly every generation and five times within the past one hundred and twenty years our people have challenged in arms the right of England to rule the country."

"Dail Eireann," as it proceeds with its work as a Constituent Assembly, will find it necessary to take into account certain powerful political and economic factors. There is the particularism of the non-Catholic industrialists of the northeast of Ulster. There is the growing co-operative movement all through the countryside.

The recognition of these factors will make for the organization of the Republic on the Swiss rather than on the French model—that is to say, the government will be federal rather than centralized.

The Constituent Assembly will insist, of course, upon Irish unity. But it will probably leave the control of their education and of their commercial interests in the hands of the people of northeast Ulster. And to do away with the notion that the government of the country belongs only to the majority of the Irish Parliament may meet alternately in Dublin and Belfast. An ancient capital, Armagh, which happens to be in Ulster, may be made the seat of a Federal government.

THOROUGHLY DEMOCRATIC

The co-operative organizations, by taking over the whole economic life of their districts—by doing all the producing, selling, buying and distributing for their districts and then by federating into a national organization, may leave to the government only supervising and co-ordinating functions.

This is a consummation to be desired. Government of small localities by the natural leaders in those localities is particularly suitable to the Irish governing genius. It was on such lines that the Celtic polity was organized—and government by small localities federated would be democratic through and through.

Such are a few of the problems that the "Assembly of the People of Ireland" will have to take into account. A consideration of them at this distance brings us to the conclusion that the Constitution will not be rigid and centralized, but elastic and federal—a Constitution on the Swiss model, colored by actual conditions and by a living Celtic tradition.

And this brings us to a political issue—an issue that affects not only Ireland, but affects Great Britain and America as well. The very best thought, the very best vision that belongs to the people of Ireland should go into the Constitution that is now being framed.

That is in Ireland's interest, but it is also in America's interest; it is also in Great Britain's interest. Many of the ablest of the Irish leaders are in prison, without trial and without any charge being made against them. They have been in prison, under such conditions for almost a year. It is necessary for them to be in their places in Ireland.

Several of the correspondents and editorial writers in the American newspapers profess to see something humorous in the imprisonment of these leaders. The correspondents and editorial writers refer to the fact that the men called upon by Ireland at a supreme hour are in jail as a joke that only Bernard Shaw could put over.

These leaders, it cannot be too often pointed out, have no reason to want to injure Great Britain. They know that as long as the British fleet is in existence no alien Power could make any use of Ireland as against Great Britain. And if the British fleet went out of existence an alien Power would not need to use Ireland against Great Britain, for Great Britain as a power would be extinguished.

The existence of an unattached Irish Republic need be no menace to any country's safety. And the Irish people of today have no doubt that once the numbing pressure of the greater on the smaller country is removed there will be friendly relations between Ireland and Great Britain.

UNIONISM DEFEATED IN ULSTER

The "Daily News" reports an account from its special correspondent in Belfast of a meeting with one of the recently elected Unionist members, Mr. Harry Burn, who probably is to "kick off" at a coming big debate. At any rate the correspondent declares Mr. Burn "will provide the House of Commons with a new sensation." Then there is given a sample of Mr. Burn's quality.

"We believe that the Home Rule question is a religious question," was the first thing Mr. Burn said to me after shaking hands. "I see no hope at all," he went on, "of the religious barrier ever being got over. Nor do I see anything at all to choose between Nationalists and Sinn Feiners. We stand today exactly where we stood before the war, except for this—that we say that by our steadfastness to the Empire during the war we have doubly earned our right to the place we now hold within the Empire. If any attempt is made to put us under the heel of a Dublin Parliament—well you'll see what you'll see. The Ulster Provisional Government isn't dead nor the Ulster Volunteer Force either. Guns? Perhaps we'd better not talk about that." That in promotion of the "new Ulster policy" the welkin at Westminster will ring with "oratory," of which the foregoing passages may be regarded as characteristic samples may well be believed. But is not an awkward jolt given in this "argument" by a Mr. Nicholls, who writes in the Conservative "Irish Times," and gives figures (the accuracy of which has not been challenged) showing that the whole Unionist vote cast in Ulster on 14th December last is 238,318, while the Ulster vote of the "other parties" who are Home Rulers totals up to 238,374—thus demonstrating, says Mr. Nicholls, the "defeat of Unionism in Ulster." More over, is not an awkward jolt given likewise to the Unionist "clean-out programme" by the independent Loyal Orange Institution of Ireland at the annual meeting of its Imperial Grand Lodge held in Ballynoney, after Xmas, and attended by delegates from Belfast, Derry, Ballymoney, and other centres? That Grand Lodge we read in the "Ulster Guardian" has passed a resolution declaring "unalterable opposition to the separation of Ulster or any section of it from the rest of Ireland, and protesting 'as Protestants' against 'a disgraceful and cowardly desertion of our fellow Protestants in other parts of Ireland.'"—Darry Journal.

MIRACLE BY JESUS A CRIME TO "DRYS"

Monsignor Evers, showing "INS-NITY" OF PROHIBITION, PRAISES EDITORIAL IN THE WORLD

"This is the second Sunday after Epiphany, and the gospel for the day is the marriage feast of Cana in Galilee, when Jesus changed water into wine," said Mgr. Luke J. Evers at the printers' Mass in St. Andrew's Church in Duane Street at 2:30 a. m. "Under present conditions, Jesus would not have been permitted to perform that miracle, and from that you can see the insanity of the Prohibition Law that has become a part of the Constitution.

"I would advise every one here to read the editorial 'Moral Forces That Are Immoral,' which I have just read in The World this morning, for it contains the essence of the theological reasons against Prohibition. It answers the case so exactly that it might have been written by a theologian. The Church teaches four cardinal virtues—prudence, justice, fortitude and temperance. They are called cardinal virtues because the word cardinal comes from the Latin word meaning hinges.

"As a door swings on its hinges, so the Christian life swings on four cardinal or hinge virtues, and the fourth of these cardinal virtues is temperance, not total abstinence from Prohibition.

"Therefore, no Christian can sustain the condemnation of the temperate use of wines and liquors. Only the abuse of them is to be condemned.

"In passing the Prohibition laws in many States no provision was made for the legitimate use of wine for sacramental and Mass purposes, though many fought to have this inhibition laws, and it would seem the intent simply to kill the Mass. This was an infringement on the rights of citizens to use anything not condemned by the law of God."

"I read the editorial early this morning," said Father Evers afterward to a reporter for The World, "and it seemed to me to fit in so exactly with the theological and civil rights of the matter and with the gospel for the day that I urged my people to read it. Father Daly, who spoke at all the other Masses, advised his hearers likewise."—N. Y. World.

ENGLISH CONDITIONS

AFTER WAR UNREST CAUSING GENERAL APPREHENSION

T. P. O'Connor

London, Sunday.—I was startled to find the following passage in the Morning Post, the chief reactionary London organ:

"If a soldier only knew it he is far better off in the army. He is certainly far more comfortable and better fed than most of the civilians he is inclined to envy. If a soldier in France could return in spirit to London or any other great town he would go thoughtfully back to his billet. He would find every street and every place crowded, all traffic disorganized, not too much food in store and but little drink."

Unconsciously this journal gives expression to an apprehension which is universal, and is mainly due to the triumph of its own party and its own ideas in the recent election. It is not the discomforts of life in London, though they are great, especially in transportation—taxi are so rare that even wealthy persons have to choose between an omnibus, the underground or walking—not because food is scarce, and with the exception of whisky everybody can find good liquor by paying for it. It is the special conditions and the special temper which the close of the war brought which account for the bad tempers and haunting apprehensions of everybody, all classes, and especially the wealthier, are filled with forebodings of coming embarrassments, if not active troubles. Unrest everywhere haunts the European mind and many people are even more anxious than during the black moments of the late war.

BACILLUS OF BOLSHEVISM EVERYWHERE

Bolshevism has not taken possession of all the bodies in all the European countries, but the bacillus of Bolshevism is in the air everywhere, including even Ireland, where the bad trades union, called the transport workers, has extended from the ill paid, ill-housed workers in Dublin to the scattered agricultural laborers throughout the country districts. Bolshevism takes on the sober, self-restrained forms that are characteristic of the English character and race, therefore this peaceful, practical, constitutional, yet English Bolshevism shows itself in a universal peremptory demand for a great shortening of hours, a great and immediate increase in wages and in innumerable strikes.

Psychologists are still puzzled over what will be the soul of the returning soldier: whether he will be a factor for industrial peace or war. The universal impression is that he will be an addition to the elements of labor's demands and perils to the turmoil. His years of hardship, his risks, his small wage compared with that of American, or even Australian and Canadian soldiers, the inevitable delays and disappointments confronting such a gigantic problem as the transportation of 7,000,000 men in the army and navy into paths of peace, all produce in him a disgruntled temper. Add to these the sight of stay-at-homes in all the good jobs another disturbing element, the vast numbers of munition and other war workers, many of them women and their necessary return to less paid and less free service in home work, which must contribute to the vast series of most difficult problems any administration must face. The men who alone have the authority to face such problems, especially the Prime Minister, with his adroitness, energy and popular sympathies, will be compulsorily absent in Paris, compulsorily absorbed in the terrific difficulties of the great European settlement of great world problems.

RESPECT FOR PARLIAMENT DECREASING

Will the Parliament recently created be the best instrument especially in the absence of its chief leaders, to confront such problems. It is growing more doubtful daily. Daily the respect for that parliament is being lessened, and Lloyd George's creation of a new Ministry, with its reproduction of the same man in the same jobs, with the same

old class of prejudices, has helped toward this distrust. Already the absence of all moral authority in a Parliament created in such conditions and elected by only fifty per cent. of the voters, often with a minority of Tory members on account of the split between the liberal and labor candidates, has become a commonplace, with all political speakers and writers on the side of the opposition. Conviction that there will be another election soon and an even earlier break-up in the present unnatural coalition between Lloyd George and the reaction becomes more general.

What will Lloyd George then do? There is a growing feeling that he may rush back to the old liberal ranks. In spite of the crushing defeat of Mr. Asquith and the Aquithian liberals, there are still 164 self-styled liberals in the present House of Commons. Many of the so-called Tories are distinguished from the average liberal only by being more inclined to state socialism. These facts account for a curious movement which is proceeding steadily underground toward hailing Lloyd George as the new liberal leader.

