

The Catholic Record.

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

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LONDON, CANADA, SATURDAY, JANUARY 15, 1916

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NOT TRUE

Of late years the pernicious doctrine has been preached, and widely reiterated by egotistic men and women, that if you want to advance any scheme in which you are interested you must not waste time reasoning about it, but din your case into the long ears of the public until they accept it as valid and necessary. These advocates of force in its most insidious form even assume that experience justifies their harsh methods. Only hasty and partial students of social phenomena can come to such a conclusion. It is only on the surface, and for a time, that the disposal of affairs remains in the hands of the unthinking mass, the folk who can be overpowered by clamour and dogmatism. Every claim has to appear at the bar of reason at last. The world is not given over to the dominion of irrational forces, wielded by presumptuous persons for selfish ends.

In the ordinary intercourse of daily life the distinction between the browbeating type of mentor and the gracious teacher whose appeal is to the latent faculties of those whom he seeks to influence is very marked. The old fable about the traveller upon whom wind and sun beat is still true to fact: truths that melt men and women into glad obedience fail to command their allegiance when they are wrapped up in forbidding terms and are enforced by threats which overrule the will and outrage the affections, for to the modern thinker it is inconceivable that the supreme law should seek to enforce itself by sanctions which would not be tolerated in civilized society to day.

It is not a question of taking refuge in a rigidly utilitarian system of ethics, unsustained by higher motives. When duty and interest are assumed to mean the same thing humanity is not brought fully into play. Live thinkers have come to the rescue of imperilled faith in the divine order: they reinforce the idea of obligation by showing that trained instincts and wise policy are not enough. The overbearing German makes a convenient scapegoat for his own; but the communal requires a finer bond of mutual trust and scrupulous regard for the rights of the less self-assertive.

BEST WE FORGET

What an able writer courageously styled "The Illusions of War" confront us, as they do our foes, in this stirring present day strife. None of the countries now at death grips can be treated as an abstraction; each is made up of flesh and blood beings, ready to admire or detest as their sympathies urge them. Of themselves they know little concerning the deeper causes and class influences which sow the seeds of national misunderstanding. They mostly obey a call from above to set aside their ordinary notions of duty and interest, accepting a ready-made view of the demand of the hour. They see through a cloudy medium the reported facts that seem to cover the whole controversy; in the speech of the crowd they "see red," or it may be black, because for the time their vision is simple and direct. But when the illusion begins to fade under the pressure of complex events the Old Adam in us has to suffer a change. We are compelled to realize that we are all made of the same elemental stuff—our loves and hatreds, our hopes and humiliations, spring from the common stock of human hopes and fears. Inevitably loses its edge when we enter our closet and shut the door upon the hoarse exterior of the market or the marching ground. Thus the catchwords of a time like this have to be exchanged before long for well-weighed considerations of mutual forbearance. Let us be quite sure that the judgment of history will not be a mere echo of our daily gossip. It will go beneath the surface, reckoning up all the little apprehended movements of royal and courtly ambition, not failing to show up some of the hasty theorists and bragging militarists on our side of the water who now cry "We told you so," and prescribe just the

same kind of defences against anticipated aggression as those which have been the ruin of the Kaiser and his nation. Satan cannot cast out Satan; only a new spirit, creating an appropriate machinery, can improve upon the creaking diplomacy which has broken down to Europe's conclusion.

"War is made, not by tendencies and forces, but by men who, if they knew what was in each other's hearts, would never make it, and who, if they could feel the sorrows they cause to each other, would ask each other's forgiveness. That is true of the Germans, whatever their infatuation, as it is true of us, and it is this intimate truth which, if we would not suffer spiritually more than we suffer materially, we must be careful never to forget."

Let none fancy that such an avowal is likely to sap the vigour of our struggle. On the contrary, victory is only within reach of those whose cause is that of humanity at large. Big battalions no longer decide modern controversies. The convictions which underlie the action of the Allies, crude as they may appear, have taken firm hold of the disillusioned minds of the free and more progressive peoples. Even if only partial success attended this united effort to put down the leading disturbers of the general peace-to-day, to-morrow would see a more complete triumph. All the higher forces are awake to seize the great opportunity. Every thwarted effort to raise our nature to a higher level; intellectually and spiritually, is gathering support for a more trenchant assault upon the fortresses of evil habit. From north and south, east and west, bearing banners with various devices and hearkening each other with watchwords in differing tongues, a countless host enlisted in the holy war against the serpent brood of errors which spread crime and desolation everywhere assembles at the summons of the time spirit. That crusade will give effect to the misinterpreted gospel, taking off heavy burdens, clearing unseeing eyes, and making manifest the purpose of Him Who said to His angry follower, "Put up thy sword. The Son of Man came not to destroy, but to save. One is your Father, and ye are all brethren." For the Kingdoms of this world are being merged in the Kingdom of the Divine Humanity, and a new earth responds to the heavenly claim.

THE PULPIT AND RECRUITING

The Canadian pulpit is playing a creditable part in this world-war for civilization, justice and humanity. Long before the German attack was actually launched men like Bishop Fallon, in the Catholic Church, and Rev. Dr. Milligan, in the Presbyterian Church, had the insight and the foresight to warn their people of the Hun menace. Ever since the war began Canadian clergymen have been active recruiting agents. Preachers of the Gospel of Peace, they have obeyed the Biblical injunction not to cry "Peace, Peace" where there is no peace, and can be none until the war-mad Kaiser and his policy of frightfulness have been put down.

From the pulpits of Toronto, Ontario and the West the call of sacrifice goes forth Sunday after Sunday—the call to action against the Powers of Evil in order that ravished Belgium and devastated Serbia may be delivered from the oppressor and an end put to the murder of women and children on land and sea. Our clergy have put the issue to their congregations in its most serious and convincing aspects, and the response has been remarkable. Every congregation has its honor roll of men in khaki. The Canadian churches have contributed nobly to the work of checking the Teutonic forces, and they will have a still larger share in wrestling ultimate and complete victory from the embattled Teutonic, Turkish and Bulgarian legions.

No more sacred obligation rests upon the Church than that of helping to raise the Canadian army to the authorized strength of five hundred thousand. If any of the clergy have been backward they now have the opportunity to make up for lost time. Every effort must be made in order to shorten the war, lessen the destruction of human life, and hasten the return of an honorable peace. There is particular cause for satisfaction in the report from Quebec that the cures have been called upon by high ecclesiastical authority to use their churches as recruiting agencies. In Germany the pulpit, like the press, is under the complete

control of a despotic court. In the British Empire the churches are free and their influence is dictated by the highest considerations of religion and morality.—Toronto Daily News.

LETTER FROM CHINA

INTERESTING PROCLAMATION ENJOINING RELIGIOUS TOLERANCE

Catholic Mission
Tachowin, China, Oct. 31, 1915.
Dear Friends of CATHOLIC RECORD: Since I wrote the letter in which I told of the lightning striking the pagan temple and idols just as I was entering the city of Siensku to build the first Catholic church I have made considerable progress on the building. I told you what a rough and idolatrous set of people the inhabitants are and we had great difficulty in the beginning in procuring a site for the building. The principal class of the city held meetings and took resolutions not to allow us, threatening those who would with all sorts of ill treatment. They even went the length of throwing into prison, whilst the mandarin was absent, a proprietor favorably disposed to us. "Why have the Gentiles raged and the people devised vain things? The kings of the earth stood up, and the princes met together, against the Lord, and against His Christ. Let us break their bonds asunder: and let us cast away their yoke from us. He that dwelleth in heaven shall laugh at them; and the Lord shall deride them." (Psalm II.) Seeing that things were going too far and the persecution in danger of leading to bloodshed, I appealed to the mandarin for protection. In the meantime we ardently asked God to help us. "Ask of Me, and I will give the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession." To our delight the following proclamation was posted throughout the city:

"PROCLAMATION OF THE MAYOR OF SIENSKU"
I, your Subprefect, warn you that the people now enjoy religious liberty, that this right is guaranteed by the law and that the mandarin are bound to see that it is not violated. Some time ago the Inland Mission and the Methodist obtained from me an edict of protection. I now notify you that the Catholic religion originated in Eastern Europe and flourishes greatly in Rome. Its four principal precepts recommend the observance of the Ten Commandments, and the belief in One Only God and the adoration of the Most Holy Spirit, the Father, Son and Holy Ghost, inseparably and consubstantially. Who manifested Their omnipotence by creating heaven and earth and all things. The holy commandments forbid murder, adultery, theft, calumny, avarice, and contain nothing harmful to man. With regard to the interior affections they ordain the renunciation of superstition, the following of the Gospel, the observance of the feasts, the overcoming of the devil and the salvation of the soul, their observance are therefore to one's great advantage. It is for that reason, ever since the Tang dynasty in which this religion entered our country and under the Ching dynasty in which treaties were concluded with friendly nations it has gradually spread and developed. But the people and Christians find difficulty in living at peace together, whence arise numerous disputes, a slight misunderstanding often becoming a great conflict. I, your Subprefect, have for a long time belonged to this religion, and being obliged by office to govern this region in peace, what I know I must tell you and conceal nothing from you; wherefore I warn you that after the publication of this proclamation, you, my people, must strictly observe the treaties in favor of religion and avoid nourishing rancor and hatred, and you, my Catholics, must faithfully serve the Lord of Heaven and not violate the commandments and precepts of religion in order that the people and Christians may live daily together and the holy doctrine be preached and known daily more and more. This is mine, your Subprefect's ardent desire and the serious warning I give you. The seventeenth day of the tenth moon of the third year of the Republic of China.

Needless to say the publication of such an edict put an end to the machinations of our enemies and we had no difficulty in procuring a suitable site for the church. I feel sure my dear friends abroad were praying for my mission in those critical moments for Our Lord to have so arranged things that not merely a tolerant mandarin but, what was beyond all expectation, one belonging to our Holy Faith should be at the head of affairs. The editor of the Catholic weekly published in Chinese has recently requested me to forward him a copy of this unique proclamation. He probably

wishes to give it as wide a circulation as possible. The paper is published near Peking. Who knows but that the President and high officials may yet read it? Dear friends, continue to pray for me and send mails to my mission and you, who feel called to the missionary life, remember I need a priest for this new church in Siensku. God grant that one may come during the next New Year which I pray may be a happy one for you all.
Yours in Jesus and Mary,
J. M. FRASER.

CARDINAL THANKS AMERICANS

Cardinal Mercier, primate of Belgium, in a letter to Herbert C. Hoover, chairman of the American Committee for relief in Belgium, says: "I understand you have kindly addressed anew an appeal to the generosity of your countrymen to provide clothing for our so painfully destitute people. I confess I had much preferred to shake hands with my American brothers in token of thankfulness for what they already have done than that you should again stretch to them the open hand to beg. Your country has already done so much for us; it has given us much in food, and above all, in personal co-operation for our economic rehabilitation; it brings us this help with such a moving and complete spontaneity that we have long desired to convey to your people a full expression of gratitude untarnished by renewed appeals their generous impulse. But you yourself, dear friend, invoke us to observe our scruples, and therefore I, knowing better than anyone the destination of our Belgian people, should feel myself traitor to my duty as their pastor if, through an exaggerated feeling of national pride, I should refrain from also pleading for those who are suffering. Interpreter of the feelings of the Belgian population, we thank you as much and more for your way of giving than for the gifts themselves. May I add that one of the greatest benefits, for which we shall feel indebted to the American people will be the fixing on America of the admiring attention of the Belgians. The Belgian people have learned to know you well, to look at you in a beautiful light, to feel to some extent what they would gain in following your footsteps."
Sacred Heart Review.

OUR RE-RESOLUTIONS

Regarding the identity of the first person to take a New Year's resolution, history is silent. Perhaps it was Father Adam, for at the threshold of his post-paradisiac career he must have been in a rather resolution-making mood. In the early Middle Ages, when the twenty-fifth of March, the Feast of Our Lady's Annunciation, was New Year's Day and the festival was emphatically religious in its character, it was doubtless easier than it is today to take and keep a resolution. The blithe and merry springtime, too, when hopes are high and the earth is fair, seems a more propitious season for beginning, all over again than is our dull and chilling winter. In this country, and particularly in our large cities, the increasingly pagan character of the revels which usher in the New Year is making the practice of sobriety and self-control on the part of whole classes of our population less common on January 1 than on any other day of the year. The resolutions that were seriously framed December 31 are seldom in active operation January 1, for New Year's, of course, "doesn't count." Indeed, so weak is the flesh and so feeble the will of these worshippers of Janus that the clients of his who have some details of their projected reformation of life in good working order by Twelfth Night can be considered fairly steadfast characters.

The practice of taking New Year's resolutions, whether they be many or few, is entirely praiseworthy. Those who draw up an elaborate schedule of reforms, however, must not expect to carry them all out successfully. In the spring the apple trees bear innumerable blossoms, but in autumn the yield of fruit can be easily reckoned. Had the blossoms been few, however, the fruit would have been nil. But wiser, no doubt, is the man who makes no new resolutions at all each year, but merely casts off and furishes up the old. Indeed, he generally discovers that the noble purposes he conceived at the beginning of former Januaries are still as good as new, for they have been little used. One practical New Year's resolutionist of this kind instead of determining to keep a diary at least till February 2, to give up the use of tobacco altogether, to rise at 5:30 a. m., and to walk home from his office every day, merely resolved to be kind, busy and devout. Being, moreover, as we explained, a practical resolutionist, he even fixed upon certain persons—and some of whom he was to be kind, formulated detailed plans for the profitable use of his leisure hours, and actually mastered a working knowledge of just what being "devout" means.—America.

NEW CONGREGATION OF SEMINARIES

His Holiness Pope Benedict XV, after much deliberation on the need of a separate Congregation to direct the affairs of ecclesiastical seminaries, has decreed "that there shall be a special Sacred Congregation for seminaries, on the same footing as the other Sacred Congregations of the Roman Curia, and to it shall belong everything relating to seminaries which has hitherto been dealt with by the Consistorial Congregation. The functions of the Congregation of Studies shall be taken over by the newly formed Congregation, which shall therefore be called The Congregation of Seminaries, and Universities." The Prefect of this Congregation shall be chosen from the Cardinals. All laws for seminaries, diocesan and regional, promulgated by Pope Pius X, are sustained by the reigning Pontiff, who, in approving them, expresses his will that "they be diligently observed in all their details in such wise that in the government, in the discipline, and in the studies of seminaries and Universities, nothing shall be considered." The Prefect of the new Congregation is Cardinal Bisleti, who will be assisted by several other Cardinals and a body of learned consultants.—Sacred Heart Review.

THE SACRED HEART AND FAMILY LIFE

The general intention of the League of the Sacred Heart for January recommended by His Holiness, Pope Benedict XV, is "The Reign of the Sacred Heart in the Family."

The home of homes was Nazareth and the family of families was the Holy Family, and the reason for Nazareth was the home of the Sacred Heart. The members of the League are to pray during this month that all families may be modelled after that sacred home, that the Sacred Heart may reign in the hearts of the parents and of the children.

All of us are what our homes have made us. The chief formative influence in the shaping of character is that first fashioning of manners and of thought given near the hearthstone. Happy the man and the woman whose childhood has been passed in a home like that where for so many years dwelt the Sacred Heart of Our Lord.