The first step has been taken by proposing his attendance on the first night of the meeting of the new Parliament, at a dinner at which only liberal members will be present. This may be followed by an attempt to hold a liberal meeting at the Reform Club, where liberal leaders have been chosen on all occasions in modern times, and the bold seizure of the liberal leadership machine and funds by the Lloyd George liberals. Even such a somersault is not beyond Lloyd George's nimbleness and lack of all respect for old traditions. Such a move would be helped by the discrediting of Mr. Asquith by his recent defeat the lack of bold leaders in the recent elections but made difficult the universal personal distrust of Lloyd George himself and, perhaps, the most formidable obstacle by Ireland.

CARDINAL O'CONNELL

EXPRESSES SYMPATHY FOR THE JEWS AND TRUST IN PEACE CONFERENCE

A letter from Cardinal O'Connell expressing sympathy with the Jews in their aspirations for liberty was read at the convention held about a month ago in New York of the Jewish Ministers' Association and the Federation of Orthodox Congregations. The meeting was held at the Young Men's Hebrew Society, Lexington Avenue, and Ninety-sixth Street. The Cardinal had been asked to speak, but Christmas exercises held him in Boston. In his letter he said:

"It is indeed only natural that all peoples who have been suffering from tyranny and persecution should look to the Peace Conference as a beacon of hope for the support of justice and the progress of the world. All fair-minded men understand that ardent longing to throw off the yoke of oppression and cannot but sympathize with all legitimate aspirations.

"I am especially in sympathy with the efforts of your association to eradicate Bolshevism from all the nations struggling toward the right. Bolshevism is a destructive element and will only retard the right. What is needed now is construction, not destruction. I hope most earnestly that the convention which stands for real progress and true liberty of all peoples of the earth, will be a splendid success."

Seaker Champ Clark, of the House of Representatives, sent a letter which read:

"The best I can say is, I think the persecution of the Jews is the most idiotic and malicious performance known in the history of the human race. The Conference at Versailles ought to see to it that they get fair deal in the world. Personally, I am exceedingly fond of the Jews."

JEWS PLEDGE LOYALTY

Other letters of sympathy in their endeavors were received from Mayor Hylan, Senator Hiram Johnson, Justice Louis Brandeis and Governor-elect Smith.

Resolutions of loyalty, which also condemned the persecution of the Jews in Poland and Galicia, were passed. They will be sent to President Wilson. The session will end today.

Arthur Brisbane will address the convention at noon on "The Peace Conference and Jewish Rights." Tonight the six hundred delegates, who come from all parts of the country, will hold a banquet in the Broadway Central Hotel.

We do not always realize when we are helping another. Perhaps just at that time when we feel sorry and discouraged, because we can do so little, our influence is making some one kinder or braver or more pure in heart. If we are trying our best to do right ourselves, we are helping somebody somewhere, even though we know nothing about it.

CATHOLIC NOTES

Poland lost 2,500,000 of its population through the war.

One of the largest fleets of motor trucks ever assembled in Paris, left there last week, loaded to capacity with Knights of Columbus supplies.

The Quigley Seminary, Chicago, now in course of building, is providing an open lunch room to furnish 500 students with meals at about 16 cents cost.

The Anglican Bishop of Exeter, England, said the other day that in his opinion the man that best used the war was Cardinal Mercier, who took it with its devastating effects and turned it into a great engine for Christianity.

Rev. George J. Krim, S. J., former President of Canisius College, Buffalo, has been appointed President of Brooklyn College. Fr. Krim succeeds Rev. Joseph H. Rockwell, S. J., who last summer was appointed Provincial for the Maryland-New York province of the Society of Jesus.

William F. Danehy, proprietor of the "Irish Catholic," Dublin, is dead—a decided loss to Catholic journalism and to the Church. His most recent good work, a work done in failing health and under many discouragements and set backs, was his campaign for enough Catholic Chaplains in the Army and Navy.

Major General Joseph Theodore Dickman, commander of the American Army of Occupation in Germany, is said to be a Catholic and a nephew of the late Rev. Bernard Dickman, C. P. S. General Dickman has had a long and brilliant career in the army. He was born in Dayton, Ohio, in 1857, and graduated from West Point in 1881.

James A. Rooney, LL. D., formerly supervisor of complaints in the office of borough president of Brooklyn and an old-time newspaper man, died Jan. 18th at Bellevue Hospital as he was about to undergo an operation. He was seventy-six years old. He was the last survivor of the class of 1860, Niagara University, the first graduated from the university. A few years ago he received the LL. D. degree from Niagara, in recognition of his services to the Church and to Catholic journalism.

Two Mexican Bishops have died recently, Mgr. Paganza of Vera Cruz and Mgr. Dominguez of Tepic. At the time of his death the latter was a street sweeper. That such a thing should have been possible seems incredible to a Catholic "up North," but the report of the Bishop's humiliation is well authenticated. To take a Bishop in his seventieth year and degrade him and his office to such an extent is—well worthy of Caranza, the Hell Dog.—Catholic Sun.

Officials of Georgetown University are preparing the courses which will be offered in the university's new school for foreign service, which is to open February 17. Some of the languages will be Russian, French, Spanish, Portuguese and Japanese. Extra library and class room facilities are being installed. Experts from the Federal Trade Commission, the Department of Commerce and other government agencies will be retained as lecturers. Rev. Dr. Edmund A. Walsh, S. J., has been named regent of the School of Foreign Service.

Concern as to whether Rev. Major Francis P. Duffy, chaplain of the old 69th, is in a hospital was set at rest by the receipt by a reporter for the New York World of a letter from him, dated Wershofen, Germany, Dec. 9. "How do you like that date line?" he says. "We are proud, no end of it. You ought to have seen us the day we crossed the frontier with the old band playing. The Yanks Are Coming and 'Garryowen.' We are having a good time in Germany, except for the long hikes. Now that the fuss is over, the best news we want is the order to go home. The more places we see the more we feel that New York is a fine town."

Announcement is made in Lockport that Helen Carol, 14 years old, daughter of Mr. and Mrs. John Carol of 114 Transit street, who has been blind since August 15th, had her sight miraculously restored after a private novena to St. Rita, at St. Joseph's Church. Her case has baffled specialists, who were unable to help her. After receiving Communion on Monday morning she exclaimed, "Mamma I can see!" She then walked into St. Joseph's rectory and read a newspaper and was able to walk to her home unassisted. Helen began the novena to St. Rita December 29th.—Buffalo Catholic Union and Times.

An announcement of great interest has just been made by the Oxford, Sir Basil Zaharoff, K. B. E., has intimated to the Vice-Chancellor for his desire to offer to the University the sum of \$125,000 for the establishment of a Chair of French, to be called the Marshal Foch Professorship of French Literature, and for other purposes connected with the promotion of French studies. A decree will be brought forward by which the University will gratefully accept this magnificent benefaction and will ask the Vice-Chancellor to take the necessary steps for carrying the founder's wishes into effect.

A DAUGHTER OF THE SIERRA

BY CHRISTIAN REID

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CHAPTER XVII.

ARTURO PAGES AN ACCUSER

Everyone agreed that it was hardly less than a miracle. For when Lloyd's insensible form had been brought again to the road from which he had fallen—drawn by ropes from above and supported by his rescuers below—it was found that he was not only living, but apparently without serious injury. At least there were no bones broken; although how serious the injury to the brain might be it was, of course, impossible to tell. Evidently he had been immediately deprived of consciousness by falling on his head; and his body had then crashed downward through the dense growth until stopped by the heavy, outspread branches of a great pine, in which it was found lodged, half-way down the mountain side.

plication, across the patio to the room where Victoria knelt also by the injured man, her clasped hands resting on the side of the bed, her eyes fastened on his face, her mind striving to follow the prayers. Her mother's voice, which was leading the devotion, she hardly heard; but the full-toned response of the others reached her distinctly: "Santa Maria, Madre de Dios, ruega por nosotros pecadores ahora y en la hora de nuestra muerte!" The familiar words came like a constantly recurring strain of music to her ear, as her lips joined in murmuring their syllables. "La hora de nuestra muerte." Was that hour of death near at hand for this man, whose face almost seemed to her fancy to grow more deathlike as she gazed at it? She put out her hand feebly to see if the fatal chill was upon it when suddenly a shadow darkened the open door, and glancing up with a start, she saw Arturo standing in it. She sprang to her feet, her dark brows drawn, her dark eyes burning with sudden fire.

When Dr. Emma Fenton invested her last dollar in an automobile, the gossip agreed that she had set the crown on the series of foolish acts of which her life was made up. She had only her salary as a district physician, and with the gang at the City Hall regarding the Health Department as its natural enemy, that might be reduced or she dropped, at a moment's notice. Besides her father was sailing for England and under no circumstances needed their money more than she did a car. But then she was always upish! Dr. Emma, however, was not bothering about buzzing tongues. She had made Crockett's motto hers. Believing it was right for her to have an automobile, she had gone ahead.

"Mother," she whispered, "I tried my best! I took your place as you bade me. I kept the home for father and the girls!" Recollecting that he was alone and waiting for her, she rose and passed into the frosty air. As she turned into the avenue, a severe test for Judy, she saw, a short distance ahead, a man leaning against an electric light pole. His clothes were covered with snow, and the wind was driving it in a pile around his feet. Occasionally he would lift his head and make a move forward, only to fall back into his old attitude.

back home thinks when I return the wedding day will be set! "I wish I could tell you how beautiful Marjory's eyes are! They are a blue you do not often see. Sometimes they are the loveliest amethyst and it is then I love them most. So when I knew I might buy the ring I searched the shops until I found the amethyst I wanted."

"A h!" exclaimed the Doctor, sighting the tragedy. "You may well say that!" he cried clutching his hands. "Why did nobody tell me what girls expected? But what's the use of trying to blame anyone? She told me in one breath that she loved me, was ready to marry me in the next when she saw my amethyst ring, she cast me off! And yet what is there in a diamond, hard and cold and glittering, compared with the tender, lovely glow of the amethyst! I had put the thought of her dearest charm for me into the purchasing of that ring. There was something of herself in it for me. I saw her eyes—just as I would see your eyes in a topaz!"

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LONDON, SATURDAY, FEBRUARY 8, 1919

A BIT OF ENGLISH HISTORY AND ITS LESSON

In his "Short History of the English People" G. K. Chesterton writes:

"The transformation through which the external relations of England passed at the end of the seventeenth century is symbolized by two very separate and definite steps; the first the accession of a Dutch king, and the second the accession of a German king. . . . William of Orange was like a gun dragged into a breach in a wall; . . . George of Hanover was simply something stuffed into a hole in the wall by English aristocrats, who practically admitted that they were simply stopping it with rubbish. . . . William was in private conviction a Calvinist; nobody knew or cared what George was except that he was not a Catholic. William was at home the party familiar figure and traitor of what had once been a purely republican experiment. George was when he was at home pretty much what the King of the Cannibal Islands was when he was at home—a savage personal ruler scarcely logical enough to be called a despot. William was a man of acute if narrow intelligence; George was a man of no intelligence. . . . William was married to a Stuart, and ascended the throne hand in hand with a Stuart; he was a familiar figure and already a part of our royal family. With George there entered England something that had scarcely been seen there before; something never mentioned in mediæval or Renaissance writing, except as one mentions a Hottentot—the barbarian from beyond the Rhine."

"The reign of Queen Anne, which covers the period between these two foreign kings, is therefore the time of transition. It is the bridge between the time when the aristocrats were at least weak enough to call in a strong man to help them, and the time when they were strong enough deliberately to call in a weak man who would allow them to help themselves."

"The Reformation—whether religious convictions or religious theories had anything to do with it or not—founded in England a new and abnormally powerful aristocracy and destroyed the institutions of the poor, the monasteries and the guilds; and in an ever-increasing degree destroyed everything that could be held, directly or indirectly, by the people, in spite of such an aristocracy." "It was the basis of all the problems now connected with Capital and Labor."

In the recent great reaction against Capitalism and class privilege in England it is again from Germany that English social reformers drew all their inspiration. "Indeed the whole English life of this period," (of recent social reforms), writes Chesterton in his History, "was overshadowed by Germany. We had now reached for good or evil, the final fulfilment of that gathering influence which began to grow on us in the seventeenth century. . . . German metaphysics had thinned our theology, so that many a man's most solemn conviction about Good Friday was that Friday was named after Freya. The Higher Criticism had entered our ethics as well as our theology. . . . [We had come to believe] that all light came from Luther and Lutheran Germany, whose science was still purging Christianity of its Greek and Roman accretions; that Germany was a forest fasted to grow; that France was a dung-heap fated to decay—a dung heap with a cock crowing on it."

"He in whose honor all had been said and sung stirred, and stepped across the border of Belgium. Then were spread out before men's eyes all the beauties of his culture and all the benefits of his organization; then we beheld under a lifting day-break what light we had followed and after what image we had labored to refashion ourselves."

No one has paid finer tribute to the courage and capacity of Englishmen (he scorns the Teutonic and misleading term "Anglo-Saxon") in recognizing the issue of the War and in developing those innate national qualities that finally led to victory. But he fears the dead hand of Germanism still on English social life, fears that "the retreating savage may leave behind him the soul of savagery" which is slavery.

"Under all its mask of machinery and instruction, the German regimentation of the poor was a relapse of barbarians into slavery."

"I can see no escape from it for ourselves in the ruins of our present reforms, but only by doing what the mediævals did after the other barbarian defeat; beginning, by the guilds and small independent groups, gradually to restore the personal property of the poor and the personal freedom of the family. If the English really attempt that—the English have at least shown in the War to any one who doubted it that they have not lost the courage and capacity of their fathers—they can carry it through if they will. If they do not do so, if they continue to move only with the dead momentum of the social discipline which we learned from Germany, there is nothing before us but what Mr. Belloz, the discoverer of this great sociological drift, has called the Servile State. And there are moods in which a man, considering that conclusion of our story, is half-inclined to wish that the wave of Teutonic barbarism had washed out us and our armies together; and that the world should never know anything more of the last of the English, except that they died for liberty."

Evidently in the mind of this great English writer and thinker the struggle with German savagery is not yet over. The distressing social problems of the England of today he traces to the religion England imported from Germany which led to the importation of a German dynasty and has been followed by German intellectual domination.

Every page of Mr. Chesterton's book evinces a deep and wide reading of history; and it is by those who are well read in the history of the past that his comprehensive review of events, their bearing and their present-day effects, will be fully appreciated. Of course his conclusions clash with the Protestant tradition; but so do all modern developments, none more strikingly than the Great War itself unless it be the no less real war between the dispossessed working man and that bastard child of the Reformation—Capitalism.

Mr. Chesterton necessarily assumes a knowledge of those facts of history which his comprehensive survey takes for granted; neither the scope nor the object of his History of the English people permits his entering into such historical details.

It is interesting, therefore, and may be useful as well, to supply one of those which fits into Mr. Chesterton's general outline and which looms large in its effect on subsequent English history. Handing over the Crown to the House of Hanover was the work of the new aristocracy grown "strong enough deliberately to call in a weak man who would allow them to help themselves."

How the naturalization of the German Electress of Hanover was effected, and her descendants being Protestant, are made eligible for the British Crown is told in a letter recently offered for sale in London, written by Charles Montague, Earl of Halifax, on the 4th June, 1706, from Hanover to Lord Godolphin, Queen Anne's Lord High Treasurer.—Magg's Catalogue 873 item 2821, Dec. 1918.

After referring to his introduction in great pomp and state to the petty court, the presentation of the Queen's letter and his representation of Anne's concern for the family of the "Electress," he proceeds:

"And as a proof of that gracious disposition, the Queen had lately passed those Acts of Parliament of which I brought authentic copies, exemplified under the Great Seal. Then I presented one of them to her, and told her that was an Act to dispense with a Law that prohibits the proceeding to naturalize any persons before they were quality'd according to that law, which had been once before dispensed with in respect to H. R. H. the Prince of Denmark and in no other instance that I remembered. Afterwards I gave her the other Act and told her that was to naturalize herself, and all her descendants, that it was the highest compliment that the Queen and the People of England could pay them, in giving them all

the rights and privileges of Englishmen. I told her the last was to secure the settlement of the Crown to her and her family, it contained several matters and was contrived with all the care, and all the wisdom that the Queen and the Nation could express for maintaining the succession in the Protestant line."

The Act itself (4&5 Anne, Chapter xvi.) is a curiosity. After a long recital it enacts that "the Princess Sophia, Electress and Dutches Dowager of Hanover, and the issue of her body born or hereafter to be born, shall be to all intents and purposes whatsoever deemed, taken and esteemed natural born subjects of this kingdom, as if the said princess and the issue of her body, and all persons lineally descending from her, born or hereafter to be born, had been born within this realm of England, any law, statute, matter or thing whatsoever to the contrary notwithstanding."

A proviso is added respecting persons naturalized by the Act becoming "papists."

"Every person and persons who shall be naturalized by virtue of this Act of Parliament and shall become a papist or profess the Popish religion, shall not enjoy any benefit or advantage of a natural born subject of England, but every such person shall be adjudged and taken as an alien born out of the allegiance of the Queen of England to all intents and purposes whatsoever."

When the new aristocracy had become normal to the nation, Chesterton remarks it produced personal types not only of aristocracy but of chivalry. But their fear and hatred of "Popery" was inspired much less by any religious consideration than by the desire to conserve the riches which came to them through the Great Pillage and to exercise unhindered the ever-increasing power with which that ill-gotten wealth invested them. The monarchy insofar as it was a curb on their oppressive action never recovered its power. The reaction of the despoiled people was long in coming; but it has come. It is to be hoped that in the great reconstruction that is bound to come that it will be from mediæval Merry England instinct with the spirit of the Catholic faith and not from Germany that inspiration and guidance will be sought. Otherwise the restoration may be as ruthless as the despoilment, and as disastrous to religion—what is left of it—in England.

Prohibition! On this depend the whole law and the prophets. Let any one dare discuss the subject, let him point out ever so courteously that there are fundamental principles of personal liberty involved, that even the rights of conscience and the free exercise of religion may be endangered, that to make the State the source and final arbiter of moral principles is to open the way to the most odious of all tyrannies and to surrender those liberties which are the glory and the fruit of Christian civilization, in a word let any one dare to exercise private judgment on the matter of Prohibition and he is forthwith excommunicated by pharisaical ministers of the Gospel who rail against the fancied political power of the Catholic Church but who claim the right to impose by legislation the chief tenet of their own creed on all who are not wealthy enough to evade the law with impunity.

VINOPHOBIA

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However there is some evidence of the return of sanity, the revival of moral courage, and the assertion of the rights of freemen against Methodism rampant as a State religion.

The cool assumption or even assertion that those opposed to Prohibition are in favor of all the abuses of the liquor traffic is characteristic of the modern pharisees; and the assumption or assertion that Prohibition bony dry is the only alternative to the abuses of the license system is of the same order.

A marked copy of the Ottawa Citizen is the occasion for recording these reflections which, so far as our experience goes, are becoming more general in the reaction against the insufferable meddlesomeness and intolerance of clerical politicians—a form of anti-clericalism which will not meet with the approval in some quarters accorded to other manifestations of that spirit.

The article marked was an account of the hysterical declamation of Rev. Mr. Baker against the venerable Cardinal Gibbons for his recent protest against total prohibition which he pointed out would, if carried out in the intolerant spirit of fanaticism now

in evidence, interfere with the free exercise of religion inasmuch as it would make the celebration of the Holy Sacrifice of the Mass impossible.

These are samples of Rev. Mr. Baker's "impassioned eloquence":

"Let Heaven be made more remote from, and Perdition brought nearer to the abodes of men because the church needs wine for sacramental purposes."

"The sacraments are ordained of God to be a source of strength and inspiration and comfort to men, and any humanly devised element which robs them of this ministry is absolutely foreign to the will of God and cannot command His blessing."

"It is a libel on God and our Divine Master, Jesus Christ, to even hint that the presence of God's greatest enemy is essential to true worship. What a limitation to set upon the God of Love and Purity! What an insult to thinking men and women to ask us to believe it? Is this strong language? The occasion demands it. My one regret is that I cannot command language strong enough to express my true feelings in the matter."

And Mr. Baker is presumably a Bible Christian. Perhaps Garman higher criticism may come to his aid otherwise we should imagine that he would find it difficult to reconcile his "true feelings" with those of "our Divine Master Jesus Christ" on the occasion of His first miracle thus related in the second chapter of the Gospel according to St. John.

And the third day, there was a marriage in Cana of Galilee; and the mother of Jesus was there.

And Jesus also was invited, and His disciples, to the marriage.

And the wine failing, the Mother of Jesus saith to Him: They have no wine.

And Jesus saith to her: Woman, what is that to me or to thee? My hour is not yet come.

His mother saith to the waiters whatsoever He shall say to you, do ye.

Now there were set there six water pots of stone according to the manner of the purifying of the Jews, containing two or three measures a piece.

Jesus saith to them: fill the water-pots with water and they filled them up to the brim.

And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom.

And saith to him: every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in Him.