The reign of the Sacred Heart in the family depends upon the parents. Who is to teach baby lips the Holy Names but the parent? Who is to train the growing boy and girl to walk in the way that leads to eternal life and to take up with joy the burden of Christ? Who if not the parent, both by word and by example? If Catholic parents were more like Mary and Joseph, Catholic children would be more like the Child Jesus. Fewer children would be a judgment on their parents, fewer hearts would be in ashes, fewer hopes would be in vain. Calamity comes to those who neglect the teachings of Christ and do not honor His Sacred Heart. If they would have joy, they must make Jesus the centre of their hopes, the teacher of their ideals and the model of their virtues. Then would be fulfilled His promise to bless the homes where His Heart is honored.—St. Paul Bulletin.

CARDINAL MAFFI

ON SENSATIONAL JOURNALS

Cardinal Maffi, writing in Rome on behalf of Catholic journalism in Italy, says that he never made a pastoral visit without interesting himself in the journals that reach a parish and are read by his people. Deploping the vogue of a certain class of papers His Eminence recalled the old story of Demosthenes, to illustrate his thought. We quote:

Let us recall from the records of the early schools a curious and very significant anecdote, which is, I think, ascribed to Demosthenes. One day when he was delivering a speech in behalf of the supreme interests of the fatherland, he realized that he was not being listened to and saw that the people were bored and distracted. As a slight reproach and a gentle plea for attention, he paused a moment. Then, as if naturally continuing his discourse and pursuing his previous train of thought, he said: "Wishing therefore, he said—to me to the city, he hired an ass, and having mounted him he gave orders to the owner to lead him. After a long ride, as the sun had risen and was causing annoyance, the traveler wished to dismount and seek shelter in the ass's shadow. But the owner not consenting, asserting that he had hired to the other ass but not the shadow, and the traveler insisting, urging that in hiring the ass he had also hired the shadow, the question"—At this point Demosthenes paused, and the audience, most attentive and impatient, clamoring that he should narrate and state the result of the question. Demosthenes delivered a solemn reproof: "I speak to you about the shadow of an ass, and you are all

interested; I speak to you about the fatherland, and nobody listens."

The world has not changed, and the men of the time of Demosthenes are the men of our time. A journal which treats seriously of the fatherland and of the public good is not wanted. A journal which severely reproves or paternally admonishes, is rejected, and one says with Don Rodrigo: "When the fancy of hearing a sermon strikes me, I know right well how to go to church, as so many others do—without imbibing it also from the journal!" The thoughtful article is passed over, and one hastens to the chronicle, to the romance, with a preference for unsavory stories, for detailed narratives of love, suicides, of sensational crimes, of vulgar battles—all are culpable, who have a hand therein, some by countenancing diseased passions and shameful sensuality, others by helping infamous gain, all by contributing to public immorality! I am not exaggerating; this is reality.

You ask: when does a journal attain a fabulous circulation? When it has a Papal Encyclical or a Speech from the Crown? No, but rather when of a scandalous incident which it would be a charity to the country and a duty to humanity to bury in the darkness of silence, the journals give instead the indecent photographs, the minute and revolting details, with equivocal suggestions, which teach corrupt imaginations free and wayward flights.

Whoso has in these latter years followed certain occurrences, certain crimes and certain trials, the mere headings of which sometimes make the modest blush, and has noted how sought after and numerous have been the free and advanced journals, how scarce and neglected on the other hand, have been the reserved and the correct, will subscribe to my complaint and share my grief.

SCHOOL FOR BOYS

The energetic and courageous Abbot of Calday whose monastery was reduced to extreme poverty by the war, has inaugurated a school for the education of boys, which resembles in some slight measure, the famous monastery schools of an earlier age. He has taken under his care, free of all charge, a group of lads who will be trained "for gardening, poultry, and farm work," "stained glass window making" and so on. The boys will also be provided with regular courses of lectures and instructions, so that they may go from their island home thoroughly equipped for the battle of life. The Abbot writes of the boys' summer routine as follows:

In summer time, they rise in the morning when the Angelus rings, which is always about half an hour before the first low Mass at 6.15. They all come to Mass, and most of them make their daily Communion. At 7 they will also be provided with regular courses of lectures and instructions, so that they may go from their island home thoroughly equipped for the battle of life. The Abbot writes of the boys' summer routine as follows:

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At 8 they have their breakfast, and go to their various works at 8. They "knock off" at 12 and have dinner, for which the Monastery supplies the principal dishes. Then they have a free time for games until 2, when they go to work till 6 o'clock, with a break of half an hour for tea at 4. At 7 they have supper and recreation, and at 9 they go to bed. On Sundays and greater Feasts they come to the High Mass at 9 o'clock and to the Benediction and Compline in the evening; and on these days also, instead of having meals at St. Joseph's, they come into our Refectory at the Monastery for dinner and supper. This is a change for them, and they like to listen to the reading during the silent meal, while the Monks are glad to see them at their table at the end of the Refectory, and to feel that the boys form part of the established order of things at Calday. Saturday is a half holiday, and after a thorough clean up of their homes they are free to enjoy themselves. We have a big and safe boat for them to row about in Priory Bay, and they will be encouraged to bathe and to fish, and generally to delight themselves with the "objects upon these shores" that are dear to the heart of all boys.

There is a wholesome touch of medievalism about this which is truly Benedictine. Play, work, religion, hospitality are all combined in that easy, natural way which makes the "Middle Ages" appear a time of romance to the satiated, money-grabbing men and women of this iron and steel age.—America.

"HEROINES OF THE CROSS"

It is quite the common thing nowadays, says the Catholic News, of New York, for Protestant ministers of learning and distinction to utter compliments of the Catholic clergy and religion. On a recent Sunday during an address at the Y. M. C. A. in Brooklyn the Rev. S. Parkes Cadman was asked: "Is it love that takes the Sisters of Mercy on the battlefields of Europe to nurse the fallen soldier, as I understand they receive no wage for it?" "Yes," answered Dr. Cadman, "the Sisters of Mercy are heroines of the cross. Would to God that our women everywhere shared their sacrificial spirit. Ask any veteran of the Civil War and he will tell you of their value."

CATHOLIC NOTES

Cardinal O'Connell has notified all the pastors in the Archdiocese having parochial schools to teach the study of Irish history in the higher classes. The Right Rev. Thomas F. Doran, Auxiliary Bishop of the Roman Catholic Diocese of Providence, R. I., died Jan. 8. He had been ill for a week with pneumonia.

The Rev. William McMahon, for twenty-two years editor of the Catholic Universe of Cleveland, O., died on Wednesday night, Dec. 21, in his sixty-first year. Death was caused by pneumonia.

The old Cathedral of Gorizia, which contains the famous picture of Our Lady, by Tintoretto, has suffered severely by the Italian bombardment, and the hospital of the Bishop's college has been destroyed.

Colonel Stirling, of Keir, Dunblane, Scotland, has been made a Brigadier-General of the British Army. General Stirling, who is a convert to the Church, is one of the founders of the Catholic Institute, Glasgow.

The death is announced in Paris of a French Brigadier-General of Irish descent, Salaville Laval O'Farrell, at the age of seventy eight years. The General, who had retired, was born in the Ansb Department in North-East France.

The Holy Father has appointed an auditor of the Sacred Tribunal of the Rota the Right Rev. Monsignor Massimo. Up to this, Monsignor Massimo held the post of Promoter of Justice in the same tribunal, i. e., he defended gratuitously those unable to bear the legal expenses entailed in cases brought before it.

On December 21, His Grace the Most Reverend John Ireland, D.D., Archbishop of St. Paul, completed fifty-four years in the sacred priesthood. His Grace was born in County Kilkenny, Ireland, in 1838, and came to this country in boyhood.

Patrick Cudaby, founder of the big packing business of Cudaby Brothers in Milwaukee and other Western cities, who recently retired from active business, has set aside a fund of \$125,000, the interest on which is to be devoted to charitable uses in Milwaukee.

The nuns of the Visitation Convent at Georgetown have published a life of John Bannister Tabb, priest, poet, convert and professor. They hope with the proceeds to establish a Tabb scholarship for clerical students at St. Charles College, the preparatory seminary near Baltimore.

The Rev. Alban Uring Smith, late curate of Buxton, Derbyshire, was received into the Church recently. He was ordained to the Anglican Ministry in 1889, and has filled curacies at St. Danstan's, Edge Hill, Liverpool and at St. Luke's, Southampton. This makes the ninetieth anniversary of his profession in the ranks of the Anglican clergy in England alone during the last five years (1910-15).

A few years ago Mrs. Minnie Evans, wife of Mr. William H. Evans, of Baltimore, had the happiness of being received into the Catholic Church. In memory of this event, Mr. Evans has had erected a magnificent cross of pure granite on the grounds of the Carmelite Convent, Caroline and Bida streets, Baltimore. The cross is very beautiful and massive, is 9 feet in height, and stands on a base which gives it an altitude of 15 feet.

The chief organization of the Polish workmen in Western Germany, Westphalia and the Rhineland Provinces have decided on a day of complete abstinence, that the money may be saved by the Polish people and sent to their rootless and starving compatriots in the invaded districts of the unhappy kingdom. On certain other days Poles in Western Germany propose to abstain from drink, tobacco and other unnecessary expenditures for the same end.

The good news of Rome have, under the presidency of Cardinal Luadri, gathered in the Villa Flaminia no fewer than 3,000 children of Italian soldiers at the front. It was the aim of proselytizers to get hold of this class of children if possible. However, the nuns, whom the invaders fear so much, are first in action. The Prime Minister of Italy and Cardinal Luadri recently met in this villa, and the former expressed his delight at the nuns' work.

Last Tuesday, November 23rd, says Rome of Nov. 27, occurred the thirtieth anniversary of the death of St. Columbanus, "one of the most extraordinary figures of medieval monasticism," as the Observator Romano describes him. Montalambert goes ever farther than that for he says that for a time it was doubtful whether the rule of Columbanus or that of Benedict would eventually prevail among the monks of the West. Columbanus' rule has passed away, perhaps on account of its austerity, but after thirteen centuries his memory is green in Bobbio where his remains lie. In the famous monastery founded by him there, in Rome where he stands out as one of the great lights of the medieval Church, and throughout Italy which looks upon him as one of the greatest missionaries and saints.

A FAIR EMIGRANT

BY ROSA MULHOLLAND

AUTHOR OF "MARCELLA GRACE: A NOVEL"

CHAPTER V
A WILFUL WOMAN

The next day Bawn made a journey into St. Paul to consult her guardian. Dr. Ackroyd had been her father's oldest friend in Minnesota, and the only man who had ever approached to anything like intimacy with him. At a time when the doctor had been hardly pressed by pecuniary troubles, Desmond's generosity had laid the foundation of his ultimate prosperity—a fact which he had never forgotten.

"Doctor," said Bawn, walking into the snug room where she and his wife were sitting. "I have come to talk to you on business. You know I am a woman of business capabilities now—twenty-one years of age last month."

The doctor nodded. "Yes, yes; she has found it all out. I was her guardian a month ago, Molly, but now she will be for taking the bit in her own teeth, no doubt."

"I have a pretty good fortune, haven't I, Dr. Ackroyd?"

"As pretty a fortune as any young woman in America, I should say at this time," he said, "and it is saying much. Come, now, what do you want to do? Trip away to Paris, and all the rest of it?"

"And quite natural too, Andrew, at her age, and with such a fortune and such a face!" said Mrs. Ackroyd, a motherly old lady, with whom Bawn was a favourite.

The same thought was present in the minds of husband and wife as they looked at Bawn's fine, fair face, with its grave sweetness and a certain majesty of womanly dignity which in her most thoughtful moments sat on her brow. At such moments her coil of golden hair looked like a royal crown. Now, as she gazed into the fire, seeing something which they did not see, they easily fancied her in brilliant rooms, shining in white satin or some such raiment, with crowds of adoring hovers round her. They knew the sort of thing that happens well enough. Many a lovely young heiress sails from America and gets turned into a countess or a marquise before many summers have poured their choicest showers into her lap.

"Yes, I have been thinking of going to Europe," said Bawn, "though not to Paris."

"It is the gayest place and the prettiest," said the doctor. "Of course there are the summer resorts—"

"I was not thinking of gaiety, nor even of prettiness," said Bawn, "though the place I mean to go to is, I believe, beautiful enough. But if it were the ugliest place on earth, and the dirtiest, as it probably is, I should want to go all the same."

She spoke musingly and looked into the fire, seeing in the burning wood fairy glens, and mountains with giddy paths from which a false step might hurl a man in an instant—mountains with lonely hollows of their own, and secret paths dark enough to overshadow a human being's life.

The doctor gazed at her in astonishment. "Come," he said, "I give it up."

"Doctor," said the girl suddenly, looking at him straight, "did it ever strike you that my father had had a great trouble in his life, one that must have been more than the ordinary kind of trouble?"

The doctor's face changed. "I always thought it," he said gently. "Bawn turned red and then quite white. "It is true," she said; "and the journey I want to make has reference to that trouble."

She paused and hesitated. "My dear," said Dr. Ackroyd, "if you have anything to say to me in confidence, my wife will go away."

"No," said Bawn firmly, stretching out her hand to the old lady, who was regarding her with deep concern. "I can trust you both, if you will bear with me."

Mrs. Ackroyd stirred in her chair with good natured emotion and a little curiosity, and, wiping her spectacles with the hand that was not in Bawn's grip, put them on, as if they would help her to see well into whatever was going to be said before her.

Bawn went on speaking, white to the lips, but with firm voice and calm eyes: "My father left his country, you know, as a young, quite a young man. Well, he left it under a cloud. Some enemy had whispered away his good name and blighted his life. He had friends, and there was a woman who had loved him and was to have married him; and they one and all—good God! can you believe it?—they one and all cast him out of their lives, withdrew their faith and their friendship from him, and sent him across the world with a broken heart and spirit—poor heart that nothing could ever heal; noble spirit that is free from pain at last!"

Grief brimmed over Bawn's sad eyes as she finished. She suddenly covered her face and sat drowned in tears.

Her friends did not worry her with questions and consolations, only suffered the floods that had opened to wash themselves away; and the girl said presently:

"There, that is over. You are very, very good to listen to me."

"Now," she continued, with a light leap into her eyes and determination straightening the quiver of her lips, "I know that he had an enemy who slandered him, or all this could never have happened. He himself

believed that he was the victim of circumstances, but I do not believe it. Certain notes and papers have been put in my hands to read, and I have formed my own conclusions from them. I shall never rest till I have sifted the matter to the bottom—in as far as it can be sifted," she added, wistfully, "at the end of thirty years."

"Ah! that is it," said the doctor with a smothered sigh. "And, my dear child, I don't want to contradict you—I feel with you intensely—but how, if at the time he found it so impossible to clear himself, how do you dream of being able to do it now?"

"Not by walking into the country, into the houses of those people, and saying, 'You are my deadly enemies. I am Arthur Desmond's daughter, and you calumniated my father. Confess your sins, or I shall—I shall go back crestfallen where I came from!'" said Bawn, with lips relaxing into a little smile. "No; that is not my plan. I think I have been studying to acquire the guile of the serpent during the last few days, and I have laid a little plot which I cannot put into execution without the assistance of a friend."

"Well?" said the doctor looking at her inquiringly. "Continue."

"I intend," pursued Bawn, "to go to the place—a secluded spot it was; and I believe, I have been told, it is not the sort of place that changes much—a glenny and mountainy place such as we read about but do not see here."

"I know," said the doctor, nodding, and instantly seeing pictures in his memory; for he, too, was an exile and loved Scotland.