And again at the last Supper Jesus took "the humanly devised elements" of bread and wine and made them the elements of the Sacrament and Sacrifice of the Eucharist. However great the difference in the meaning and scope of His words; even reducing the Eucharist to a mere commemoration of the Last Supper for the last nineteen centuries there has never been any doubt that our divine Lord used bread and wine in its institution and that He ordained bread and wine for its celebration. Has a new revelation come to Mr. Baker that he says:

"It is a libel on God and our Divine Master, Jesus Christ, to even hint that the presence of God's greatest enemy is essential to true worship."

If wine is "God's greatest enemy" how does Mr. Baker explain Christ's use of it? What thinks Mr. Baker of Christ? Whose son is He? Does Mr. Baker (and he is but a type) really think that he knows more than the omniscient because divine Christ whom he still calls the Divine Master? Or would Mr. Baker not be amongst those who scornfully referred to Jesus as a "wine-bibber"?

If Jesus Christ dared to perform in Canada in this year of our Lord the miracle of the wedding feast of Cana these meek and lowly ministers who call Him Master would have him arrested and fined or imprisoned! If they were present at the Last Supper they would have told our Lord that—but we shall not follow these unbalanced men who still call themselves disciples of Christ and ministers of His Gospel further in their fanatical and blasphemous intemperance in the cause of temperance.

We should always enter into the state of mind a person is supposed to be in at the time he is replying to anything that interests the heart.—Madame de Sevigne.

To save our soul we must be pure in thought, charitable in word, just in conduct.

AN INTERESTING DEBATE

By THE GLEANER

"Resolved that women should not submit to the dictates of fashion."

This was the subject of a debate that was argued at a recent meeting of the Children of Mary. It is a source of gratification that such a subject should have been chosen by the young ladies. If the Holy Name Society had selected this topic of discussion we would not have attached much importance to that, for men are always ready to reform others. But the matter assumes a real Sinn Fein aspect when the fair debaters attack a proposition that so intimately concerns themselves. Moreover, the fact that the question has entered the academic arena is a happy augury that it will soon make itself felt in the practical sphere. The arguments pro and con that were set forth would, we feel, be of general interest.

The leader of the affirmative began her defence by bringing into play her heavy artillery. She argued that as members of a sodality they must necessarily view this question from a Catholic standpoint. There were three great Magna Chartas of their feminine liberty. As daughters of the Church and as Children of Mary they were free by that freedom wherewith Christ hath made them free; while as Canadian citizens they shared in that civil emancipation which legal enactment had conferred upon their sex.

To the Catholic Church woman owes the proud position that she holds in the world today. It was the Church which raised her up from the degraded state to which paganism had reduced her and made her a queen in her own household. It was the Church that gave birth to that Christian chivalry that gloried in the honor that it paid to woman from the queen on her throne to the barefoot peasant girl. Now, our modern fashions are not a creation of the Church. If they were they would not so often be at variance with good taste, as we may judge from the pleasing harmony of color and design that one may witness at a pontifical ceremony, and which is the expression of the Church's sense of beauty. No, our fashions to a very great extent emanate from that very paganism that is about us and from whose thralldom the Church has rescued woman. Would not, therefore, argued the champion of the affirmative, Catholic wives and daughters be guilty of criminal folly if they submitted to the dictates of the emissaries of the world, the flesh and the devil, that ridicule Christian modesty and that are responsible for so much of the sorrow and sin that we see about us?

As Children of Mary she reminded her hearers that it was their privilege and their duty to clothe themselves in the humility, the modesty, the simplicity and the dignity of the Virgin of Nazareth. Moreover, it was incumbent upon them as an organized society to use their influence for good by refusing to accept any fashion that they instinctively felt did not conform to the ideals of their heavenly patron.

As Canadian women to whom the franchise had been granted they should use this new weapon to free themselves from the undue control of men in the matter of fashion. They should no longer allow Worth of Paris to dictate the design of their dresses nor the Shoemakers Association the height of their boots.

The leader of the negative opened up the attack with a veritable shower of machine gun bullets and shrapnel shells. No mere man could attempt to reproduce her description of the dowdy creatures into which the leader of the affirmative would have women transformed. What more beautiful sight, she exclaimed, than a company of fashionably dressed women! Like a well kept flower garden or a street of magnificent houses and lawns they are pleasing to the eye; and as a house on that street with blue trimmings and a background of yellow would be an eyesore, so is one who ignores fashion in a company of well dressed people. The good of trade and the development of many industries demand, she argued, that we accept the dictates of fashion; for the designers would not create nor the manufacturers would not produce various styles unless they were assured that the public would accept them. Fashion did not limit woman to one particular style of garment, as there was always a variety of materials and of designs from which each one could select what she deemed most suitable and becoming to her-

self. Moreover, said she, as the creators of fashion are educated and cultured people it would be presumption on our part not to accept their models. (The affirmative actually let that pass, but in this case perhaps it was bliss not to be too wise.) I suppose, she concluded, that the leader of the opposition would be in favor of this standard dress that the Bolshevik would introduce into Canada. She would have us all think alike and dress alike as they do in Germany. (This shell caused great consternation in the ranks of the affirmative but it seemed to us that it exploded in the negative's own trench.)

The second defender of the citadel reminded the last speaker that she was training her guns upon an imaginary fortification, that the position of the affirmative was not that women should ignore all modern fashions but that they should not accept them unless they met with their personal approval. She then proceeded to point out the physical and economic evils that arise from the tyranny of fashion, instancing how women suffer from corns, bunions, indigestion and colds as the price of their being considered stylishly attired, while the poor father and husband is condemned to a life of labor in order to provide his wife and daughters each year with the latest creations in dress.

The second speaker for the negative began her attack in force. She had no sympathy for the stingy men who would let their wives wear the same old hat if fashion did not come to their rescue. Modern styles of dress she considered most conducive to health. Why should a lady's skirt gather microbes from the street and hamper her in the healthful exercise of walking. A low-necked dress was rarely ever responsible for a cold, said she, and she added this ingenious argument that it had a decided advantage over the collar and brooch in the matter of administering first aid in case of accident. As a parting shot she reminded her hearers that it was very well for the wealthy to ignore fashion, but that those who had to earn their living must be fashionably dressed in order to get a position. What chance would a young lady have of obtaining a school if she presented herself before the board of trustees with a hat that turned up at the back and a waist that was worn in the days of Queen Ann?

When the leader of the affirmative came forward for the five minute rebuttal it was easy to see that she was well supplied with ammunition, but the time limit permitted her to launch but a couple of hand grenades. She asked the two doughty champions of fashion to remember how they laughed at the styles worn by their grandmothers, and warned them that their grandchildren would laugh just as heartily at the pictures of themselves which they now considered so charming. As to the prospective teacher, she was fully convinced that a sensible school board would select not the one who might sit for modern fashion plate, but rather her whose tasteful and simple attire would give evidence of that intelligence, individuality and culture so much needed in the instructors of the youth of today.

As we go to press an armistice has been agreed upon, but there seems to be as much chance of arriving at a final solution of the question as there is that the Panes Conference will usher in the millenium.

Neither the Democratic nor the Republican Parties have ever declared in favor of a national Prohibition Amendment. No President was ever elected on that issue. No Congress was ever elected on that issue. No great party has ever gone to victory or defeat on that issue. No candidate for President except a Prohibition candidate ever presented it to the consideration of the voters, and the Prohibition Party never rose above the dignity of the political joke.

When the advocates of the Prohibition Amendment seek to justify it, they are obliged to appeal to in-

not unhappily entirely obsolete, the paper in question had been thought to have outgrown. Of this practice of giving to dispatches or to news items sensational headings which convey an impression wholly foreign to the matter which follows it would be difficult to speak in terms too severe, especially where it is calculated to prejudice and prejudice to the shallow or ignorant any individual institution or class in the community. Such was the little by-play indulged in by the Star (whether deliberately or out of mere smartness on the part of reporter or news-editor we do not undertake to say) in regard to an unfortunate accident which happened at the Refuge of Our Lady of Charity of the Good Shepherd in that city a week or two ago.

WITH THE details of the accident we are not here concerned. It is being investigated as to its circumstances by the proper authorities, as it should be, and the issue can be awaited with confidence by the general public as well as by those more directly interested. But the action of the Star's editor or reporter should not be allowed to pass without criticism.

THE REPORTER'S recital of the evidence which dealt with the attempted escape of one of the inmates and the resulting fall which proved fatal, was headed in display type: "Says life in the institution was a Living Death," leaving it to the reader glancing hastily through his paper to assume that that was the gist of the matter which followed. So far from this being the case the evidence of the inmates examined was of a directly contrary character. All spoke in the highest terms of their treatment by the Sisters in charge, the only discordant voice being that of a hearsay witness who apparently had never been near the Refuge personally, and whose possession of a grudge of some sort was transparent.

THE MATTER of our animadversion may to some seem trifling, but having regard to the community in which we live with its accumulated heritage of prejudice and misconception of everything Catholic it is, we submit, quite the reverse. The practice indicated was under any circumstances never anything but ungenerous and unfair; under present circumstances it is despicable in the extreme, notwithstanding its old-time popularity with a certain class of newspaper correspondents.

THE BISHOPS and clergy of Poland, with the approbation of the Holy See, are arranging for the immediate foundation of a Catholic University at Warszawa on the plan of Louvain, Lille and Washington. There are those who say that the Catholic Church is the foe of knowledge and progress, yet there is no university in the world that in its ideals if not in actual foundation does not date back to Catholic times. The Church is the foundation and support of every true institution of learning, and of the greatest of them she laid the very corner stone.

MORAL FORCES THAT ARE IMMORAL

The Evening Post informs us that good citizenship now requires "unquestioning obedience" to whatever laws may be enacted to carry out the Prohibition Amendment. And why are these prospective laws so sacred that nobody may even question them? Because the movement in behalf of National Prohibition was directed by "a moral force" and the advocates of the amendment fought "under the banner of public morality."

It will be observed that the Evening Post does not base its argument on the claim that the Prohibition Amendment represents the calm, deliberate judgment of a two-thirds majority of the American people, or any other kind of a majority of the American people. No such thesis could be maintained, for the very good reason that the American people have never had an opportunity to vote on the issue and it has never been discussed in a political campaign.

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NOTES AND COMMENTS

"RURAL CANADA," a periodical catering to the farming community, gives place in its latest issue to an article entitled "Trouble Ahead in Politics," which is nothing more or less than a rehash of the old, vulgar stock calumnies against the Catholic Church. What the editor of "Rural Canada" thinks along political lines is of no particular consequence, and is his own affair even if it were. But if a paper professing devoted to the interests of the farmers of Canada deems it part of that mission to slander a large section of the farming community, and to make its columns the vehicle for a vulgar propaganda of the kind, it is just as well that it should be known, and known widely. Canada has entered upon the period of reconstruction and of expansion, and there should be no place within its boundaries for the iconoclast and the incendiary.

A LITTLE flash-in-the-pan in the Toronto Star a few days ago illustrated the workings of a once popular fashion in journalism which, though

STRENUOUS TIME AT PEACE TABLE

Dr. Egan thinks that there is going to be a strenuous time at the Peace Conference. Things won't run just as easy as if the ball bearings of harmony neutralized every bit of friction in the details.

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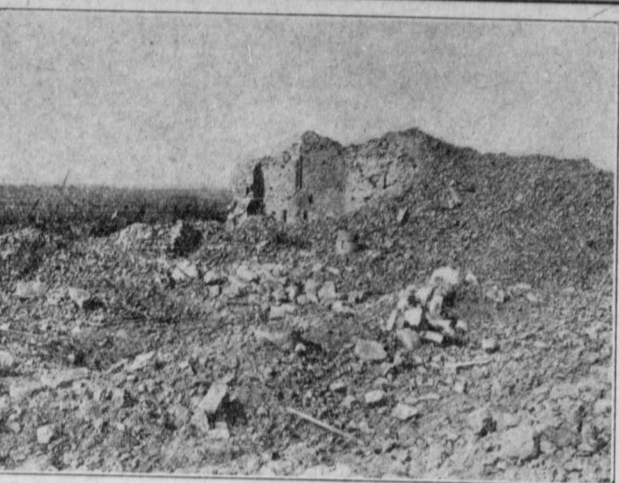
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MATEREN CHURCH AFTER CAPTURE BY BRITISH

FAMOUS NAMES

Its successor, the English Hospice, was founded after the Jubilee of 1850, in consequence of the difficulties then experienced in providing housing for the vast crowds of English pilgrims. Indeed, so great was this need that in 1896 a second English hospice was opened in Trastevere, and it was not till 1904 that the two were united. The records of the Hospice contain not a few famous names, notably that of Linacre, afterwards founder of the College of Physicians, and it served as the residence of the English Ambassadors accredited to the Holy See. One of them, Cardinal Bainbridge, Archbishop of York, was poisoned while residing in Rome, and the English College still preserves the monument of this illustrious representative of Henry VIII. The Hospice suffered severely during the "sack of Rome" by the Imperial troops in 1527, and the Reformation naturally changed its status. It then became largely a refuge for exiles, among them the famous William Peto, afterwards nominated Papal Legate to England in the reign of Queen Mary. Under that Sovereign pilgrims and envoys renewed their visits to Rome, but at Christmas, 1578, at the suggestion of two old Englishmen, Dr. Allen and Lewis, of Douai, Pope Gregory XIII. sanctioned the conversion of the old Hospice into a College for the training of priests. From that date down to the proclamation of the Roman Republic in 1798 the English College continued to perform that function, having thus, with the exception of the two decades between 1798 and 1818, existed for 340 years. Mr. Lloyd George would note with pride that the first Rector, Dr. Chenevix, was a Welshman, but the first English students do not appear to have submitted willingly to his rule or to that of his Italian successor, Gregory XIII. took also the sensible step of ordering "that an English Rector should be given to Englishmen," who had found their Italian chief's discipline "lax and the youths growing into manhood." Although the Hospice had merged in the College, the old practice of hospitality did not cease. It was the custom of the College to entertain all the English residents in Rome on December 29, the feast of St. Thomas of Canterbury, and on one of these occasions Evelyn, the diarist, was among the guests. Old visitors include Milton, who dined there in 1638; Harvey, the discoverer of the circulation of the blood; and numerous members of the English aristocracy.

RECONSTRUCTION AND OUR PROBLEM

Reconstruction is the demand of the day. It affects every business, every trade, every endeavour. The work of the Catholic Church Extension Society will be increased. There are many movements in which we and our friends are vitally concerned. The public press has just issued an outline of what will be attempted for the returned soldier by the Canadian Government. The scheme has been organized for many months but is gradually being developed upon better lines. It is announced that thousands of men who have been at war are asking to be put on the land. The request is natural. Some of these men have never had any capital, they were dependent upon the will of others for their daily wages and were often the victim of economic upheavals. Another feature of their condition is the fact that they have faced, many of them, misery untold in the past four years. Furthermore the Government is wishing to put them on a basis of practical ownership, to give them what they never had, a needed capital. The details of what will be the Government's plan to loan a soldier's desertion land up to \$7,500 on his investment, on his part the soldier will be required to pay down 10% of the value of his farm and one third of his loan is to help him purchase machinery, seed and live stock. Veterans are to be allowed to choose their own land. Another extremely important part of the scheme is the right by the Government to expropriate lands already owned. We do not think there is any intention on the part of those in power to oust the freeholders of lands but simply to take over such lands as are offered for sale, to force land companies with large tracts of good land now held for speculation and to give such machinery of law as will be necessary to procure necessary lands at a reasonable price. No doubt care will be needed to construct the law so that no injustice is to follow but we believe that such measures will be taken as to safeguard every interest. We are frankly of the opinion that many soldiers will take advantage of the offer of the Government and will actually go on the land. Farmers without a doubt will expose the scheme to ridicule by bad faith; however something very practical and of great importance to the country as a whole is to be done. From our point of view it places new obligations on the Catholic Church Extension. As we are all well aware civilized society in its organizations in the work of the Church, without her guiding hand as we now have it, could not exist. Christian life in the family and in the daily life of the people make civilization a practical fact. It is this fact we must now maintain. We are facing a new order of affairs in the world and the Church must supply the needs of our day. Here in Canada it will be her endeavor to have those who are Catholics settle under such conditions as will make Catholic life possible. The Bishops of the West are going to be vitally affected. Communities of Catholics are sure to grow up. A great number of our Catholic soldiers will prefer the land life to all other. It is well that they will as it will lessen the great pressure on our city employment bureaus, it will give a chance to those who deserve a home to obtain one and they will help to produce the necessary wealth to meet our great national obligations. Our great work will be to provide priests for the Catholic parishes certain to be formed. Without the priesthood there is neither church nor altar, ephod nor sacrifice. We cannot be expected to build churches for them but here and there a chapel will be placed, where we can place it, to give the necessary encouragement and to supply needs that are pressing. But our great need is for good missionaries. They are to be the pioneers of a vast organization certain to come and be of great benefit to the country in every respect. Our readers must reflect that the recent crisis in the country has robbed the church of some of its brightest and most promising young men. The

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Very Rev. A. J. Burrows, S. J., Provincial of the Missouri Province of the Society of Jesus, has sent a letter to the presidents of the various Jesuit universities and schools of the province, Marshal Foch, leader of the Allied armies, is shortly to be received into the French Academy. One of the ceremonies of this reception is the presentation of a sword to the new Academician. M. Marcel Knecht, who is a member of the French High Commission in this country and professor in the University of Nancy, has suggested to Very Rev. Joseph H. Rockwell, S. J., Provincial of the Maryland-New York Province, that the Jesuit schools of this country present the Marshal with this sword. Such a gift would be quite appropriate, M. Knecht added, because the Marshal himself is an old Jesuit "boy," having received his education at the Jesuit College of St. Clement at Metz; and besides, Marshal Foch's brother, Germain, is a Jesuit Father of the Toulouse Province. All the Jesuit schools of the United States have taken up the project with enthusiasm.

FATHER FRASER'S CHINA MISSION FUND

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

SACRED HEART BURSE

Previously acknowledged \$1008 42 From California..... 5 00 Mrs. D. C. B., Wallaceton..... 1 00 H. C. Donnelly, St. John's..... 5 00 Rt. Rev. Wm. A. Macdonell, D. D., Alexandria..... 300 00 M. C. D., Lakefield..... 3 50 St. Columban Separate School..... 2 00 Request of the late Daniel McLaughlin, Norton..... 10 00 Friend, Midland..... 1 00 Miss L. Gilmore..... 1 00 A Friend, Cape Breton..... 1 00 A Friend, Montreal..... 2 00 A Friend, Tracadie, P. E. I..... 1 00 Mr. & Mrs. I. G. Schmidt, Humboldt..... 1 00 A Friend, Petrolia..... 2 00

QUEEN OF APOSTLES BURSE

Previously acknowledged \$1,179.50 Mr. & Mrs. I. G. Schmidt, Humboldt..... 1 00 ST. ANTHONY'S BURSE Previously acknowledged..... \$100 00 A Friend, London..... 1 00 IMMACULATE CONCEPTION BURSE Previously acknowledged..... \$147 00 COMPANION OF THE AFFLICTED BURSE Previously acknowledged..... \$51 00 J. F. Lambert, Grand Mare..... 1 00 Anonymous, Antigonish..... 2 00 ST. JOSEPH, PATRON OF CHINA, BURSE Previously acknowledged..... \$407 50 Mr. & Mrs. I. G. Schmidt, Humboldt..... 1 25 BLESSED SACRAMENT BURSE Previously acknowledged..... \$69 50 ST. FRANCIS XAVIER BURSE Previously acknowledged..... \$65 50 HOLY NAME OF JESUS BURSE Previously acknowledged..... \$67 00 Friend, St. John's, Nfld..... 5 00 HOLY SOULS BURSE Previously acknowledged..... \$120 53 Mary McIntosh, Parkhill..... 1 00 Mr. & Mrs. A. Mooney, Little Harbor..... 2 00 Mrs. J. J. Brennan, Red..... 1 00 LITTLE FLOWER BURSE Previously acknowledged..... \$98 00 Mrs. M. MacDonald, Mabou, N. S..... 1 00

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STUDENTS TO HONOR FOCH

Very Rev. A. J. Burrows, S. J., Provincial of the Missouri Province of the Society of Jesus, has sent a letter to the presidents of the various Jesuit universities and schools of the province, Marshal Foch, leader of the Allied armies, is shortly to be received into the French Academy. One of the ceremonies of this reception is the presentation of a sword to the new Academician. M. Marcel Knecht, who is a member of the French High Commission in this country and professor in the University of Nancy, has suggested to Very Rev. Joseph H. Rockwell, S. J., Provincial of the Maryland-New York Province, that the Jesuit schools of this country present the Marshal with this sword. Such a gift would be quite appropriate, M. Knecht added, because the Marshal himself is an old Jesuit "boy," having received his education at the Jesuit College of St. Clement at Metz; and besides, Marshal Foch's brother, Germain, is a Jesuit Father of the Toulouse Province. All the Jesuit schools of the United States have taken up the project with enthusiasm.