"I shall go there," said Bawn, "not in my own name and character, but as the orphan daughter of a farmer, an emigrant, who, from what she has heard from her father about his native land, has taken a fancy to see it and live in it. She has brought her small fortune—say five hundred pounds, her father's savings—to invest in a little farm such as a woman can manage. In this way I will settle down among those people, as near them as possible, and, without exciting their suspicion or putting them on their guard, will try to get to the long-hidden secret, strive to unearth the too long buried truth. When I succeed I shall disclose my identity, pour out the vile of my wrath upon the false or good-for-nothing friends, shake the dust off my feet—and come back here to you."

"A pretty romance, my dear, but about as wild and impossible as pretty."

"Do not say so."

"What do you propose to do if you find it beyond your power to get at that long lost truth?"

"Come back here all the same, only worse," said Bawn; "but it will be long before I confess myself beaten. A number of people must be dead first."

"And if you find them all already dead?"

"That is not likely," said Bawn, quickly. "Not in such a healthy country place, where the people live long. I have thought it all out, and the chances are with me."

Dr. Ackroyd was silent. Wild as the girl's scheme was, he saw she was completely in earnest, and he knew her long enough and well enough to have had experience of a character indicated by the shape of her broad, fair brows and certain expressions of her clear grey eyes and good-tempered mouth. There had always been a simple and intelligent directness about her intentions and a robust fearlessness in carrying them out that made such a proposal from her somewhat different to what it might have been coming from any ordinary impulsive, romantic girl, who would be pretty sure to give up her plan in disgust and dismay after a first tussle with a few uncomfortable obstacles. He admitted to himself that, if any girl could carry out such an enterprise, no better one than this could be found to undertake it. But of what was she thinking? All the strength of his influence over her must be exerted to prevent her entering on such a wild and uncertain path.

He was sufficiently a man of the world to know what had never entered into the saddest dreams that ever flitted through Bawn's golden head—to be well aware that there existed a possibility, if not a likelihood, that Arthur Desmond had been really guilty of whatever crime or transgression had been laid to his charge. During all the long life that he had spent in this new country Dr. Ackroyd had met with a great number of men who in their youth had blundered into evil, and had either come out here of their own free will or been sent by their indignant friends to begin life afresh where their past was unknown. And why might not Desmond have been one of these? He would prefer to believe, with Bawn, that the man who had lived here so stainless a life and suffered so deeply had been guiltless from the beginning, and the victim of malice or a mistake. But the entire faith of Bawn's heart could not make its way into his. Not only did he see the probability of failure for her enterprise, but feared that she might be met by some overwhelming testimony to his guilt—guilt long expiated, and perhaps for ever forgotten had not her rash and loving hand rooted it out from the past which had buried it. Might not even a bright and strong creature like this be misled by such a blow?

These thoughts trooped quickly through his mind, and Bawn watched the changing expressions of his face. "Well," she said quietly, "you are not going to oppose me?"

"My dear," he said, "I will oppose you with every argument, with all the persuasion, I am capable of compelling to my aid. Had this occurred some time ago I should have been in a position to forbid you absolutely to carry out so wild an intention. As it is, you are your own mistress. I cannot control your actions. I can only beseech you to take an old man's advice, and let the dead rest in peace. Your father is at rest; the waves of time have rolled over his sorrow. You need never come in contact with any one who knows anything of his story. In any other plan for your life, in any indulgence you can imagine, I will help you to the best of my ability; but I cannot see you set in a way which I believe would be the ruin of every prospect you have in the world."

"I have no prospect," answered Bawn, sadly. "What could I do with my life while this shadow rests on it?"

"Your idea is overrated. By and by you will form new ties—"

"Never!" said Bawn, solemnly. "Even if I wished it, and it were likely, never could I till this cloud is cleared away."

The doctor was startled and silent. He had not been told what was the nature of the wrong thing of which Desmond had been accused, and the look in Bawn's eyes at this moment suggested that it was something even worse than he had imagined. But he spoke cheerfully.

"Fool!" he said. "You are in a morbid humor. Put off the consideration of this matter, for a time at least. You will change your mind; you will give it up."

"I will never give it up," said Bawn, her soft lips closing and tightening with resolution. "The wish has gone too deep. There is nothing else to live for in my life."

This was the beginning of a struggle which lasted for two months between Bawn and her ex-guardian, and at the end of that time Dr. Ackroyd felt himself obliged to lower his colours and let the girl have her way. Rather than allow her to follow it without help or protection of any kind, he was forced to yield and take the affair into his own hands. Step by step she gained upon him; bit by bit she got all her will. His first concession included the proviso that he was to be allowed to take her across the ocean himself, and that, before he suffered her to go seeking her fortune in that unknown spot towards which her desires were carrying her, he was to pay a visit to the place as a tourist, take note of how things stood there, gather information about the people, and make up his mind as to how far her plan for coming among them was safe and practicable. To all this Bawn unhesitatingly consented at first, fearing much that such protection and precaution might excite attention and frustrate her aims. Fate in the end decreed that she was to get her wilful way and perform her pilgrimage according to the programme she had at first marked out for herself. A dearly loved child of Dr. Ackroyd's was discovered to have fallen into a dangerous state of health, and he deemed it impossible to leave her. Bawn must either go alone or not at all. She chose to go.

"You can put me on board and give me in charge to the captain," she said; "and when I land, if I find any difficulty, I can telegraph to you, and you can telegraph to your English friends, whom I will not go near if I can help it. This will surely be protection enough for a steady young woman like me, of the class to which I shall belong. Nobody will mind a simple farmer's daughter. How many poor girls come out to America every day to earn their bread under circumstances so much worse than mine! If I were travelling with you I should be always betraying myself; and if, as you say, the world is so small, somebody would be sure to see me who might meet me afterwards and find me out."

Her friends felt themselves unable to restrain her. After all, their own child was their first consideration, and Desmond's daughter was impatient to be away. Jeanne was married, and Bawn felt herself pushed bodily out of her home. There was nothing more for her to do here except to procure an outfit of very plain clothing to suit the station of life she had chosen, to make some money arrangements transferring a few hundred pounds to an Irish bank, and leaving her fortune in Dr. Ackroyd's hands, to say good-bye to the dear old home and to the beloved grave where peacefully her father slept.

CHAPTER VI
AFLOAT

"I was a madman to let her go," muttered the doctor, taking off his hat and wiping his troubled brow. "I ought to have had her committed to a lunatic asylum first."

"I don't see how you could, dear," said his mild, literal wife, "as she is not mad. People would have thought you were plotting for her money."

The doctor groaned. "There is no help for spirit folk," he said. "So wilful though so sweet a specimen of womankind I never knew. She has turned me round her finger like a skein of worsted. God send it may not yet be the breaking of our hearts; for if anything happens amies to Bawn we can never hold up our heads again."

That triumphant young woman, having looked her last through tears at her rooding native shores, had now seated herself in a convenient nook on deck with her face ocean-

wards, and was regarding the boundless, glistening vista before her with strange and solemn delight. It was her first introduction to the sea. Most of us behold that great wonder first from afar off, then we make acquaintance with it placidly; some like sea-sick people become dear to us, or we learn to worship it from purple cliff, with the gulls riding on the green waves beneath at our feet. But Bawn had suddenly been lifted from her forest and prairie, and flung, dazzled and amazed, upon this limitless world of waters. As the view became wider, and the ocean became more and more alluring, all-absorbing presence to her mind, regret, courage, hope, loneliness, confidence, all of which had been shaking her and inspiring her by turns, alike vanished and were forgotten, and she sat breathing in long, deep draughts of salt air and delight, enjoying her young existence with the joy that is the inheritance of sea-birds.

She had planted herself in a corner, so that her back was to the other passengers on board, whose tramp and tramp as they took their walk up and down the deck, and the occasional sound of whose voices, fell on her ear but did not disturb her privacy. She was right in the front of the vessel, all her being going willingly forward with it, her face set outwards towards the horizon of sea and sky behind which lay the secrets she had tasked herself to penetrate and the lands she had never seen. The books with which the doctor had supplied her were untouched. Who could read in a world of such ever shifting, ever shimmering enchantment?

Leaning well forward, her firm, white chin set in the pink hollow of her hand, she let the hours go by without once turning her head to see how it fared with the humanity behind her. The only person who for a minute engaged her notice during those first morning hours was a man who had got further even than herself into the very end of the vessel, and, mounted on a heap of ropes, gazed for some time out seaward through a glass. She observed that it was a straight, well-built figure, and that the profile had a clean-cut outline. Long before he had done gazing through his glass Bawn had forgotten him and was again looking out, out far, with fascinated eyes at the glittering, ever-shifting boundary lines of the realms of light towards which the great heart of the steamer was straining and panting. As he turned to spring from his vantage ground of coiled ropes the man glanced towards the figure that had sat so persistently motionless during all the first hours of the voyage—hours when people are generally so full of fidgets and so eagerly speculating among fellow-passengers. Evidently this man, young or old (her back had looked young, though muffled in a shepherd's plaid scarf and broad-brimmed black straw hat), desired to become acquainted with no one, for she deliberately set her face from all. It was not for the purpose of seeing what that face was like that he had scaled the height of the rope-heap, but, having glanced at it once, he stopped a moment, gazing, and so eagerly speculating among fellow-passengers. Evidently this man, young or old (her back had looked young, though muffled in a shepherd's plaid scarf and broad-brimmed black straw hat), desired to become acquainted with no one, for she deliberately set her face from all. 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different ideas. He did not think of the diocesan college, did not think of the home mission at all. Had he been offered a free horse, or the wherewithal for a course at Maynooth, it would have made no difference to him, because his heart had been set since childhood on working among the heathens, and it was to a missionary college he had sought and gained admission.

The commercial instinct which was overwhelming in William Lennon prompted him to think it folly for anyone who might inherit not only a farm but some of not all of his own comfortable fortune, to become a priest. As for being a missionary, words failed him—luckily perhaps—when he tried to express his feelings on the subject. And what he saw of his nephew during the last few days of his visit made him regret more and more what he had called the folly of such a proceeding.

With his brother and sister-in-law he had expostulated in vain, and finally he turned to the young student himself. They were walking together along the gray road that runs for miles between the mountains and the sea, and he began by referring to his own approaching departure.

"And you," he said, "what are your plans?" "Mine?" replied the young man. "Oh, I have a full fortnight yet before returning to St. Peter's."

"Then you are going back to college?"

"Of course I am. Why I hope to be ordained in less than three years' time."

"And—and you're sure you like it?" the question was awkwardly put.

"Like it!" The answer was clear on the student's face, but his uncle would not take the assurance it gave.

"Look here, John," he said, laying his hand on his companion's arm. "I suppose your father was afraid to tell you, when I only hinted at my intentions to him. I told him I disapproved of what you want to do and I said I might—might, mind you—help to push you on in other business. But now I tell you plainly if you'll give up this notion of yours, I'll start you in the hardware line, and if you don't step into my shoes when they're empty. I swear I'll leave you what'll start a shop of your own. That's a better offer than most of your friends can boast straight made, and straight kept. Say now what do you think of it?"

"I think, Uncle William, that it's most awfully good of you, but you see," with a smile, "I'm already started on a line of my own."

"Nonsense! I'm talking straight. What's your line? Going to be worked to death in a foreign country. Even if it had been at home I'd have seen some sense in it. You'd earn a good living if you like that kind of work. But a missionary! Don't be a fool, and I think over my offer while you are still free to choose."

"A fool!" thought the would-be missionary. "And what is more blessed than a fool—for Christ's sake." Aloud, however, his answer referred to his uncle's previous statement.

"And if I did take your most kind offer, Uncle William?" he said. "I'd be apprenticed to the hardware business, you say, and perhaps that would lead, some day, to my having a shop of my own. Well, if I did, what then?"

"Then?" repeated the man of business, not quite following his nephew's drift. "Oh, then you could get married."

"And then?"

"Then you'd have children, I suppose." The answer came testily now.

"Who in their turn would be apprenticed to the hardware," concluded John.

Uncle William was now completely at sea.

"Well, and why not? It's a clean, honest trade. Of course if you prefer some other line—grocer or victualler—or wish your education I might manage the civil service, if you despise trade."

"My dear uncle! despite it! I should not dream of despoiling any honest man of his earning a living, only you don't quite take my point of view. You see, making money is not the end I have before me."

"What is it then?" asked his uncle contemptuously.

"Saving my soul," replied the young man flushing, for it is not the nature of young men, even if they are clerical students, to speak much of such things. "And," he added almost in a whisper, "the souls of others, for Christ's sake."

His uncle's comment on this was short, one word only; it may and probably did relieve his feelings but nothing that he could have said would have been further from the point, or more inappropriate.

Next morning William Lennon walked for the last time down the road he had trodden the previous night with his nephew. He was going to the station, and his brother was now his companion.

"He's an obstinate chap, that son of yours," he said, almost spitefully. "Wouldn't listen to a word against this wild plan of his, not though I as good as promised to make my business over to him when I die."

"Well, well," said Patrick, anxious for peace, "that's a long time off, please God; too long to think or talk about it yet."

"You're nearly as big a fool yourself," retorted the man of business angrily. "Why, I'm worth more money this minute than you've ever seen or thought of in all your born days, and yet you do nothing to put that headstrong lad of yours in the

way of earning or anyhow of getting as much or more again."

Patrick Lennon, accustomed to the wide spaces of bay and mountain, was slow of speech and thought and to his brother's argument he could think of no reply, not, indeed, that he tried very hard to do so. He knew that John was right and that really settled the matter; only he could not argue over it. Indeed, had he been obliged to make known his thoughts during his brother's short harangue they would have been found to concern the pleasure afforded by such tobacco as that with which his companion had lavishly supplied him rather than any question as to whether or no his son should be a priest. That was settled and done for long ago, he thanked God.

But William, in spite of this rabuff of silence, had one last cut to give upon the subject.

"Well, anyhow, as he'll never do much for you," he said, "you and your family."

Then his brother slowly removed his pipe from his mouth and his eyes rested far, far out to sea, towards the infinite space which every dweller on Ireland's western coast connects consciously or unconsciously with the infinity of the world to come.

"I don't know that," he said slowly. "We're mighty obliged to you for what you're willing to do for John, but I don't know but having a priest in the family, even one that goes out to be eaten by the heathens, I don't know, after, but that it won't do more than you'd think for us that stop at home."

And so the brothers parted, each one holding to his own point of view. They could not understand each other completely, for one looked straight before him on the earth while the view of the other and that of his son was directed heavenward.

—Alice Hesse in the *Magnificat*.

GENERAL JUDGMENT

Having proven from reason founded on the justice of God, and the tradition of mankind back to the root of the human family, including pagans, also from the Scriptures, both the Old and New Testament, that judgment follows death, and that man's fate is decided according to his good or evil works, and that the sentence pronounced by an infinitely just Judge is irrevocable, we now proceed farther and show that Reason demands that God owes to Himself, Christ and mankind that general judgment be held at the end of the world.

There are many things occurring upon earth which, in our short-sightedness we cannot comprehend nor reconcile with God's wisdom, justice and goodness; for example, the present war, the greatest in the history of the world, where millions with immortal souls have been slaughtered like dumb beasts to satisfy and gratify the jealousy, ambition and lust for power and extension of territory of a few. How spare the wicked in their career of crime and allow them to prosper and live a long life of wickedness, while the virtuous suffer? Truly, if the day that will solve these and a thousand other riddles never comes, the wisdom, justice and goodness of God must always remain for us an unsolvable enigma.