FATHER FRASER'S CHINA MISSION FUND

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

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FIVE MINUTE SERMON

THE FIFTH SUNDAY AFTER EPIPHANY

MERCY

"Bearing with one another, forgiving one another." (Col. iii. 13)

We may well doubt if mercy dwells in our hearts unless we find it breaking forth into good deeds—"bearing with one another, forgiving one another." Patience, forgiveness, kindness, practical charity, all spring from the spirit of mercy.

In this life we have much to put up with. It is in the designs of God that we should have. "Bear ye one another's burdens, and so ye shall fulfil the law of Christ." (Gal. vi. 2)

The defects, the shortcomings of others irritate and annoy us out of all proportion to their cause, on account of our own self-love. And they are so constantly recurring that they create a sore by continued friction that seems impossible from so trifling a cause. These objectionable worries we have to put up with kindly and charitably, as we would have God to suffer us. If, without an effort or a prayer to control ourselves, we give way and become harsh, angry, contemptuous, censorious, ready to pick a quarrel on the slightest provocation, are we children of God and followers of Christ? Where is the supernatural in our lives? Where is that which is meriting eternal life? What a contrast are we to the long suffering and patient Redeemer! If God were as harsh and as easily provoked by us, where should we be? Whereas, on the other hand, if, in spite of our sins and constant failures, we endeavour to be patient and bear each other's burdens, we are fulfilling the law of Christ.

Not only have we to overcome our dislikes, but daily have we to forgive. How can we say the "Our Father" unless we do? "Forgive us our trespasses, as we forgive them that trespass against us." Every offence against us is not intended, for we are so quick to imagine slights and take offence; but still daily, we may say, there are complaints, offences, injuries, slights, one against the other. And let us remember that we are as objectionable, and perhaps much more objectionable, to others than they are to ourselves. And as our Blessed Saviour indulgently and times without number forgives us, so we must forgive our neighbour. St. Paul bids us have "mercy, benignity, humility, modesty, patience; bearing with one another, forgiving one another. Even as the Lord hath forgiven you, so ye also." (Col. iii. 12, 13)

Continually, however, we hear from Catholics, and from people who think themselves good Catholics, "Oh, we cannot! It is every day and every hour, and no one has such annoyances as we have!" Where is the spirit of mercy in such a heart?

Practice makes perfect, and therefore Almighty God allows these daily and hourly troubles to annoy that by daily and hourly passing over slights and affronts, and returning a kindly word for an ill-natured one, we exercise our mercy, humility, and patience, and so, make it a virtue, a pious habit, pleasing unto God and worthy of God's reward.

A splendid way of acquiring such a habit is remembering and visiting the poor and the sick and helping others. In the first place, we shall find those who have something to murmur at, as the world would say, far more contented and grateful to God than we are. Their great trials and sufferings will make us ashamed to notice our own petty troubles, and their thankfulness for little favours and blessings God for His goodness will make us blush for our querulousness and murmuring.

In fulfilling this obligation, which we cannot ignore, of helping our neighbour we fulfil the law of charity, we bring to our own souls a sweetness and peace that savour of God. And how easily a little help is given! A kind word, a short visit, even a look of sympathy and the friendly pressure of a hand clasp, a prayer with those in sorrow or distress—angels note it all, and that little act of mercy will return and find us and bless us when most we need it. "Blessed are the merciful, for they shall obtain mercy." (Matt. v. 7)

A merciful man doth good to his own soul." (Prov. xi. 17) Our mercy to others most efficaciously pleads to God for mercy for ourselves. It is a compact between poor sinners and the good God. Transpose the words. "Even as the Lord hath forgiven you, so ye also," and make the Epistle say quite truly, "Even as you have forgiven others, so God also will forgive you."

There is an example that happened in the days of fervour, when men were brave and staunch and glad to die for the name of Christ. There was a certain priest, a strict earnest man, but who had forgotten the lesson that he was trying to learn today. He was not merciful and forgiving. He was brought before the judge, and when accused, spoke boldly of his Master, Jesus Christ. He was condemned to death, and went forth unflinchingly to his martyrdom. But his heart there was this one fault: he had taken offence at a certain man, and would not forgive him. This poor man, hearing that the priest was to be put to death, ran in tears to meet him, and falling at his feet, besought his forgiveness; he died for Christ. Can you believe it? The priest refused, and with unkind upbraiding passed on; and his poor friend followed sorrowfully, beseeching for one kind word. They arrived where

the martyr's crown was waiting—the place of execution—but that wretched priest saw not the crown, but the instruments of torture. His soul turned craven, he shrank his faith, denied Jesus Christ, and saved his miserable life. Horror-stricken, his friend came boldly forth, professed himself a Christian, and died in his stead. Thus he gained God's forgiveness and the martyr's crown, which the priest had lost. That grace was wanting to him because he had no mercy and could not forgive.

Especially is mercy a Christ-like virtue. The law of Christ is a law of love and pity; and the life of Christ and the death of Christ, how nobly did they fulfil His law! Let us imitate our Saviour, and make sure of heaven. Remember what St. Ambrose says: "I do not believe anyone has perished who lovingly in life practised the works of mercy; for he has many, so many, good deeds interceding for him, and it is impossible for the prayers of so many not to be heard."

GENERAL INTENTION FOR FEBRUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE SPIRITUAL WELFARE OF OUR SOLDIERS

The mission of the Catholic Church in the world is not merely to teach her children how to live well, but also to aid them to die well. With the experience of centuries behind her, the Church knows how far the steady influence of religion can go in helping men to bear up under the great trials of life, and how strong and resigned it can make them when the last sacrifice is called for. War is one of those withering ordeals which test the souls of men; it plays with life and death as wind plays with the dust. We pray daily to be delivered from the scourge of war, but when the Supreme Arbiter, in the accomplishment of His own designs, permits this scourge to afflict mankind, the Church which He established on earth is ready to step in and play her role. No one knows better than she what men need when they are flung into the fiery furnace of war.

In the cataclysm which has been shaking Europe to its foundations during the past four years the Church was not found wanting in the fulfilment of her mission. Millions of her children were under arms in both the Central and Allied nations, and the moment war was declared those millions began to fly at one another's throats, her Supreme Pontiff and his auxiliaries in the belligerent countries set to work to provide them with the spiritual help which alone can furnish. Hundreds of priests answered the call of duty and held themselves in readiness to follow the flags of their respective countries.

Here in Canada—to mention only the land that concerns us—while it was a thrilling experience for our fellow citizens, inured to peace for a hundred years, to be snatched from civil life and told to prepare for war, it was also a new and thrilling experience for Canadian priests to exchange the casock for the khaki. When our troopships began to cross the Atlantic, our chaplains accompanied the men, with instructions to share their dangers and, if need be, risk their lives to give them the benefits of their ministry. Needless to say, those soldiers of Christ carried out their orders to the letter, and in the trenches and dugouts fearlessly upheld the traditions of the Catholic priesthood; no danger was too imminent, no fatigue too galling, to keep them from counting death in the exercise of their sacred functions several of them made the offering of their lives, others were wounded, all suffered privations in the spirit of self-sacrifice and abnegation. When the history of the present war shall be written, eloquent pages must needs record the heroism of our own Catholic chaplains who were found in the forefront of every battle, risking their lives in order to give a last absolution to wounded men about to appear before their Maker. "Their intrepid courage in face of peril," says a recent writer, "has been a source of incalculable strength to our armies, and on many momentous occasions has turned defeat into victory."

But it was not merely in the frenzy of battle and amid the deafening din and clatter of German shells that the influence of our chaplains was felt and appreciated. Those zealous men also worked in base hospitals, spending weary days and wearier nights reconciling souls to God or instructing them in the truths of religion. When soldiers are nursing their wounds behind the battle-line they have time to reflect on many things, not the least important for them being the relative value of religious systems. As a result of their face to face experience with eternity they began to look at Catholicism from new angles. Letters and newspapers have told the world that thousands of soldiers have entered the Catholic Church in the war zone. Other thousands, shaken in their faith in their own sects, may not yet have surrendered, but their contact with our priesthood on the battlefield has undoubtedly modified their views about Catholic beliefs and practices. Who can say what the future has in store for our returned soldiers? Has their four years' sojourn in the Catholic atmos-

phere of France and Belgium changed their spiritual outlook? Time alone will tell.

Meanwhile we should not refuse our tribute of admiration to the brave chaplains whose zeal urged them to work for the salvation of souls under war conditions heretofore unprecedented. How long will it be before we shall be able to welcome them home to work in more peaceful zones? At no distant date, we trust. The collapse of the German war machine and the cessation of hostilities will give them opportunities to continue here what they had begun in Europe.

The period of reconstruction in Canada would seem to have arrived. The publications issued by the Government tell us what has been planned and what has already been accomplished in the matter of military hospitals for firm men and of special schools for their re-education. A great deal is being done, even now, for the temporal welfare of returned soldiers and for those who will return later. Vocational training in its various forms is being imparted in order that some provision shall be made for the livelihood and comfort of hundreds of thousands of war veterans. This is the right kind of work, and no effort should be spared to get those men back smoothly into the grooves of civil life after the jolts of the past four years.

And yet this is only one side of a very thorny after war problem. The temporal welfare of Canadian soldiers is undoubtedly important, but is not more important than their spiritual welfare. If men were mere brute beasts who have a right simply to what is required for the upkeep of their bodies, one might possibly be satisfied with what will be done to meet their needs on reconstruction lines; but men have souls as well, and this spiritual element must needs be cultivated not less than the material. Four years of life amid the desolation of war will have necessarily emancipated many returned warriors from the trammels and exigencies of ordinary civilization. Their familiarity with scenes of bloodshed, the little values they learned to put on human life, their own share in deeds of carnage, have undoubtedly made them callous to the finer spiritual instincts and to the more fundamental matters of the soul. Vocational training may enable them to gain a livelihood but it will not necessarily modify their mental attitude to the only thing that matters, the interests of their immortal souls. Evidently something deeper is required than mere vocational training, something that goes to the very essence of things. Our soldiers came in contact with that "something" on the battlefield. It is called "Catholicism"; it is the influence which they saw gripping the souls of their dying companions, raising them above the sordidness of life and convincing them of the value they should put on things eternal. A religion that can do this is a valuable national asset and should claim the sympathy of any reasonable Government.

Unhappily this view of an important matter is not generally shared by Governments, which, when they are not positively hostile, are at least indifferent to the interests of human souls and give such things little more than a passive concern. Naturally we do not expect much practical sympathy or help from our governing bodies, but we should at least not experience downright opposition; the record of our chaplains at the front should secure us this immunity at least. And yet in one of our Western provinces our Catholic clergy, instead of being able to exercise the ministry without let or hindrance among their own people, returned soldiers as well as others, are obliged to spend a great part of their time gathering money to pay taxes on churches. Only in passing we mention this crying injustice, because we feel that in the not too distant future the unfettered influence of the Catholic Church in Canada will be needed to stem Socialistic and other anti-national trends, and our Governments, both Federal and Provincial, should realize beforehand where their best interests lie.

Meanwhile there is a ray of hope. All the men that have returned, or will return, from the front may not be spiritual models, but the majority of them will surely know how to appreciate the value of religion and religious teaching. For this reason the spiritual welfare of our soldiers at home and abroad calls for our prayerful sympathy. Those who are still in Europe are undoubtedly seized with homesickness a disease that must be met by patience and resignation and one that their chaplains will know how to deal with. Those who have returned home should be asked to forget the horrors of the past four years; or if they cannot forget them, at least they should try to recall them only as they would recall a dismal nightmare, or an unhelped dream, which they should hope would never come true again. In the midst of their newly found lives and their worldly concerns, let them, if they will, fight their battles over again at their own firesides; but let them avoid everything that would tend to overthrow social order. If it pleases them, let them display their medals, tokens of their bravery in Flanders, but above all let them live as law-abiding citizens, ready to defend sound doctrine and sound principles as they were to defend their king and country.

E. J. DEVINE, S. J.

The value of mind is measured by the nature of the objects it habitually contemplates.—Rt. Rev. J. L. Spalding.

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it.

Oh, for some voice brave enough and strong enough to reach the multitude of ears now closed by vanity, frivolity and heedlessness, and preach to them the old Evangel, which tells how a woman's chief jewels are purity, tenderness, and truth; how she should be gentle and yet strong, gracious in her courtesy, considerate in her kindness, and firm in her constancy.—Christian Reed.

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CHATS WITH YOUNG MEN

MY CROSS

When first it met me in my sunny path, And, madd'ning, pierced my heart—the wound, the pain So grievous seemed, so instinct with God's wrath, Methought my lips could never smile again. Through all the days I pondered on that pain; Through all the nights I chafed beneath that cross; Till death alone to me seemed sweet—'Tis God thy Father who hath willed this thing. And in His will are peace and joy and life. And since? I hide it my heart's deep shrine, And blood-stained clasp it there: nor weep, nor frown, For Thou canst will no cross, O Love Divine! That wins not (bravely born) its own blest crown.

and spare time in his uncle's shoe shop or in the village blacksmith shop listening to his elders talk over the affairs of the world.

Victor, with law as his vision, crossed the famous old Straits of Messina from his island home and went to Naples to study in the law school there.

In the 80's things began to happen. Down in Virginia, Thomas was admitted to the bar. In old Wales, David, who, by this time had learned to speak English, was admitted to practice law in 1884, and, in 1885, the black eyed, hot blooded Sicilian, Victor, received the documents that entitled him to practice at the Italian bar.

George, in France, by this time had dropped medicine. Bolshevism had arisen there in the form of the Commune, and he had fought it so desperately that he had been sent to the death. He hated kings, and he also hated the autocracy of the mob. He fled from Paris.

Soon they will sit at a peace table together, the first peace table in all human history from which divine right kinds are barred. The future and the welfare of the world lie in their four pairs of hands. Their full names are: Geo. Clemenceau, premier of France; David Lloyd George, prime minister of England; Victor Emmanuel Orlando, premier of Italy; and Thomas Woodrow Wilson, president of the United States.—Milwaukee Citizen.

FROM NEWSBOY TO GOVERNOR

From newsboy of the lower East Side of New York City to Governor-elect of the Empire State is the record of the onward march on the political road of Alfred E. Smith a Catholic. And it has taken him only 45 years to do it.

"The only genuine Tammany man who can get the anti-Tammany vote." That was the opinion expressed in Democratic circles in New York when the Saratoga convention unanimously chose him as the candidate against Governor Whitman. Apparently the opinion was correct. He has always been a Tammany man and owes it everything he has had in the way of political preferment. And he beat Whitman.

Mr. Smith has been prominent in Democratic politics in New York for about 15 years. He was "discovered" in the old Fourth Ward by "Big Tom" Foley. He entered politics in 1903, when he was first elected to the Assembly. After serving several terms he was chosen minority leader. He became Speaker, and in his last term was majority leader.

Following his service at Albany, Mr. Smith was elected Sheriff of New York County by a plurality of 47,000. As Sheriff he abolished useless positions. He was the last incumbent of that office on a fee basis of compensation.

In the last municipal election Mr. Smith was chosen president of the board of Aldermen, which position makes him acting mayor when Mr. Hylan is absent from the city and which gives him three votes in the board of estimate.—Catholic Columbian.

OUR BOYS AND GIRLS

THE GIRLS THAT ARE WANTED

The girls that are wanted are good girls— Good from the heart to the lips; Pure as the lily is white and pure, From its heart to its sweet leaf tips. The girls that are wanted are home girls— Girls that are mother's right hand, That fathers and brothers can trust to And the little ones understand.

Girls that are fair on the hearth-stones, And pleasant when nobody sees; Kind and sweet to their own folks, Ready and anxious to please. The girls that are wanted are wise girls, That know what to do and to say; That drive with a smile and a soft word The wrath of the household away.

The girls that are wanted are girls of sense, Whom fashion can never deceive; Who can follow whatever is pretty, And dare what is silly to leave. The girls that are wanted are careful girls, Who count what a thing will cost, Who use with a prudent, generous hand, But see that nothing is lost.

The girls that are wanted are girls with hearts; They are wanted for mothers and wives; Wanted to cradle in loving arms, The strongest and frailest lives.

THE CARDINAL'S MISSIONARY

This is the title of a pretty story in "The Magnificent," which prints so many beautiful stories for its readers, big and little. The young folk who are helping the missions will have a special interest in it, for the writer tells of a boy in Rome, who wanted to be a missionary.

One morning a Cardinal met a priest with a band of boys, walking towards the Vatican. Stopping to speak to the priest, the Cardinal noticed one of the smallest boys trying to break from the grasp of an older companion.

"What does the child want?" asked the Cardinal kindly.

"He says, Your Eminence," answered the older boy, "that he has something he must ask you, but I tell him that Cardinals can't be bothered with boys of his age."

"Let him come," ordered the prelate. "This Cardinal has a great weakness for little boys."

Hearing the kind voice, the child came forward, but for a moment his courage failed him. How could he tell his great wish to a Prince of the Church? The Cardinal looked into the pleading dark eyes, and bent down to the little lad, so that he might whisper his request.

"Is it true that Your Eminence can see the Pope, and speak to him?" "Quite true," replied the Cardinal. "Please, will you ask him something for me? Please ask him to pray that when I am a man God will let me be a missionary."

Now this great man not only loved children dearly, but he had a deep interest in the work of promoting vocations, and we can imagine how touched he was by the child's request.

For a minute he made no answer, and the boy feared that he had been too bold. Just then the Cardinal laid his hand on the lad's shoulder, and said: "Say it again, child. Tell me what you want me to do."

"I want to be a missionary. And please, I want you to ask the Pope to pray that God will let me be one."

The very next morning the Cardinal had an opportunity to present the boy's petition. The Pope was silent for a moment, then:

"I should like to see this child myself," he said. "Can you bring him to me after my Mass tomorrow morning?" In the meantime, find out something more about him. I should like to know about his family and what prospects he has in the way of education."

But the Cardinal was already fully informed, as he thought the Pope would surely ask such a question.

"Your Holiness, the child is motherless and worse than fatherless," he said, and he told of the father's intemperance and of his desertion of the child, who was left on the charity of a relative.

"In that case," said the Pope. "I will make myself responsible for his education."

When the Cardinal presented the child the Holy Father drew him to his knee and questioned him gently, asking him if it were true that he wished to be a missionary.

"Yes, Holy Father," the lad answered: and when the Pope told him what hardships a missionary suffers and that he must be willing to sacrifice even life itself, the child replied: "I want to be a missionary."

Pope and Cardinal exchanged glances above the little head. "Come with me," said the Holy Father, and he led the child across the room to his own private die. Then gently forcing the little one to his knees, he made the sign of the cross on his forehead, and prayed that God would bless him and grant him his desire.

And when the dangers and perils of your chosen life surround you," spoke the gentle voice, "may He be with you to give you strength and crown your sufferings."

The boy's face was radiant, and the holy men who looked down upon it must have shared his joy.

This happened, we are told, only a short time ago. The boy is studying hard, fitting himself for his vocation. The Pope provides for him, and he looks forward to the years when he will begin the arduous, lonely life of a missionary.

Other boys who read this story may feel the yearning desire to serve God in the holy priesthood, and though they cannot have the privilege of telling their hopes to the dear Holy Father, our Lord will open the way for them if they pray and are resolute in purpose, as was the little to-be missionary.—St. Paul Bulletin.

HIS GIFTS

Out of the infinite store of His wealth, God gives to each one a dower, Spiritual gold for the soul's fair wealth.

Gifts for the need of each hour; Faith's priceless ray that shines through the storm, Hope for the souls that are true, Out of the infinite store of His wealth.

What has He given to you? Out of the wealth of His treasury great God gives a dower to each, Nobler than kingdom, than power, or state,

Rarer than vision or speech; Heavenly gems from eternity's store, Gifts everlastingly new, Out of the wealth of His infinite store

What has He given to you? Scan His field. The field of your soul is it fair? Does Conscience bloom? Is Grace of its field?

Does the flower of Virtue grow there? Over its soil does one tree lift its shade, Where some tired heart may repose?

Out of the gifts that to you God has made Blooms there sweet Charity's rose? Out of the treasure He gave you, my friend,

That forth from His hand to you flowed, Of the riches received, how much did you spend, And how was its bounty bestowed? Did you send it abroad for the need of your kind,

That the hungry of heart might have food, Or dowered does it lie, restrained and confined? Have you turned it to evil or good? —T. A. BROWN

Ottawa, December, 1918.