But that day shall come. It is the day of general judgment. On that day these things that we cannot now comprehend will be made manifest. We shall see that in all events the greatest as well as the smallest, the wise and just Providence of God was ruling and ordaining all that everything should be so and not otherwise; and that all evils, even the greatest sins and crimes of men, worked for the good of the elect. On the last day God will not only call men to an account, as it were, of Himself, and of everything which He ordained and permitted from the beginning of the world. Then heaven and earth and hell will be bound to confess that the wisdom of God reaches from end to end mightily, and ordaineth all things sweetly.

Again, God owes this general judgment to His divine Son, Jesus Christ, who is the true Son of God, to Him is due the same honor as to God, the Father. All creatures in heaven, upon earth, and under the earth ought to show Him the most profound veneration and adoration. But has it been done and is it done? No. "He came into His own and His own received Him not." You know how His enemies treated Him in the days of His sojourn upon the earth. They did not believe in Him; they hated and persecuted Him; they reviled, mocked and calumniated Him, and at last nailed Him to the cross. Afterward the world became Christian, but how many remained enemies of Christ and persevered in unbelief? Who can count the millions of unbelievers who, at this very day, trample the Cross of Christ under their feet and crucify Him again in His followers? How many Christians have become heathens again, yes, worse than heathens ever were, for they learned to profane and desecrate that which is holy and sacred in faith and religion. They do not believe in Christ. They deny His divinity and revile Him as an impostor. They hate Him so intensely that if He yet walked visibly on earth they would crucify Him, as formerly did His enemies; hence their hatred against Christianity and especially against those who try to serve Him.

Shall it always be so? Shall our divine Saviour never receive the homage due to Him as God Man? Will the time never come when the Father shall glorify the Son? Yes, it will come on the day of general judgment. Then Jesus Christ shall appear, not as a weak Child, meek and humble as before, but as God, arrayed in power and majesty, in all the rigors of justice; He shall appear, not in the form of a servant, but in the splendor of His divine dignity. Infidels and Pagans, the just and the unjust, angels and devil worshippers and scoffers alike shall then confess with Peter; "Thou art Christ, the Son of the living God." What terror, anguish and despair for sinners and unbelievers when they shall thus see Him whom they now revile and blaspheme! Yes, the general judgment day shall be one of perfect triumph for Jesus Christ. The Father and the Holy Spirit, the elect and the reprobate shall pay Him homage, the one full of joy and beatitude, the other full of anguish and despair. Yes, the great day of the last judgment must come, that God may glorify His Son.

Lastly, reason tells us that God owes the general judgment to Men. The pious frequently share in this world the lot of their Divine Lord. They are frequently despised, persecuted and abused. Consider the treatment of the apostles, the martyrs and of faithful Christians in our time. They themselves wish not to be anything in this world, they are humble, and seek to practice virtue in secret. How many austere, exterior and interior, do not these impose upon themselves; how many good works do they not perform of which the world hears nothing?

The wicked, on the contrary, are highly esteemed; they are decorated with badges of honor, monuments are erected to them, some are almost deified. Many of them understand skillfully how to hide their wickedness, to cover their pernicious plans, intrigues, and crimes, with the mantle of virtue, carrying with them to the grave, the name of honest man, though in reality they are full of rottenness, whitened sepulchres of iniquity.

Is virtue to be forever suppressed? Is it to be hidden ever more? Is the vice to be ever in honor? It cannot be. Is the "abomination of desolation," spoken of by the Prophet Daniel, to stand forever in the Holy Place? Is it compatible with the holiness and justice of God? Impossible. God owes to sinners as well as to the just, to show them to the whole world in their true light, such as they really are. This will be done in the general judgment day. Everything shall be made manifest. There is nothing hid that shall not be revealed, nor secret that shall not be known. The whole world shall see what everyone thought and desired during life; what he said and did; all things, even the most secret thoughts and actions, with all their circumstances, shall be brought to light. What joy, what consolation, what glory for the good! What despair, confusion and terror for the wicked! But all will cry out—the elect and the reprobate, O Lord! It is just, for so much is due to Thy friends and servants, so much to sinners, Thy enemies.

The belief in a general judgment then rests upon a solid basis. Jews, Christians and Pagans give testimony to the important truth. God Himself, the Eternal Truth, has revealed it to men, and has written it in His heart obliterating. A general judgment must take place for God, in a certain sense, owes it to Himself, to justify His conduct and His wisdom before the whole world; He owes it to His Son, that He may receive the honor and glory due to Him. He owes it to men, the good and the bad, that all may publicly receive what they deserve. Let us not only believe in a general judgment, but live in such a manner that we may look forward to it with holy joy, expecting our place among the elect, through the merits of Jesus Christ, our Lord.—Intermonnain Catholic.

LIVING BEYOND MEANS

WIDESPREAD EVIL OF OUR TIMES, PRELATE SAYS (By Archbishop Glennon of St. Louis)

One of the dominant weaknesses—if not vices—of the time, says the prelate, is the habit of spending more than we earn—with the inevitable result that someone else suffers. It may be the grocery man, or the house-owner, or the too confiding friend. But whoever it be, the spendthrift is quite indifferent to the injustice done; he seeks new victims.

Some there are again, who have the money to meet their obligations, but are by nature so miserly that they can not help it—to delay paying a just debt is itself an injustice.

I could not account for the various forms of injustice that obtain. They range all the way from the plain stealing by midnight of the ordinary thief, up to the blue sky flotation of watered stock. "They are as varied as human ingenuity can devise—some brilliant, some brutal, but all of them quite new to the days and times in which we live. And over against them all stands in admonition, yes, in severest threat, the august figure of God, essentially just, proclaiming justice as a necessary virtue; declaring that the unjust shall never enter His Kingdom—that they shall "not go hence until they pay the last farthing."

I have elaborated on some of the modern popular forms of injustice—some I have already referred to. Young people to-day—many of them at least—are living beyond their means. It appears to matter little what salary they get. They invariably want to spend a little more. They see others dress so and appear so grand that they think they have a right to do likewise. The other may be disporting, too, on borrowed money, but that far from being a deterrent only becomes an additional reason that they may go and do likewise.

And thus the merry race goes on—a race of debtors going by the way of injustice to inevitable undoing, and I would advise young people, and especially young married people, first, to live within their means; secondly, to save and put aside a small part, at least, of their revenues monthly.

I have referred to "watered stocks" as a form of injustice, and I am convinced that such is, at least, when such stocks are placed on the market for purchase by innocent and invariably foolish purchasers. I think that clause of the government pure food law which compels sellers of foodstuffs to print on the outside of the package the amount of the adulteration, the existence of any foreign substance, and the real name of the article sold, should be made to apply to these "watered stocks," so that the public may know by the printed slip outside just how much water they are purchasing, and how much there is of real value.

In other words, a government auditorship should be exercised on all such goods which the public is asked to invest in.

A grave question before the public mind for some time is how far the evils resulting from the system of issuing such paper can be remedied by legislation, and how present day legislation can be made retroactive, whether justice can be done without out injustice. I do not care to discuss this rather intricate question. I am speaking for safeguards for the future, a safeguarding that an aroused public to day very justly demands.

The Bible tells us to owe nothing except our love to another. This second clause reminds me of a phrase rather recently coined, which, in the minds of many, furnishes an all sufficient gospel for the modern world. It contains for them their whole law and the prophets, and its promotion is with them a passion. It is called "social justice."

"My ideal of the true Christian man is one who has all in him that God gave him. If you will analyze yourself you will find there is not a thing in you that is evil. In my soul is no evil. What! says the young man. 'God God! I don't know me!'"

"There is not a power in you that is evil. You have misused it! Take anger. Anger is a sword that God put in our hands to fight the battle of life and to smite evil. But I draw the sword to defend myself. That's not the end of anger. When I abuse anger it becomes a vice. People talk as if they had two sets of qualities, one evil, the other good. Nothing of the sort. All is good. The thing on the Cross stole the kingdom of God and became a saint."

"A good many people have an idea that sin is some fermentation in their nature. Nothing of the sort. It's the absence of the Holy Ghost. So as Augustine did—bring that mighty mind into the service of Almighty God. There is an idea that as soon as a person becomes a Catholic he ceases to be interesting and becomes a saint. What makes you admire the bad man? He's so masculine! But it's an entirely false estimate of masculinity. Tell me if the Magdalen was more interesting before she was converted, or Augusted, or Paul? These understand that religion is a positive thing, and that no man ever became a servant of Jesus Christ who tried to emasculate himself."—New World.

"I am not sure that I know the definition of it—although I have used the phrase oftentimes myself. I am sure I never read a very succinct definition of it; but I fancy when it is subjected to critical analysis it is just what the old theologians called 'commutative justice,' which is the virtue exercised between man and man, inclining the mind to carefully observe and maintain the rights and duties of each. But what I want to remark is, that while 'social justice' is a most excellent and necessary thing, yet it never will of itself be able to cure all our social ills, or bring about a complete social reform. The world may abound with justice, yet some will be found starving and naked—outcasts from a just humanity. For those and such as these, your justice must be tempered with mercy; your social justice must be broad enough to include and be energized in charity. You must be just; and then when your justice has reached its plenitude—when justice abounds—let charity more abound, supplementing, qualifying and completing that justice. God is just. The God man is merciful; and if we would be God-like, we must be just and merciful. In the words of Holy Writ, 'owe no man anything—this is justice; 'but love one another'—that is charity."

FOUNDER OF THE RED CROSS

One far-away morning in 1669 a rather tired and ragged young man limped through the gates of the Hospital of S. Giacomo with a sore leg. The doctors dressed it, and the surly attendants of the place gave him a bed and something to eat. The young man shortly after secured a job among them and showed himself to be quite worthy of it according to the standard of time and place. He had frequent rows with his colleagues, he spent a good deal of his time and wages in gambling, he neglected the patients, and at last he was hounded out of the place for neglect of duty.

After that for five or six years he led a very chequered career, fighting against the Turks, fighting an occasional duel, almost getting ship wrecked, and gambling as usual. Arriving in Naples at the close of the war he lost at cards all the money he had left, and after that he staked and lost his sword, his argus, his powder horn, his cloak, and all the clothes he could take off without being naked, and then he became a Capuchin. But the sore leg began to trouble him again, and once more he turned up limping at the gates of S. Giacomo, and secured another job there. Now, however, a new spirit began to animate him. He realized the misery and the helplessness of the sick, the disorder and imperfection of the hospital service, the carelessness and the want of heart of the mercenary nurses who were being paid, and then he became a Capuchin. But the sore leg began to trouble him again, and once more he turned up limping at the gates of S. Giacomo, and secured another job there. 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LONDON, SATURDAY, JANUARY 15, 1916

THE KING, THE POPE AND PEACE

After a good deal of thought and a good deal of writing we have decided to reduce to a minimum our comments and let our readers see for themselves how nearly the appeals of Pope and King coincide.

Our Gracious Sovereign, King George V, through His Royal Highness, the Governor-General of Canada, has issued the following proclamation:

Whereas Our Empire has been forced to take up arms in defence of rights and liberties unjustly attacked and to fulfil pledges solemnly given:

We, therefore, believing it to be fitting that Our people should be enabled to make a public and solemn avowal of duty to Almighty God and of need of guidance, have thought fit, by and with the advice of Our Privy Council for Canada, to appoint, and We do hereby appoint Sunday, the second day of January next, to be throughout Our Dominion of Canada a day of Humble Prayer and Intercession to Almighty God on behalf of the cause undertaken by Our Empire and Allies and of those who are offering their lives for it, and for a speedy and favourable peace that shall be founded on understanding and not hatred, to the end that peace shall endure.

We cannot refrain from calling attention to the marked difference between the appeal of our gracious sovereign and the bloodthirsty appeal of non-combatant editors. "Peace founded on understanding and not hatred" is what the King asks us to pray for.

These same bloodthirsty editors were not ashamed to hold up our Holy Father as a tool of the Kaiser when he made his sublimely human and sublimely Christian appeal for peace "founded on understanding."

Let the Father of Christendom speak in his own words:—

"Sharing in the anxious fears of innumerable families, and fully conscious of the imperative duties imposed on us by the sublime mission of peace and love entrusted to our care in the days of so much sadness, we conceived at once the firm purpose of consecrating all our energy and all our power to the reconciling of the peoples at war, and we made it a solemn promise to our Divine Saviour, who willed to make all men brothers at the cost of His blood."

If not now when editors exhaust all the adjectives of vituperation precisely as they did fifteen years ago, against Botha and the soldiers he then led, at least in years to come the Christlike charity of Benedict XV. will be recognized and applauded.

Again the Holy Father speaks:—

"In the holy name of God, in the name of the heavenly Father and Lord, by the blessed Blood of Christ, the price of man's redemption, we conjure you whom divine Providence has placed over the nations at war, to put an end at last to this horrible slaughter which for a whole year has dishonoured Europe. It is the blood of brothers that is being poured out on land and sea. The most beautiful regions of Europe, this garden of the world, are sown with corpses and with ruin. There where but a short time ago flourished the industry of manufacturers and the fruitful labors of the fields now thunders fearfully the cannon, and in its destructive fury spreads everywhere havoc and death. You hear before God and man the tremendous responsibility of peace and war; give ear to our prayer, to the fatherly voice of the vicar of the Eternal and Supreme Judge, to whom you must render an account as well of your public undertakings as of your individual deeds."

And then if the issue of this war were to result, as we hope it will not, in annexations of territory of unwilling peoples, what has happened before will happen again, for as the Pope points out most truly:—

"Nations do not die; humbled and oppressed they chafe under the yoke imposed upon them, preparing a renewal of the combat, and passing down from generation to generation a mournful heritage of hatred and revenge."

With this distressing picture before his eyes how can we wonder that Benedict XV. should ask himself and ask the belligerents if there be no hope of reconciliation and peace until this miserable struggle be fought out to the bitter end of sheer exhaustion? No hope of peace "founded on understanding and not hatred?"

"Why not (he says to the rulers of the contending nations) from this moment weigh with serene mind the rights and lawful aspirations of the peoples? Why not initiate with a good will an exchange of views directly or indirectly with the object of holding in due account, within the limits of possibility those rights and aspirations, and thus succeed in putting an end to this monstrous struggle, as has been done in the past, in similar circumstances? (Peace founded on understanding.) Blessed is he who will first raise the olive branch and hold out his right hand to the enemy with reasonable terms of peace. The equilibrium of the world, and the prosperity and assured tranquillity of nations, rest upon mutual benevolence and respect for the rights and dignity of others, much more than upon hosts of armed men and rings of powerful fortresses."

"This is the cry of peace that breaks forth from our heart with added vehemence on this mournful day; and we invite all, whosever are the friends the world over, to give us a helping hand in order to hasten the termination of the war, which for a long year has changed Europe into one vast battlefield. May the merciful Jesus, through the intercession of His sorrowful Mother, grant that, after so horrible a storm, the Dawn of peace may break, placid and radiant, an image of His own divine countenance. May hymns of thanksgiving soon rise to the Most High, the giver of all good gifts, for the accomplished reconciliation of States; may the peoples, bound in bonds of brotherly love, return to the peaceful rivalry of studies, of arts, of industries, and, with the empire of right re-established, may they resolve from henceforth to entrust the settlement of their differences, not to the sword's edge, but to reasons of equity and justice, considered with due calm and deliberation. This will be the most splendid and glorious conquest."

In his recent allocution our Holy Father said nothing new, but reaffirmed what he already said.

It is very hard just now to realize the truth, the great and incontrovertible truth, which the Holy Father emphasizes:

"Nations do not die; humbled and oppressed they chafe under the yoke imposed upon them, preparing a renewal of the combat, and passing down from generation to generation a mournful heritage of hatred and revenge."

In other words, Peace must be "founded on understanding and not hatred."

Germany has learned that the German army is not invincible; never again will it have even the opportunity of realizing the dreams of German militarists.

May we not, at the King's behest, pray for "a favorable peace based on understanding and not hatred, to the end that peace shall endure?"

Is there an intelligent, unprejudiced man who can not see that Pope and King are agreed in the essential things?

The Pope necessarily has a universal outlook. The King, primarily, an outlook restricted by the interests of the British Empire, but, precisely because of imperial interests, rising into the broad, human and Christian considerations which actuate the Father of Christendom.

ENGLAND AND THE WAR

GEORGE BENSON HEWITSON, M. A.

One admirable trait in the character of the British people is the patience with which they endure being spoken to in very plain terms. Instances of this in other times than these, times of peace, have been again and again supplied by the fearlessness with which the sins of the nation have been dwelt upon by preachers occupying what may be justly termed the national pulpit, the pulpit of St. Paul's Cathedral. We are led to these observations by the perusal of a report of a sermon recently delivered there by the well known Anglican preacher, the Rev. Canon W. C. E. Newbolt, who, taking as his text the following words from the prophet Isaiah, "Open ye the

gates, that the righteous nation which keepeth the truth may enter in," and having spoken of one result of the war being the fusion of previously discordant elements in the life of the nation, said:

"The mysterious punishment of the Canaanites was a national punishment; and at this present day the abnormal and strange position of the Jewish nation points us back to the dread prophecy of national punishment in Deuteronomy, and to the self-implicated guilt, before Pilate's judgment seat, in which the evangelist sets forth a national sin, and a national punishment. Are we then, he asked, to go back after the war to our old state, having learned nothing and forgotten nothing? Are we to content ourselves with general sentiments as to this or that item of national degradation, which generally means the particular evil to which we have devoted our immediate attention? There will be, there must be, a great winnowing out of chaff and worthless material, which has been lying too thick on the surface of society." Then alluding to the solid grain, which he said he firmly believed is there, and had shown it in a great spirit of manly heroism and womanly devotion, the preacher, looking forward to the return of both army and navy, and all serving at the front in any capacity, proceeded:

"Ought they not to find in England something better than the haphazard and kindly mother, who has let them find out for themselves what is their duty toward God and man; what religion means, and morality means, and justice and honour, and truth and usefulness." Here is an indictment of his own communion which receives added force as falling from the lips of one so distinguished; for no denomination in England has had more social influence to further its efforts than the Church of England. Being the "Church" of "England," it is, or ought to be, the spiritual mother of the nation surely, and being so, it ought, with such influences as it has behind it, to have achieved a more satisfactory condition of things spiritual as the result of its labors. Canon Newbolt in the course of his sermon tried to explain away the legal title of his communion, "The Church of England as by law established," only to fail, as all have done who have essayed that hopeless task. The failure of the Anglican Communion in England, however, to meet the responsibilities devolving upon it as the self-assumed and man-made spiritual "mother" of the nation the preacher himself explained when he said:

"For some years now there has been an increasing tendency in those who control the nation to look askance at religion. German influence has spread and dazzled us with the glamour of a civilization which man can out and carve for himself; of a progress which must at all hazards be free from the trammels of religious scruples." History teaches that those who controlled the English nation at the time of the Reformation likewise looked askance at religion. And was it not then that German influence spread and dazzled the English people with the glamour of a religion which man can out and carve for himself; and of a progress which must at all hazards be free from the trammels of religious scruples? Speaking next of education in England the preacher continued:

"We have been afraid lest we should be left behind in the world's competition, and we have succeeded in too many cases in making children quite unfit for the special post in life to which God had called them, by giving them a smattering of all sorts of crude and undigested information which succeeded in making them unqualified for anything in the great professions of the world. We are waking up to find that we are as far as ever from being an educated people, but all this time we have been putting our children off with a substitute which may be instruction, but is certainly not what we mean by that great and glorious word 'Education.'"

Shall we be wise in time? Shall we learn at least this, that religious education in our schools must be lifted out of the region of politics, that we must not catch votes with children's souls, nor think that one denomination may triumph over another by the number of children it can snatch away. The complaints are loud and long, that in the hour of supreme trial those who minister to the wounded man find him, in so many cases, to be uneducated in the

elements of the Christian Faith, anxious as he is to find the Saviour. And however much he may have been taught as to thrift or the science of health he knows nothing about the things which concern his eternal salvation, or the great truths which Jesus Christ came into this world to declare."

The scenes in the streets of Berlin, Paris and London by night in all the hideousness of openly flaunted immorality having been alluded to—Berlin, which is in the land that gave England the "glorious" Reformation; Paris, the home of freethought and things more hideous, London, which "took on" both the Reformation and freethought, children of "glorious" Protestantism,—Canon Newbolt spoke of the debasement of the currency of life, in the degradation which empties of meaning such words as "womanhood," "home," "motherhood," "manhood," "fatherhood" and "holiness." "These," he declared, "are all defaced."

More is not needed to convince even the most casual reader, in the testimony of this distinguished Anglican, preaching from the leading pulpit of the nation, that Protestantism as even a national force with such a lamentable material as the English to work on has absolutely failed; and an universal force Protestantism can never be. While admiring Canon Newbolt's courage in preaching so fearlessly on the sins of his people we at the same time devoutly pray that he with others like him, and there are not a few such in the Anglican communion, may yet see the light of the true Catholic faith, and seeing may have the greater courage to follow it, for it will lead them home.

CONSISTENCY COMMANDS RESPECT

There is a certain type of Catholic who, from a foolish fear of criticism, and an overwhelming desire to stand in well with his Protestant neighbor, affects what he is pleased to call a "broadminded" attitude towards what he believes in his heart to be heresy. He is very reticent when there is some Catholic principle to be defended, but grows suddenly eloquent whenever there arises a chance to put in a word for the diluted Christianity that would put dogma outside the domain of religion, and would substitute for the truths of faith a litany of weary platitudes that may mean anything or nothing. And he foolishly imagines that such an attitude wins for him the respect of his non-Catholic neighbors. Now nothing could be farther from the truth. Non-Catholics know very well that we have a very definite system of belief. They know we are convinced that we are right, and they expect us to speak and act accordingly. They may dispute our position, but they cannot fail to pay it the tribute of respect. It follows, then, that they invariably take the measure of the trimmer. And they very naturally ask themselves how can they put any confidence in the friendly protestations of a man who pretends to deny his most cherished beliefs. The consistent Catholic they can understand. His sincerity they do not think of questioning. With him they know where they stand. But the compromiser is a strange species. They may call him "a good fellow," but in their hearts they despise him. And they would never think of trusting him.

Quite recently a Protestant gentleman told us "if there is a future for Christianity that future is with your church. You know what you believe. You maintain that what you teach is right, and that all else is wrong. But none of the Protestant churches seem to have made up their mind upon the question. They may be right, they say, but there is just a chance that it is the other fellow who is right." And, he added, "although I do not believe in your church I respect your stand because it is so very logical."

Once when returning from Toronto to the wilds of Muskoka a fellow passenger entered into a discussion upon the question of the diversity of churches. Being a sensible man he could not understand the reason for so many different brands of Christianity. "That is why," he said, "we Protestants do not go to church. The Protestant churches are all at sea on this question of dogma. But you, Catholics, go to church, and you know what you believe." And then he made a remark which bears out the point of this article. "The Italians are a fine, honest class of citizens," he said, "but we would respect

them very much more if they went to church like the rest of you." He had taken the measure of the trimmers. COLUMBA

NOTES AND COMMENTS

SOMEONE HAS discovered that the first Englishman to set foot in India was a Jesuit, and that to the information he gave to the world as to the vast resources of that country Clive owed his inspiration to found Britain's Indian Empire. A little candid investigation might reveal to Englishmen of to-day that Catholic Religious Orders have been the pioneers and the trail-blazers of every country over which the Union Jack now proudly waves, and that as regards this continent, not a cape was turned, not a river entered, to use Parkman's expression, but a Jesuit led the way. It might not be amiss, either, for our Southern neighbors to remember that it is to the Jesuits they owe the Orange groves and sugar plantations of Florida and Louisiana.

THOSE WHO ARE accustomed to think of Spain as an ignorant and benighted nation should read a little of the past history of that country and of its present educational and economic development. That the Spanish people do not live entirely in the past, but are continually adopting new ideas and quite alert for improvements is evident from the rapid spread of what are called the "Ave Maria" schools, established but a few years ago. These schools owe their foundation to the zeal and generosity of Don Andres Marjon, a Canon and Professor of Saro Monte College, Grenada. During his peregrinations about Spain, some twenty-five years ago, the Canon came across a poor woman teaching some gypsy children in a cave near the roadside, with the ground for a black board, and the mountains, valleys and streams about them as books, pictures and object lessons. Observing the group closely he flashed across Don Andres' mind as a sort of inspiration, that if a poor woman could produce results under such conditions he should be able to produce greater under the more favorable conditions at his command.

THE CANON lost little time in putting the idea into practice. He started a school in Grenada under the name Carmen de Ave Maria, then another, and another, until the city was dotted with them, and over two thousand children were being educated under conditions most favorable to health of body as well as of mind. Now there are over a hundred of these schools throughout Spain and, under the propitious and popular name of "Ave Maria," are daily increasing in number and widening in the scope which Don Andres' started out with.

THE CONTRAST between the State Elementary schools and the Ave Maria are numerous and significant. The former are costly, are conducted indoors, impart more or less of the formal and artificial education ordinarily characteristic of State schools, and rely wholly upon printed text books and stereotyped apparatus. The Ave Maria schools, on the other hand, are economical, live in the open, train children naturally and in the "simple life," and for their apparatus go straight to nature. In a word, the State schools are "institutions," the other "academies" in the true and classical sense, where children imbibe the highest Christian philosophy and are helped to become good Catholics and good Spaniards. And to provide a continuous staff of teachers, animated with the necessary spirit of enthusiasm for the great work, Don Andres has founded seminaries for Ave Maria teachers, one of which, in Grenada, is named Carmen de la Victoria, after their King's English Consort. And all this has been accomplished without a single peseta of government money—a proof, if any were needed, that extravagance is not essential to true progress in education.

ON THE BATTLE LINE

Prince Hohenlohe, one of the Kaiser's intimates, is in Switzerland making sentiment in favor of the conclusion of peace between Germany, France and Russia, leaving the Germanic powers free to fight out their quarrel with the British Empire. The Kaiser, it is said, has set his hopes upon the conquest of an empire in the Near East. He realizes that there is now no possibility of crushing either France or Russia. Were he able to make peace with them, he believes, and, according to the statement credited to Prince Hohenlohe, the members of the War Council also believe, that Teuton and Ottoman armies could sweep over the Suez Canal, drive the British out of Mesopotamia, advance across Persia and threaten India. Many important men in Germany oppose the plan as impracticable on the ground that Britain, with her command of the seas, could send men to the East in greater numbers and more rapidly than Germany could send them by land. Among the opponents of the Emperor's grandiose project for the conquest of an empire in the East in Herr Ballin of the Hamburg-American Steamship Line. He and those for whom he speaks insist that Germany attempts to hold a portion of the Belgian coast to provide for the future development of Germany's navy and her overseas trade. If the Kaiser is really committed to the great eastern adventure outlined, he has the power to enforce his will upon the chiefs of the German army even if the French and Russians refuse to make peace. It is reported from Paris that the Germans have already begun to make up for their shortage of men

Church and that He looks upon her as His bride, the recognition of any other religious body is equal to denying that the Church is His true spouse, and attendance at the Church of England services by a Catholic is on a par with a man who visits the home of his ancestors which was stolen from him, and consorts with the new owner, who attempts to justify his robbery on the alumnical pretext that the visitor's mother was illegitimate and should be disinherited. You now see why it is impossible for me, as a Catholic, to take part in a Protestant service. Such an act, believing as I do, would amount, on my part, to an offence against the Author of Christianity."

This recalls the remark made by the late venerated Mgr. Haenan of Dundas in regard to a similar circumstance, that "if there were more Catholics of that calibre there would be more Catholics." The trimmer never just a convert nor won the respect of an opponent.

WHEN BULGARIA, lured by German promises which can never in the event be realized, cast in her lot with the Teuton and the Turk in the present war, Ferdinand of Orleans, Duke of Montpensier, sent the following scalding telegram to King Ferdinand, his kinsman. As it has not to our knowledge heretofore appeared in any Canadian newspaper it seems worth while producing here:

"Constantinople—Three years ago, after your victories over the Turks, I sent you my warm congratulations. I was proud of the relationship between us, I followed with pride the progress of what you yourself termed the 'Holy Crusade,' and I divined your soul's secret ambition to make your charger's hoofs ring upon the steps of St. Sophia of Constantinople. To-day, bursting outrageously the ties of gratitude which bind you to Russia, who set Bulgaria free, betraying the national aspirations of your people, you, a Prince of French blood, threw yourself into the arms of those very Turks, your enemies of yesterday, who have now become in addition the enemies of France. Given the choice between the generous and noble soul of France shedding her blood in defence of her threatened homes, between those glorious allies generously fighting for the noblest of causes, that of the liberty of the peoples; and the hands of barbarians, pillagers, assassins and traitors, your degenerate heart is drawn towards the latter."

"Your saintly mother, my aunt Clementine, daughter of a King of France, and herself a faithful French woman; your uncles, those noble, unsullied soldiers, Orleans, Aumale, Nemours, and Chartres, if they hear the earth's uproar, must rise in their graves to hurl their curses in your faces."

"And I, who so often sent you my affectionate and loving wishes, especially on your name-day, which is mine also—I, who saw in you a son of France doing honor to his house disown you now. I know you no more; I abandon you to your apostasies, your remorse, your Turks and your Boches!"

It is said now, that finding German promises already broken, Bulgaria repents her entrance under such auspices into the War. May be Ferdinand of Orleans' telegram rings like a reproving conscience in the ears of Ferdinand of Bulgaria, and that its publication has found an echo in the hearts of his deluded and betrayed subjects.

A satisfactory feature of the situation is the exclusion of Ireland, for any attempt to apply compulsion to that country would meet with fierce opposition from the Irish party in Parliament and the forcible resistance of Ireland itself.

This fact is recognized by all parties who, besides, gratefully appreciate the magnificent services already rendered by the Irish regiments in the field.

The only people who are against the exclusion of Ireland are the extreme conscriptionists and the followers of Sir Edward Carson who were hoping to make the political capital by posing as being more earnest in war than were the Nationalists.

This attitude is thoroughly dishonest for it is notorious that conscription is quite as unpopular in Ulster, especially in the rural districts, as it is in the rest of Ireland. Despite exclusion the Nationalists are opposing the bill, first because it is against conscription principles and second because they feel it their duty to support the British volunteers, who are among Ireland's best friends.

The Central fact of the situation, however, is that the substantial unity of the Kingdom is maintained and whether the bill pass as it at present stands, or as is more likely, in a modified form, the whole country will press forward as one man until victory is assured.