FROM PROTESTANT SWITZERLAND

News from the Old World travels slowly during war times, especially good news. The town of Olten in the Canton of Solothurn, Switzerland, was once a den for the heretics who called themselves "Old Catholics" and denied the infallibility of the Pope. On Corpus Christi last, for the first time since 1874, the procession of the Most Blessed Sacrament was held without any disturbance or interference. In those days of persecution the Catholic population had been reduced to eleven men. Today 600 children decked with flowers, 400 men not including boys, in all about 2,000 persons took part in the procession. Many of the houses were decorated with banners, flags, flowers and green garlands. Even historic Basle, the theatre of the famous Council of Basle, but wrested from the Church by the Reformers, saw three Corpus Christi processions this year. One of these was held in Old Basle for the first time since the Reformation, 400 years ago. The procession, which started from St. Mary's church, stopped at two repositories on the way. About 4,000 persons assisted. The streets were lined with quiet respectful crowds. A

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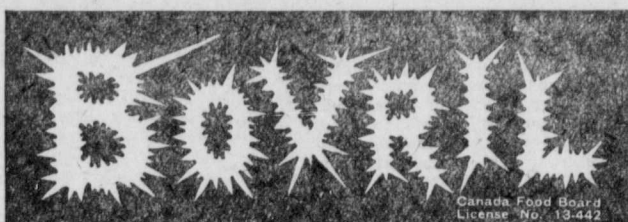
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second procession wended its way from the church of St. Clara through Little Basle. The third had taken place on the feast of Corpus Christi on a Catholic quarter of the city near the church of the Holy Ghost.—Sentinel of the Blessed Sacrament.



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The Catholic Record LONDON, CANADA

How we talk of Popes and Cardinals of Bishops, priests, and religious orders! We have a criticism for everybody's conduct in everything. We could teach them better! We could show them the right way! Now I wonder how much we pray. I wonder what proportion our secret intercession bears to our open criticism.—Father Faber.

MASS AT MONS

The day before yesterday, writes Captain (Rev.) Father Carleton from Mons on December 7th, we had a very impressive service at the Cathedral, Mons. It was a Solemn High Mass of Requiem for the souls of the Catholic soldiers of the 3rd Canadian Division who have made the great sacrifice. Father McCarthy was the celebrant. I was Deacon and Father Staley (Engineers) Sub-Deacon.

Father McCarthy, C. I. B., heard confessions assisted by Father MacDonnell (4th Division) who also directed the music. The Cathedral was draped with the flags of the Allied Powers. A large catafalque stood in the centre of the main aisle, surrounded by a guard of honor. The vast edifice was crowded to the doors and it was really an inspiring sight to see the devotion the soldiers displayed out of respect and honour to their fallen comrades.

The organ of the Cathedral gave the last blessing at the conclusion of the Mass. The Cathedral choir furnished the music assisted by the band of the R. C. R's. Great credit is due Father McCarthy, M. C., who thought out and organized the whole beautiful service.

Major (Rev.) Father McCarthy gave the following details of the Mons Mass. We had the Cathedral choir. Monsigneur Allard, who is rector here and who was secretary to Cardinal Vanuelli at the Montreal Eucharistic Congress, gave the Absolution. Six soldiers and an officer from the P. C. L. I. guarded the catafalque. The R. C. R. band played during the Mass; their bugles played the sainte at the Offertory, and the "last post" under the direction of Father MacDonnell, O. S. B., M. C. There were about 4,000 soldiers present. The Divisional Commander and Brigadiers were kept away at the last minute by the news that the King was about to pass through Mons. His Majesty went through at eleven and they had to stay to receive him, but they were represented by their Staff.

The Governor of the district and all the civil authorities of the town were present at this the most impressive ceremony they had ever seen here. The church was decorated with flags, and the arms with fixed bayonets were piled at one end of the catafalque on which rested a steel helmet. Thus did the civil and military authorities together with the soldiers and civilians unite in praying for the souls and doing honor to the memory of our gallant dead.

The subject of "The Catholic Church and Education" which His Lordship has chosen as his topic is one of real interest to the community at large and it is one, too, on which he is well qualified to speak. A profound theologian and scholar, for years university professor or rector, he is a capable interpreter and expounder of the principles which control the Church's attitude towards education. These principles he worked out into practice with astounding success during the days of his career at Ottawa University.

Add to this thorough knowledge of his subject His Lordship's striking personality and his rare gifts as a public speaker and one is assured of the treat the lecture will afford. There is little doubt that the attendance for the occasion will tax the capacity of Toronto's largest auditorium as the Knights of Columbus are joining hands with the Christian Brothers "old boys" to give to the event the importance it deserves.

HONOURS WON BY CATHOLIC CANADIAN CHAPLAINS The list of honours won by Catholic chaplains in the Canadian Corps and Cavalry Brigade for valour in the field stood on January 1st, as follows: Distinguished Service Order and Military Cross—Major (Rev.) Ambrose Madden, O. M. I., Vancouver, B. C. Distinguished Service Order—Lieut-Colonel (Rev.) F. L. French, Renfrew, Ont. Military Cross with Bar—Captain (Rev.) W. L. Murray, Pembroke Diocese.

Military Cross—Lieut Colonel (Rev.) W. T. Workman, O. F. M., of the Montreal Franciscan Friary; Major (Rev.) J. A. Fortier, O. M. I., Quebec, Que.; Major (Rev.) M. N. Tompkins, of Antigonish University; Major (Rev.) R. C. McGillivray, of Antigonish Diocese; Captain (Rev.) R. A. MacDonnell, O. S. B., of Vancouver Island; Captain (Rev.) E. J. McDonald, of Antigonish Diocese; Captain (Rev.) C. A. Fallon, O. M. I., formerly of Kingston, but now of Buffalo, N. Y.

MENTIONED IN DESPATCHES In addition to some of the foregoing, the following also have been mentioned in despatches: Captain

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(Rev.) H. E. Letang, Pembroke Diocese; Captain (Rev.) F. M. Lockary, St John Diocese. N. B.—Major (Rev.) P. H. M. Casgrain, Quebec diocese, obtained the C. M. G., while a Staff Officer at the War Office, and Captain (Rev.) A. Beauvolet, Calgary diocese, won the Croix de Guerre while an acting chaplain in the French Army.

THE SWORD OF THE SPIRIT

Time has shown Renan to have been undeniably at least half a prophet. He has, indeed, had his legend and he and his school left nothing undone to usher in the season of unbelief and scientific supremacy which became the background of that legend. But no two half prophecies ever made a whole one, and Renan's most sibylline moment could not reveal to him his legend's ultimate phase, could not show him a time when one who should be flesh of his flesh and blood of his blood would do his utmost to bring his prophecies to naught. Long before Renan died, when he was at the zenith of his powers and his renown, he declared that he wished to renounce in advance any deviation from his position into which he might be led at the hour of death by weakening mentality or the consciousness of approaching dissolution, but he could not by any means anticipate or provide against the action of his grandson, Ernest Peichard, who first by entering the army and then by entering the Catholic Church exalted what his grandfather held in chiefest abomination, the sword and the spirit, thereby becoming one of the first fruits of the Catholic reawakening which began in France before the outbreak of the Great War, and which has given the lie to all false prophecies.

The forces of science, heralded by Renan, have had their hour, and they have been for the most part forces of destruction. They have been used for pillage and treachery and violation. They have robbed death of his mercies and taught him undreamed of cruelties. But they have fallen back powerless before the spiritual forces that have gone forth to meet them. At one and the same time the Frenchman remembered that he had a sword and a soul. At the first menace of the invader the cerecloth of materialism and pacifism and irreligion fell away, and the soul of France rose up in its splendor. It has been given to the world to see a glorious spectacle situate, to see the French people with one impulse taking the side of their forefathers against their fathers, to see the churches crowded and the confessionals thronged on the eve of battle, to witness Masses heard amid tears in the mud and blood of the trenches, to see soldiers charging the enemy with their rosaries on their wrists, to see dying men raise themselves to give the military salute to their Lord in the priest's hands. Above all it has been given to the world to see the deaths, Christian and heroic, that Frenchmen, since France was France have known how to die.

Now it is no small thing to have been to a great extent the herald and

forerunner of all this, to have come alone to the realization of France's Catholic heritage, to have struggled in silence and solitude to the perception of Catholic truth, to have laid hold on it and lived in its light when to do so meant not only to walk somewhat apart and aloof from one's fellows, but to deny those of one's own household. Neither is it a small thing to have been foremost on a roll of glory which contains such names as Castelmann and de Robien and Peyray and Lotie. For a man's attitude towards death is the witness he bears to his soul, and the manner of his dying is the seal he sets upon his life. There had been a time when to die seemed to Peichard annihilation and departure into nothingness, but there came a night in the desert, which was the eve of battle, when he faced the possibility of death with an altered demeanor: "Have in front of me lies the Field of Death, as it is beautiful as the Promised Land. Here is the angel holding the Book and under his wing the night is luminous and we stand in the reflected light of Eternity. . . . For all the evil I have done I am sincerely contrite and so the little good I make no boast of it, but simply ask that it may not die but may bear the fruits of Eternity." These words were uttered when the centurion was so near the term of his earthly journey that they may be taken as a nearly adequate expression of his outlook when he came, at last, to the end of his bodily one. And that end we have seen to have befitted one who has so purely enrolled himself in the immortal company of "the young, the adventurous, the admired."—Blanch M. Kelly in Catholic World.

OBITUARY

SISTER DENIS MARY OF JESUS The death of Sister Denis Mary of Jesus occurred on January 12th, at the Home for Crippled and Blind Children, Port Jefferson, Long Island, N. Y., of Pseudomeningitis following Influenza. Sister Denis made her Religious Profession at Notre Dame de Lourdes, East View, Ottawa, on January 16th, 1916. And died fortified by the rites of our Holy Faith.

Sister Denis was the youngest daughter of the late D. E. Clarke of Orwell, P. E. Island, and leaves to mourn her loss her Mother in Regina, Sask, F. J. de Regina; W. J. of Calgary; Mrs (Dr) MacPherson of Castor, Alberta, Frances in Halifax; Sister St. Marie Denis of the Congregation de Notre Dame, Picton, N. S., and John with the Medical Corps, Shorncliffe, England.

If men and women forgave in the same measure that they seek or desire forgiveness, the world would be a vastly different place from what it is. Life would be brighter and happiness more general. Love, which is the great leaven, would triumph before the false pride which so often keeps us from exercising our divine power of forgiveness.

No man ever knew, or can know, what will be the ultimate result, to himself or to others of any given line of conduct. But every man may know, and most of us do know, what is just and an unjust act. And all of us may know also that the consequences of justice will be ultimately the best possible, both to others and to ourselves; though we neither say who is best nor how it is likely to come to pass.—Ruekin.

Jefferson Davis thought that the Church was the only organization which really held the soul of the negro, and experience has shown that a Catholic church, with a well-equipped school, not only keeps our Catholic negroes firm in the Faith, but is a powerful factor in leading the entire negro community to a higher moral and intellectual level.—P. L. Blakely in America.

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