"The only important fighting of the week, so far reported, has been in Bukovina where the Russians have made a notable advance, resulting in the capture of Czernowitz. Whether this is the beginning of the great Russian offensive may be doubted, but it is gratifying evidence that the armies of the Russians are rapidly gathering strength."

the western front by increasing the number and efficiency of their weapons. A few of the men are armed with non-recoiling automatic rifles capable of firing ten shots before they are recharged. Machine guns concealed in specially prepared concrete shelters replace an entire company. French officers note also that field glasses now form part of the equipment of almost every German private captured. These developments indicate that the Germans are seeking to make their trenches into fortresses, and greatly reduce the number of men needed to hold them against attack.

Russian official despatches state that "northwest of Czernowitz the Austrians, after employing asphyxiating gases, tried a counter attack, but were driven back to their trenches by our fire." This report disposes of the unofficial statements that the capital of Bukovina had been evacuated. The Austrians are under continuous pressure, but they have not yet given up the city. At other points along the eastern front the Russians are waging aggressive warfare. The town of Oczanoyak has been incorporated in the Russian lines and the land for a mile and a half to the west. At Czartorysk the enemy, who recovered their grip on the cemetery, attempted to dislodge the Russians from the town also, but their attack failed.

In the Caucasus the Turks made a surprise attack on the Russian lines at Lake Torchim. The assault broke down under the Russian fire, and the Turks retired after suffering very heavy losses. In Persia also the Russians more than hold their own. —Toronto Globe, Jan. 8.

T. P. O'CONNOR'S LETTER

Special Cable to THE CATHOLIC RECORD (Copyright 1916, Central News)

London, Jan. 8.—The crisis arising from the Government's decision to impose compulsion upon single men who have not enlisted voluntarily divers, temporarily, the attention of the country from the operations of the army in the field. The indications are that this revolutionary departure from British traditions will be effected much more quietly than was anticipated. So far only Minister Simon has left the Cabinet on account of the decision, and although resignations are talked of, Mr. Asquith is confident that these resignations may be avoided.

Mr. Asquith's dexterity as a smoother is extraordinary and though this is the toughest job he has ever had to negotiate, the probability is that he will succeed.

Nor is the opposition throughout the country as great as there was reason to fear. The great bulk of his own followers is standing by the Premier, while the labourites, wherefrom the principal opposition was expected, are considerably divided. The scheme of compulsion as proposed is of a very limited character, affecting probably not more than 200,000 men, and but for the fact of the abandonment of the voluntary principle, whereon England has justly prided herself, the volume of opposition would be considerably smaller than it is.

A satisfactory feature of the situation is the exclusion of Ireland, for any attempt to apply compulsion to that country would meet with fierce opposition from the Irish party in Parliament and the forcible resistance of Ireland itself.

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In Jersey the father met his happy destiny in a Jersey beauty, and Franklin Bouillon is the child of this mixed parentage, and it was in England therefore that he was born. The result is that he speaks English exactly like an Englishman; that he spent some years in Cambridge University; and that though his vivacity, restlessness, abundant and rapid speech, proclaim the thorough Frenchman, he might as well pass, when he begins to speak, for an Englishman. When the time came for his choice between the two nationalities, to each of which he partially belonged, he opted for the land of his father; served his military term; and when he was a young man was caught by hereditary instinct for politics, and started a journal. It did not succeed and he lost in it a considerable fortune. But he has gay spirits and the indomitable will; he gave some years to liquidate his debts; did a good deal of travelling; and finally resolved to devote himself to a Parliamentary career.

He belongs to the group which stands next to the Socialists in advanced views, and yet is not a Socialist. Thus it was that when he resolved to stand for the constituency near Paris which represents a district where Socialism reigns rampantly in the towns—though Conservatism is equally strong in the rural districts—he had many difficulties to overcome. There had been a strike, and the strike had led to disorder and to the deaths of some workmen; feeling was very bitter—especially against Radicalism and Socialism; for these things had taken place under the Premiership of M. Clemenceau, and M. Clemenceau had been a strong ruler who did not hesitate to strike hard when he thought it necessary. The "tiger," as M. Clemenceau is named, has a heavy paw, so many Ministers he has overthrown have reason to know. M. Franklin Bouillon, addressing his first meeting in a cafe, was interrupted by a polite Socialist leader who with gentle but biting irony pointed to some holes in the windows of the cafe, and reminded the candidates that these holes had been made by the bullets sent through them by a Radical Paris Minister. But in spite of these difficulties, M. Franklin Bouillon won; and now has the love and confidence even of his Socialist constituents.

great forces of the French Parliament who work in committees—shape opinion there and in the lobbies; and think his work done when he has substituted a capable for an incapable Minister. It was he who first realized the incompetence for their work of some of the first French War Ministers. For five months he worked to get necessary and salutary changes; and at the end of five months the Ministry fell, and a new one of greater concentration and greater energy in the conduct of the war succeeded. Franklin Bouillon put in his pocket all the contents; fought for the Premiership of M. Briand, though the two men had had hard fights in the past; and when he was offered a portfolio refused it; he thought he could be more useful by retaining his freedom.

In the French Chambers there is an entirely different system from that in the British. The French Chambers do most of their work rather on American than on British lines; that is to say, they do the main work in committees. These committees deal with Foreign Affairs, with the War and the Naval Departments. The first Committee is, of course, especially important; except that it has not the Treaty-making Power, it is almost as important as the Senate of the United States. It can summon Ministers before it; it gets all or nearly all documents; it can often dictate a policy; it can even overthrow a Minister.

Of this great body in the Chamber of the Senate, M. Clemenceau, that heroic figure, is the chairman; while in the Committee of the Chamber of Deputies M. Franklin Bouillon is the vice-chairman. Now these French Committees have appointed twenty-five members to meet twenty-five members chosen from the British House of Lords and House of Commons. They will meet alternately in London and in Paris; will keep the peoples and the parliaments of the two nations more closely together; will address meetings in towns of the different countries; in short, will help to make even tighter the strong bonds which now hold France and Britain together against the common enemy of French and British Democracy.

RENDER UNTO CAESAR

A SERMON ON ENLISTING
Preached in Blessed Sacrament Church, Ottawa,
Jan. 2, 1916, by Rev. Dr. J. J. O'Grady, P. P.

"Render unto Caesar the things that are Caesar's." (Mark xii: 17)

You cannot render unto God the things that are God's, unless you render unto Caesar the things that are Caesar's. You cannot serve God unless you serve your country.

In time of peace a citizen has three chief duties to fulfil, corresponding roughly to the judicial, executive and legislative powers of the State. He must obey all just laws, he must pay his taxes, and he must make an intelligent and conscientious use of his electoral franchise and a socially helpful use of his opportunities in life. In time of war these duties remain, and indeed a special effort should be made to eradicate Canada's national sin, organized graft in public life. War, however, imposes an additional duty on the citizen—the duty of protecting the sovereign rights of the state endangered by the enemy. Our duty is to fight for victory and pray for peace.

Canada is now at war with Germany, and it is now we must make an intelligent and conscientious use of his electoral franchise and a socially helpful use of his opportunities in life. In time of war these duties remain, and indeed a special effort should be made to eradicate Canada's national sin, organized graft in public life. War, however, imposes an additional duty on the citizen—the duty of protecting the sovereign rights of the state endangered by the enemy. Our duty is to fight for victory and pray for peace.

August, 1914, there would have been few examples in history of ingratitude so black. The Mother Country had lavished upon Canada, her son, both her care and her love, she had supported and protected him. Now that the parent was in danger, would the son like a selfish coward desert her and abandon her to her fate. No! A thousand times, no! When the guilty invasion of Belgium ushered the world into a new epoch in its history, Canada, not ungrateful of the Fourth Commandment, proclaimed to the world that she would stand by the Mother Country. The Canadian Government pledged armed support to the Empire. Canada began, in gratitude and in justice, to pay her debt to her benefactor.

The day the war broke out, the theoretical discussion of Canada's relations to the Empire ceased. Canada—the whole Canadian nation—was, as an integral part of the British Empire, at war. Since then Canada has been just as much at war as if the Germans were in Prince Edward Island, instead of in Belgium. Were it not for the British fleet, they would have long since conquered Prince Edward Island. The national interests of Canada are being to day attacked and defended on the fields of Flanders. The duty of the men of Canada to defend their country by force of arms is just as real, just as pressing, just as imperative to-day, as it would be were German Zeppelins dropping bombs on Ottawa.

Now, when a State is at war, it has the authority to order all its able-bodied citizens to take up arms in its defence. The Parliament of Canada has this sovereign power. A State has, moreover, the authority to command its citizens to fight for her, not merely within her own territory but also, if necessary, on foreign fields. The Parliament of Canada has this power, and could, if the laws already in force be not sufficient, pass an Act this coming Session to put it into effect. Instead, however, of exercising its undoubted right of sending Canadian soldiers to Flanders by conscription, the Canadian government has called upon its able-bodied citizens to enlist voluntarily for Overseas Service.

It is supposed by some that when a nation is defending herself, as Canada is to-day, by the voluntary system, that it is left to the unrestricted choice of the individual to enlist or not to enlist. This is a most grievous and unattached able-bodied young man to enlist is just as imperative as under conscription. The only difference is that it is left to the individual to determine whether this general obligation applies to his individual case, and if it does, to himself enforce it. "The voluntary system," to quote from a sermon of the Bishop of Northampton, "is not a trap to catch the young, the enthusiastic, and the brave, who to screen the shirker, the money grabber and the coward. The voluntary system means what it says. It is mobilization not of a few, but of the entire nation. It means universal recognition of a universal duty to dedicate all we have and all that we are at this moment to the country's service." These words of a distinguished member of the Catholic hierarchy of England apply also to Canada. The voluntary system is obligatory, by conscience. Indeed since it is the individual who enforces the judgment, the individual obligation is greater than under conscription. The Canadian cannot merely passively await orders, as under conscription. He must at once, if he has not already done so, cite himself before the tribunal of his own conscience, and judge if the general obligation of enlisting applies to his own individual case. If it does, he must enlist, otherwise he sins.

Let me mention a couple of principles which the Canadian must bear in mind while he is examining his conscience as regards his duty to his country. The fundamental principle is this: the able-bodied Canadian of military age, who has not enlisted for Overseas service, is in duty bound to do so unless a more urgent duty keeps him at home. Exempted, however, from this duty are those Canadian citizens who were born in other countries, and of whom nothing more is asked than that they be peaceful, loyal citizens of this, their adopted country. Other able-bodied Canadians may be divided into two classes: the unmarried and the married. Canada has called for 500,000 soldiers. That means without the shadow of a doubt, that she requires every unmarried man, fit to be a soldier, to enlist, unless he is not free to do so, either because parents or others absolutely need him, or because unrelinquishable duties detain him or because he has just reason to believe that he is rendering more service to Canada by remaining at his present occupation at home. As regards the married men of military age and fitness, if their wives and children can get along without them, their duty of enlisting, though less clear and less urgent than that of the unmarried, may nevertheless be a real one. It is for the individual conscientiously to decide his own case. Tens of thousands of married men have already left all to serve their country. Parents or wives, when advising those nearest and dearest to them about enlisting, are in conscience bound to act with the same impartiality as if they were deciding a stranger's case.

Another duty imposed upon him who is about to enlist is that he

should offer his services for that particular department in the army for which he is best fitted. Thus, for example, for a priest or physician without necessity to enlist as a mere private, were to show an extraordinary lack of judgment. For the priest it would be, in addition, a violation of the laws of the Church. If the ministerial services of a particular priest or the professional services of a particular physician, are not required in the army, then it is his duty to fulfill these services at home. There are cases where it requires less courage to enlist than to remain at home, and be exposed to unjust suspicions and even taunts of thoughtless self-conceited judgment of their fellow-men. More than soldiers are required to win a war. What has been said of priests and physicians, applies, mutatis mutandis, to other similar cases. Under conscription, the assigning to each individual of his task is done by the government. Under voluntary enlistment, it must be done to a large extent by the individuals themselves. Voluntary enlistment undoubtedly imposes a much greater burden on the conscience of the individual. Let us be honest in increasing the load, by rashly judging the motives of those who have not enlisted. If the day of general judgment must be anticipated let it be after the war.

For a man to shirk what is evident to him as his manifest duty, and through selfishness refuse to enlist is undoubtedly a sin. Hence in defining the obligation and application of the duty of enlisting, I am merely fulfilling my own duty of preaching the moral law. I am merely re-echoing and applying these words of Christ: "Render unto Caesar, the things that are Caesar's."

But, mark you, while I say to every able-bodied man of military age, who is not bound by a more pressing duty—"You should enlist"—I would impress it indelibly upon the conscience of every such man, that our duty is to fight Germans, not to hate them. Frequently since the beginning of the war, I have preached this truth from this pulpit. A Christian is never permitted to hate anyone. We must hate sin, but love the sinner. Let us hate the evil the enemy has done, but let us beware of hating ourselves by hating the enemy. Let us pray for the conversion of the enemy, not for his annihilation. There is no conquest so complete as that which converts an enemy into a friend. Let Canada beware of adopting towards the Germans the attitude of the Pharisees towards the publican. The Germans are neither neo pagans nor barbarians. They are just as civilized and just as Christian as we are. I say so, because I know them. I enjoyed the hospitality of their country as a student for two years, and I have kept in touch with them ever since. Undoubtedly there is a powerful Christian Kultur in Germany, but it is combated by all the German Catholics and by an important body of the German Protestants. The main body of the German people is staunchly Christian. The great tragedy and the great danger of this present war lie precisely in this: The British Empire is fighting against one of the most cultivated and civilized of Christian nations. With Germany it is a case of "corruptio optima pessima." When a good man goes wrong, he goes very wrong. Everything that is good in him is directed to the wrong end.

Germany was exposed to an extremely enticing temptation—the temptation to seize territory from those who were ill able to defend it. Germany yielded to the temptation and invaded Belgium. The British Empire, containing one-quarter of the globe, was exposed to no such temptation. England's desire was to hold what she had; and, no matter by what means some of those territories were won, no one will deny that her title to them now is just one. Hence Germany was tempted in self-interest to wage an unjust war of aggression, and has done so. England's interest, on the contrary, lay in the fulfillment of her duty of defending the integrity and liberty of her Empire, and the national existence of friendly nations. England's interests compelled her to wage a just, defensive war, and she has done so. Hence, we are to the right; and let us be content with that fundamental and all sufficient fact. Let us not weaken our case by assuming a pharisaical air of faultless and exclusive righteousness, or by attributing to our enemy all the vice of hell. For it is because 90 per cent of the German people are convinced of the justice of their cause that that nation is waging war with a patriotism, courage and intelligence, that have never, perhaps, been excelled. Despite the parody of feigning, despite the unjust imputations of subterfuge and Zappelin warfare, which we justly condemn and detest, the Germans are an enemy worthy of our mettle. It will require incalculable effort, and alas, incalculable sacrifices, to defend the integrity of the British Empire from the men who have conquered Belgium, Courland, Poland, Lithuania and Serbia. It is for that very reason, if we cherish British traditions, if we desire liberty and peace, we must put every man we can into the firing line.

It is indeed tragic for a Christian priest to ask Christian men to fight their fellow Christians, but the tragedy is not of my making. I would give a thousand lives, if I had them, to bring back peace to the world, but, humbly speaking, I know of no way of obtaining peace except by defeating the Germans. There can be no peace until the Germans leave Belgium or

are put out of it. Far from being willing to leave Belgium, the Germans are ready to conquer half the world, if they can. Only last week I saw the *Koelnische Volkszeitung* of Dec. 2, 1915. It is one of the leading papers of Germany. In that paper I read: "The longer the war lasts, the more Germany will get out of it. Therefore we want no premature peace." The paper points out without pardonable pride, and it seems to me who have no military knowledge, with truth, that Germany today is stronger than she was a year ago. With such a foe arrayed against us, it is idle to deceive ourselves as to the gravity of the situation. The whole British Empire must mobilize its every force if we are to defend what is ours. We do not seek to destroy or tear apart the German Empire, as some war-mad journalists would fain have us believe. Canada is to be consulted in drawing up the terms of peace; and Canada, which entered this war without the desire or intention of gaining an inch of territory, and which has already made heroic sacrifices to re-establish international justice, certainly Canada, and the whole British Empire, will demand and obtain just and honourable peace for all concerned, based on understanding and not on hatred, to the end that peace will endure."

Today we shall, in obedience to the royal proclamation, pray for peace, just as we have recited the Pope's prayer for peace every Sunday during the past year. This altar of the Blessed Sacrament, at which the votive Mass "For Wartime" is now being offered, is one of two hundred thousand mass altars which cover the globe, where from the rising of the sun even unto the going down thereof, the clean oblation of the Lamb of God is offered for that peace which the world cannot give. We shall pray also, in humility and penance, for the success of the cause undertaken by our Empire and our Allies. We shall pray, as we have prayed publicly every Sunday, for those who have offered up their lives in this war. Finally we shall pray that each one of us may have the grace to see clearly what is his individual duty in the present crisis, and may have the courage to perform that duty, no matter at what cost. If the price paid be death, the reward gained will be eternal life. The Christian who is bound to suffer any evil, and even death itself, rather than commit a single mortal sin, will not find it extraordinary that he be now called upon to risk his life in fulfillment of his duty to his country. Has not Christ said? "He that loveth his life loseth it: and he that hateth his life in this world shall keep it unto life eternal." (John xii: 25). And again: "Greater love than this no man hath, that a man lay down his life for his friends." (John xv: 13). Let the young man who sees it his duty to risk his life for his friends by enlisting in the Canadian Overseas force, hasten to perform that duty. The words which St. Columban used some thirteen hundred years ago to urge himself forward to the spiritual conquest of Germany suit admirably to day as a motto for the Canadian recruit:

"Our perils are many, the war awaiting us is severe, and the enemy terrible; but the recompense is glorious, and the freedom of our will is manifest. Without an adversary there is no fight, without a fight there is no crown. Where there is a fight, there is courage, vigilance, ardor, endurance, fidelity, wisdom, prudence, firmness. Where there is no fight there is defeat. Let me then advance to the attack; for if you take away liberty, you take away dignity." "Si tollis libertatem, tollis dignitatem."

MACEDONIA IS CATHOLIC
BULGARIAN KING WRITES HOLY FATHER OF RESTORATION OF OLD FAITH IN CONQUERED ZONE

Rome, Dec. 12, 1915.—King Ferdinand, Dec. 12, 1915.—King Ferdinand has written to the Holy Father informing him that he has issued orders for the re-establishment of the Catholic religion in Macedonia, which was suppressed by the Serbian administration. The King is also said to state that after the war Bulgaria will return on a mass scale to allegiance to the Catholic faith, the Orthodox Hierarchy being prepared to place themselves in the Pontiff's hands. It is believed that this letter and the spirit which inspires it, owes its origin to the young Prince Boris, who, though apostatized by his father to please Russia several years ago, has long secretly been devoted to the faith of his childhood.

A TOUCHING SCENE

"War is not all hell—there are, indeed, aspects of it that will bring us into contact with all that is highest and best," says the New Zealand Tablet. "One such touching and edifying scene on the battlefield has been described by a French soldier in the columns of *La Croix*. This man, wounded himself, was shot down, close to two other young men. Both were in great suffering and were very near death. One was a Frenchman, the other a Bavarian. The former was able to draw out from his breast pocket a small crucifix, which he lifted to his lips, and then, in a weak voice, he said the 'Hail Mary.' His companion, the German, who until then had given no evidence of life, opened his eyes, and looking at the French soldier, for a moment, he began the recita-

Your Savings

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

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tion of the 'Hail Mary' in Latin. They understood each other; both were Catholics and wished to die a Christian death. With sublime charity, the Frenchman offered his crucifix to the Bavarian, saying as he did so: 'We have striven to serve our country, and now we are going before God.' The Bavarian, as he kissed the crucifix, whispered 'Reconciled.' In a short time the two men lay dead. May they rest in peace."

WHAT A LOSS TO THE WORLD OF LETTERS

Alexander Pope, among the greatest scholars and writers of the English tongue, was of very diminutive stature, deformed from his birth, a confirmed epileptic, and whose physical infirmities rendered his life one long disease. As a literary artist, brilliant declaimer, satirist and moralizer in verse, he is still unrivalled. He is the English Horace. The pagan logic and the action of the Chicago physician would have permitted his death at birth, says the Pittsburgh Catholic. Human life is sacred. God has made it so. When the guests of the upper classes failed to attend the Great Supper, the Lord of the feast bade His servants go into the streets and lanes and byways and bring in the poor, the feeble and blind and lame that His house might be full.

NOT THE WORLD'S VIEW

Love, humility, poverty, mortification—carried the marvellous soul of the Cure of Ars to heaven. He would often say, "We have nothing of our own but our will, and a single act of renunciation of that is more pleasing to God than fasts or disciplines. Even in the world we may at all times find opportunities for this renunciation. We can deprive ourselves of a visit which would give us pleasure; we can perform some distasteful work of charity; we can go to rest a little later or get up a little earlier. Of two things to be done, we can choose that which is the least pleasant to us. It is this which makes saints.—Providence Visitor.

STOPPING A PERNICIOUS PRACTICE

Complaint has reached the American Federation of Catholic Societies that railroad employees and tenders of railroad crossings, while on duty, were circulating papers and publications, which slander the priests and Sisterhoods of the Catholic Church, and that bundles of these papers were thrown off near Catholic colleges and institutions. That this practice might be discontinued, the National Secretary of the Federation sent letters to the head officials of various railroad companies asking them that if they are not in sympathy with this method of insulting their Catholic patrons, they should attend to it that this practice, if it exists on their road, be discontinued. Satisfactory replies were received from most of the roads.—Sacred Heart Review.

BRAVE AND TENDER

Hard ye may be in the tumult,
Red to your battle hilts;
Blow give blow in the foray,
Cunningly ride in the tilt.
But tenderly, unbuggled—
Turn to a woman a woman's
Heart, and a child's to a child.

Test of the man if his woth be
In accord with the ultimate plan
That he be not to his marrying,
Always and utterly man.
That he may bring out of the tumult,
Fettered and undefiled,
To woman the heart of a woman—
To children the heart of a child.

—O. HENRY

FATHER FRASER'S CHINESE MISSION

Taichowta, March 22, 1915.

Dear Readers of CATHOLIC RECORD:

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

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

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FIVE MINUTE SERMON

BY REV. F. PEPPER
SECOND SUNDAY AFTER
EPIPHANY

"The mother of Jesus said to Him: 'They have no wine.' (John 1:9.)
Life is a marriage feast at which people seem to sit comfortably side by side; yet one appears to wish to contribute as much as possible to his neighbor's pleasure and happiness, and yet nothing fails so often as the wine of charity. Hence the Church to-day reminds us of the Holy Name of Jesus, to tell us that we, too, ought to invite Him to share our feast, so that the wine of Divine love tends to fill. He may give it to us again. Jesus is the name of everlasting love, let us glorify it, and beg our Lord to come and take up His abode with us, and work in us spiritually the miracle that He wrought long ago in Cana. What was that miracle? He changed water—the less noble liquid—into wine—the more noble. To change what was worse into what was better, to transform a sinful human heart into one pleasing to God, was the task of His infinite love, and we, too, ought to strive to transform what is base within us into something honorable, and what is good into something better. Such is our task here on earth; in the midst of our mean, temporal exertions, cares and struggles, we have to earn the noblest of all treasures, heaven, eternal bliss. O happy indeed shall we be at the hour of death, when Jesus will turn our last tears from the bitterness of deceits of life, into the wine of everlasting joy!
The name of Jesus encourages us to cooperate with our Lord in the important business of transforming what is base within us into what is noble, in zealously working Him at the task of our sanctification.
How can we do this? Let us ask Him how He effected the change of the lower into the higher, and then we shall see what we have to do. It was at a wedding that He changed water into wine, and He did it because He is always ready to listen to any one, and His kind heart is always disposed to grant every prayer. In a higher sense He had already accomplished what in a lower sense He did at the marriage feast. He came down from heaven and was born into the world, uniting His divine nature with our frail human nature, which was thus infinitely exalted and ennobled. The Church reminds us of this fact at every Mass, for when the priest pours the wine into the chalice, he mixes it with water. The wine signifies our Lord's Divinity and the water His Humanity, as is stated in the prayer said by the priest: "O God, who didst wonderfully create and dignify the human race, and hast still more wonderfully reformed it; grant that by the mystery of this water and wine, we may be made partakers of His Godhead, who vouchsafed to become partaker of our manhood, Jesus Christ, Thy Son, our Lord." Yes, by assuming our human nature, Christ united it with the divine nature in the unity of His Divine Person, and thus to some extent made us, weak mortals as we are, participators in His Divine Nature. What an honor for us! What a stimulus to do all in our power to become more worthy of this favor, to strive more and more to attain to the bliss that Jesus has obtained for us, and to become better, through growing in likeness to Him. Why did our Lord do all this? Why did He unite His Humanity so closely with His Divinity? In order that humanity might be one with God, His incomprehensible love worked this miracle.
Yet this was not all. Man was to advance from one stage of perfection to another; and our Lord teaches us this lesson very beautifully. At the marriage feast He changed the water into wine, and at the last supper He changed wine again into His Sacred Blood, and He shed for the remission of the sins of many. Over and over again, whenever Mass is said He allows this miracle of the changing of wine into His Blood to take place, that we may unite with Him, and through this close union may be gradually transformed and raised to the dignity of true children of God. What caused Him to do this? It was again His love, His infinite, incomprehensible love.
Now we can return to our former question: How can we cooperate with our Lord in the work of our sanctification? By entering into the infinite love of God; by letting ourselves, our hearts and minds be penetrated by that love, by letting every action in our whole life be in harmony with the words of Thomas à Kempis: "All is vanity, except to love God and serve Him alone." If we love God, the muddy water of sin must be changed into the refreshing wine of forgiveness. Love God, and in this love begin to fight against your passions, hard as the struggle may seem. Have you not in your heart a guest able to change water into wine? Can it be more difficult to convert you than to work this miracle? Both are hard things, far beyond your human strength, but nothing is too difficult for Him Whom you love, therefore be not despondent. One drop of evil passion after another will be changed in your heart to virtues, if only you suffer Him to do His Will, and cooperate with Him as far as you are able.
However much we exert ourselves and look to see what amount of good wine we have ready, we shall always have to confess that it is very, very

PARALYSED AND HELPLESS

Prominent Merchant Restored to Health by "Fruit-a-fives"

Brisport, N.B., July 25th, 1914.
"I had a stroke of Paralysis in March, and this left me unable to walk or help myself and the Constipation was terrible. Finally, I took 'Fruit-a-fives' for the Constipation. This fruit medicine gradually toned up the nerves and actually relieved the paralysis. By the use of 'Fruit-a-fives' I grew stronger until all the palsy left me. I am now well and attend my store every day."
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little. This is not because our Divine Guest, whom we have lovingly invited, has not used His grace, but because in our carelessness we are always adding fresh water, that is to say, fresh sins, or because we are not exact in our obedience to the orders that He gives, but imagine ourselves to know better than He does, and, therefore, the transformation of our poor weak hearts into strong and perfect ones is effected very slowly. We ought to acknowledge that even if we have toiled for a long time at our own improvement, we have not cast off all that is evil as much as we should have done. Do not let us be satisfied that in one or other respect the transformation of the water into wine has really taken place, but let us rather fix our attention upon the points where the change has not yet been effected. If you have improved, you have not yet improved as much as you might and ought to have done. Therefore, do not rest contented with the wine that God's grace has poured into your hearts, but strive every day to become better and more perfect. You ask, perhaps, how you are to do this: by loving Jesus more day by day; love Him more deeply and let that be the aim of your lives.
Love of our Lord can change the water of your deeds, and works into the good wine of actions pleasing to God. How hard a man works who does not love God! He toils, labors, suffers and struggles, but because there is no love of our Lord in his heart, all his efforts are in vain, or, at best, deserve only an earthly reward; for work done without love of Jesus has its reward only in this world. But as soon as he begins to labour for love of our Lord, to do what He wills and because He wills it, then all his works are transformed into merit, entitling him to heaven as his reward, and at last the bitter cup of labour, toil and trouble will be filled with the golden wine of eternal happiness. Love Jesus daily more and more, and your whole lives will be changed, a complete duties and trivial annoyances, and sufferings will become a series of good deeds, meriting an eternal recompense.
Love Jesus truly, and your hearts and minds will be changed! Our hearts and minds, even if not deeply stained with sin, are apt to be very poor and miserable. What can a heart feel that is void of love of God? Pleasure only in fleeting, childish and foolish things. And in the same way the thoughts of a mind without love of Jesus are never noble, but are prompted by wretched curiosity and interest in what is beneath our notice. Hearts and minds in which love of Jesus has no place, cling to foolish amusements and trivial gossip, to things that do not concern them and have no good results—truly a pitiable state of affairs. But the more fervent is our love of Jesus, the more will our hearts long for higher things and strive to attain them, and our minds will be inspired from above to know and desire what is holy, so that we shall become more accessible to all good influences and more kindly disposed towards our neighbors. What is hard in us will be softened, what is mean will be ennobled and what is stained and disfigured with sin will require a heavenly beauty. If you do your best to raise your hearts and minds, the improvement will be seen sooner or later in your outward life which will be transformed, when true love of Jesus has penetrated, purified and transformed your hearts. You will be gentle and loving to your neighbors, doing much good and preventing much evil; you will do your duty cheerfully and willingly, and so benefit yourselves and others, and by your life, works and sufferings you will be sources of true holiness and happiness.
Love Jesus ever more and more, and your life that has hitherto perhaps been like water, rendering yourselves and others miserable, will be changed into the holy wine of love, gentleness and true piety.
Let us therefore, invite our Lord to the marriage feast in our hearts, where our earthly life is united to heaven. Let Him be our welcome guest, whose loss will transform what is bad in us, so that sin may give place to purity; passions to virtues, work on earth to eternal merit, and our struggles here to glorious results and heavenly dispositions. Amen.

TEMPERANCE

THE CATHOLIC T. A. UNION

A gentleman, whose wife was dissatisfied with their home, engaged a broker to sell it and buy them a satisfactory one. Not long afterwards he came to show the broker the advertisement of a house for sale which he said his wife wished him to buy, as it was the one she wanted.
"Why, my friend, that is the house she is now living in, and which you told me to sell for you."
She was like you perhaps with reference to the Catholic Total Abstinence Union. You have not studied it up, and do not know exactly what it has accomplished, and how much more it could accomplish, if you and a host of other Catholics, who think and act like you, were active members of it.
Here is a clipping sent me from the editorial columns of a non-Catholic newspaper. I do not know who sent it nor the newspaper from which it was taken, but the editor evidently has a better opinion of the C. T. A. U. than too many Catholics have.
The Catholic Total Abstinence Union of America, now holding its convention in Pittsburg, is one of the most effective temperance organizations in the country.
"Its campaigns or activities are along educational and social lines. It teaches self control, thus preparing the youth of the Church to resist other temptations equally as vicious and destructive as the desire for strong drink. It would wipe out the saloon by destroying its patronage. It would have the same influence against the club and the speak-easy—evils akin to, if not greater than, the open saloon.
"What it accomplishes is lasting and its methods of achievement can give no possible offense. It is governed by the ablest ministers of the Church and not by the riffraff or miserable, ministerial refuse that is too often in evidence in the spasmodic attempts made at betterment.
"In other organizations an appeal is made to the law and the strong arm of force is invoked. Convention arises and the parties in conflict represent the most ultra partisans and conservatism and often decency are driven from the arena. Here the Church is represented by so called preachers who put on the pike by their ignorance and incapacity, seek the scenes of temperance endeavor for the purposes of regualization and getting before the people.
"All hail the honest effort made by the Total Abstinence Society in its appeal to the conscience. Its work never ceases. It knows no political campaigns. It knows nothing but success through sensible availing effort."
Should not such an organization have your hearty support and number you among its active members? Do you owe it to Christ, Who has called you to fellowship with Himself, and do you not owe it to your weaker brother who needs the support of your example to break off from drink, or to persevere if he has already broken off? It would not curtail your liberty of any weaker brother. Now do not say that you are not bound to do this. The liberty you prize may be one of those things, which as St. Paul says, are lawful; but it may also be one of those which he says are not expedient. Doubtless, it is not sinful to use drink sometimes; but the apostle goes on to say that to nothing will he become enslaved; and to preserve his freedom, he will abstain entirely from the use. While persons have a right to take a drink and are rightly jealous of their personal liberty, they should not forget that through the vindication of this very liberty they may become slaves of something else. There is nothing lost by abstinence, and no risk taken by those who abstain, and very much gained, as those who leave all things for Christ's sake receive a hundred fold as much now in this time and in the world to come, life everlasting. When those outside the Church recognize the worth of the means she employs to combat vice, those belonging to the Church ought to make use of these means and encourage them.—The Very Rev. M. A. Lambing.

THE CATHOLIC CHURCH

WHY IT OBJECTS TO PROTESTANT BIBLE

Whether the Protestant translation of the Holy Scriptures be correct or erroneous, the Catholic Church objects to it chiefly because it was made in violation of the divine authority of the Church as the teacher of mankind in the religion of Jesus Christ. It was made in pursuance of the Protestant plan to set up the Book against the Church. It was made in insubordination to the Church which was established by our Blessed Lord and in defiance of it. It was to be used as a weapon against that Church, and the Catholic Church can no more accept it and look upon it with favor than could a loyal mother cherish the dagger with which her darling son had been slain. The Catholic Advance with admirable clearness sets forth the position of our Church with regard to the Protestant Bible:
"Another great objection of the Catholic Church to the Protestant version of the Bible is that the makers of it, without authority, without knowledge, without the illumination of the Holy Ghost promised by Christ to the Church which He established, presumed to declare certain parts of the Bible as not sacred and canonical, not inspired, spurious and heretical. They, therefore, left out of the canon of the Scripture seven books accepted by the Council of Carthage and the Council of Trent, and declared by the Catholic Church to be a part of Holy writ. These books are Tobit, Judith, Wisdom, Ecclesiasticus, Baruch and first and second books of Maccabees. They dared to omit parts of other books, namely, Esther, chapter 10, verse 4; Esther, chapter 16, verse 24; Daniel, chapter 3, verses 24 to 90; Daniel, chapter 13, verse 1; and Daniel, chapter 14, verse 42. They have, therefore, mutilated the Bible and run counter to the attitude of the Church as maintained for more than 1,500 years.
The King James version of the Bible has many errors of translation. They are too numerous to mention, together with errors in the translations to specify them. Thomas Ward made a book of made in 1583, 1577 and 1579. His book is called "Errata of the Protestant Bible; or the Truth of English Translations Examined." It showed the erroneous translations of passages of the Bible relating to the Church, to the Blessed Sacrament, to priests and the priesthood, to celibacy, to baptism, to the confession of sin, to Purgatory, to justification, to exorcism, to free will, to the sufficiency of faith alone, to Apostolic traditions and to the sacrament of marriage.
Protestant scholars know that the so-called authorized Protestant Bible is incorrect—that instead of being the pure and unadulterated word of God, it is in many passages the word of erring men. They long urged the making of a new translation. This was done between 1871 and 1885, when the so called Revised Protestant version appeared. Now, the men who made that revision adopted a rule to make as few alterations as possible, yet in the New Testament alone they made about 20,000 corrections. How many they made in the whole Bible, no one has yet counted. Many other changes were proposed, especially by the American members of the revision committee, which were not finally adopted.
In all the translations—from those made by the first Protestants down to the last Revised Version, there has been a constant tendency to recognize the Catholic version as correct. Even the King James Bible was modified by the Catholic translation of the New Testament made at Rheims in 1582. It would probably also have been affected by the Douay Catholic version of the Old Testament made in 1608-10 if that had been published before the King James translation was completed in 1604-11. But the Revised version is nearer to the Catholic Bible than it is to the Greek Bible of 1589, or the Elizabethan Bible of 1569, or the King James Bible of 1611.
The Catholic Bible is founded on the Latin translation made by St. Jerome.
Protestants still have all sorts of versions. The Lutherans have Luther's; the Calvinists, that of Geneva; the Zwinglians, that of Zwinglius; the English speaking

IT AND IT ALONE

A new Bible, the whole Bible, a new Luther, a new reformation—these things are wanted, according to Rev. Dr. Gates, speaking in New York (Chapel of Intercession—Trinity parish) The doctor says that "One of the greatest libraries of sacred writings is contained in what is known as the Apocrypha," and that, "It is the fault of the Bible societies that this wonderful part has been stolen from the Bible. If these societies were truly Protestant, they would not commit such a grievous theft. They would not keep the Bible from the common people," which state of things, Dr. Gates believes, calls for "a new Luther to arouse us and to lead a new reformation for the freedom of the Bible."
It may be wondered why it does not occur to Dr. Gates to have recourse and give consideration to another and a better remedy, to be found in the Bible in certain plain and memorable words, from the highest source:
"Thou art Peter, and upon this rock I shall build My Church, and the gates of hell shall not prevail against it" (Matt. xvi, 18). "Going therefore, teach ye all nations. . . and behold I am with you all days, even to the consummation of the world" (Matt. xxviii, 20).

The Institution founded in those divine words gave the Bible to the world and has preserved it through the ages. It and it alone has authority to speak and say with decisive voice what is and what is not part of the sacred and inspired writings.
—N. Y. Freeman's Journal.

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Roman Meal cooks different and requires a simpler way of preparation. So be absolutely certain to follow directions on package and do not stir while cooking porridge or you spoil it.
Sold by grocers at 10c. and 25c. Made by Roman Meal Co., Toronto.

THE CATHOLIC CHURCH

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people have the various translations above mentioned, but they now rarely all use the King James and later revised versions.
All these translations differ essentially from one another. The "pure and unadulterated word of God" is changed to suit the taste of German Lutherans, Swiss Calvinists and English Episcopalians, Presbyterians, Methodists and Baptists. The Bible has a different religion for every one of them.
To the Catholic Church, Christ entrusted the work of teaching all nations. To it was given to treasure up and to explain the Scriptures. It has the true interpretation of all the texts it existed before the Bible was written and before printing was invented. It will exist to the end of time. Christ told us to hear it— "He who hears you, hears Me." He did not tell us to take the Bible and interpret it for ourselves. All true Catholics hear the Church. They accept the Bible as the Word of God on the authority of the Church. The book does not speak for itself. It does not prove itself. St. Augustine said: "I would not believe the Gospel itself if the authority of the Catholic Church did not oblige me to do so."
And we say with St. Paul that if an angel from Heaven were to attempt to teach us any doctrine different from the teaching of the Catholic Church, we could say to him: "Anathema," for we have the word of Christ, which is better than that of man or angel, to hear the Church that He established, and the promise that when we hear it we hear Him.—The Missionary.

The Institution founded in those divine words gave the Bible to the world and has preserved it through the ages. It and it alone has authority to speak and say with decisive voice what is and what is not part of the sacred and inspired writings.
—N. Y. Freeman's Journal.

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THE CATHOLIC CHURCH

WHY IT OBJECTS TO PROTESTANT BIBLE

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to the holy Presence they believed to be there.
Since the war began I have realized in French churches, as I never did before, the devotional value, the practical helpfulness, of the reservation of the Sacrament of the Altar. It makes all the difference between a dead building and a place that is a sanctuary indeed, wherein worshippers feel that they are in immediate contact with the supernatural.—Sacred Heart Review.

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IT AND IT ALONE

A new Bible, the whole Bible, a new Luther, a new reformation—these things are wanted, according to Rev. Dr. Gates, speaking in New York (Chapel of Intercession—Trinity parish) The doctor says that "One of the greatest libraries of sacred writings is contained in what is known as the Apocrypha," and that, "It is the fault of the Bible societies that this wonderful part has been stolen from the Bible. If these societies were truly Protestant, they would not commit such a grievous theft. They would not keep the Bible from the common people," which state of things, Dr. Gates believes, calls for "a new Luther to arouse us and to lead a new reformation for the freedom of the Bible."
It may be wondered why it does not occur to Dr. Gates to have recourse and give consideration to another and a better remedy, to be found in the Bible in certain plain and memorable words, from the highest source:
"Thou art Peter, and upon this rock I shall build My Church, and the gates of hell shall not prevail against it" (Matt. xvi, 18). "Going therefore, teach ye all nations. . . and behold I am with you all days, even to the consummation of the world" (Matt. xxviii, 20).

AN AWAKENING

The reservation of the Blessed Sacrament and Catholic belief in the Real Presence deeply moved the Rev. R. J. Campbell, a Protestant. Describing the scene in a church in France, he says:
"Men were kneeling before the dimly lighted altar. Some, the veterans especially, stood erect, their lips silently moving in devoted entreaty."
Literature and medicine sent in plain, sealed packages. Address or consult Dr. McTaggart's Remedies 399 Stair Bldg., Toronto, Canada.

OPINIONS AND CONVICTIONS

"There is a story told of one who assuredly could not be accused of leaning towards theological prejudices with regard to art," says the Anglican Bishop Frothingham, in the London Saturday Review. "Helmuth Helms stood and gazed up inside the Cathedral at Amiens with speechless admiration. Then, turning to a friend who was with him, he said: 'You may see here the difference between opinions and convictions—opinions cannot build such cathedrals; convictions can.'"
"There are few who do not instinctively believe that Helms's witness is true," the Bishop remarks. "The deepest secret of the Church art of older days lies in the artist's profound earnestness, forced upon them partly by the nature of the times, but still more by the high value placed upon the things that are not seen and yet are eternal. Are those days likely to return now that men are once more staking their lives for things that were little accounted of in times of peace?"



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TRAINING COLLEGES OF THE CHRISTIAN BROTHERS

The completion of the Christian Brothers' new Training College at Oak Ridge, Ont., adds yet one more to the many such institutions conducted by that great educational Order throughout the world and makes a short account of this feature of the Brothers' work of particular interest to our readers.

Educational genius that he was, the holy Founder, St. John Baptist De La Salle, fully realized the necessity of a thorough and efficient training for his teachers in addition to the strictly religious formation required in every religious congregation.

At the present time the Brothers have 68 such Training Colleges throughout the world in which young men are prepared for the work of the Order and, to some of them, secular students are also admitted.

In war-torn Belgium the Brothers of the Christian Schools have as many as 10 Training Colleges, including the Scholasticates at Luvain and Malonne, near Namur, which are State Normal Schools.

The Brothers' Normal Schools at Vienna and at Feldkirch, Austria, are likewise recognized as Government institutions. Recently, the school at Feldkirch celebrated its Silver Jubilee at which leading representatives of Church and State were present and its magnificent work in the cause of Catholic education was fittingly noted and eulogized.

The De La Salle Training College that crowns Newton Hill, Waterloo, is one of the most flourishing institutions of its kind in the British Empire. Erected in 1894, the number of its students has risen from 120, the first year, to 200, which is all that the present buildings can accommodate.

To meet the special needs of their schools in the Near East, the Brothers have established a Training College at Rhodes in which particular attention is given to the study of the Oriental languages and literature. In Spain, Belgium, Switzerland and Italy are a number of Apostolic Training Colleges conducted by the sons of St. De La Salle for the exclusive training of their men for work in missionary lands.

In Canada and the United States, the Brothers of the Christian Schools have now 8 Training Colleges for preparing students for their Order. None too many indeed, for the immense field of labor that lies before them in this part of the New World. Of these colleges, the latest is that which the Brothers have just erected in Ontario to meet the special needs of this Province. It is located in close proximity to Toronto so that the students may be conveniently in touch with the Provincial Normal School and University.

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Normal School and Faculty of Education. The Senior Novitiate is exclusively for the religious training of the young aspirants to the Order. In the Scholasticate, the young men who have completed their year's novitiate, continue their academic training and follow the course of professional training at the Provincial Normal School and the Faculty of Education.

The Brothers aim at bringing their new Training College at Oak Ridge up to the highest standard of equipment and efficiency so as to be able fully to meet all the requirements of the Government and the needs of our young and progressive country.

Here, then, is a magnificent opportunity and a vast field of usefulness open to our pious and generous young men who yearn to devote themselves to the Divine Master's service. His Eminence Cardinal Gibbons says: "I do not know any office or work in which any man can be engaged so worthily of a man as the office of teaching the young. St. John Chrysostom remarked that if he honor the man who brings out from the marble a beautiful figure, as Michael Angelo was capable of doing, how much more noble and honorable is the occupation of those Brothers who are developing those sublime faculties which which Almighty God has bestowed on them."

POPE'S ADDRESS TO THE CARDINALS

The Papal allocution to the Sacred College at the consistory on Dec. 7 was as follows:

"Venerable Brothers—Without doubt the difficulties which impeded us from calling together the Sacred College before now are known to you. And if it has to-day been given to us at length to see you in such numbers in this noble hall, it is not because the difficulties have grown less, but because we feared that the satisfactory progress of the Roman Curia might suffer from a further delay. For not few are the vacancies that have been successively left in the Sacred College either during last year or in this. And if at all times the loss of councillors so enlightened and of assistants so faithful would have caused sorrow to the Roman Pontiff, so much the more reason to grieve for it have we, who assumed the government of the Church in this most grave historical period.

"Moreover, notwithstanding that immense ruins have already accumulated in the course of sixteen months; notwithstanding that the desire for peace is growing in hearts and so many families yearn in tears for peace; notwithstanding that we have tried every means that might in any way avail to hasten peace and to compose discords, yet this fatal war still rages by sea and by land, while on the other hand extreme ruin hangs over poor Armenia. That very letter, which on the anniversary of the outbreak of the war, we directed to the belligerent nations and to their Heads, however reverent its reception was, nevertheless did not produce the beneficial effects which were expected from it.

"Vicar on earth of Him Who is the Rex Pacificus, the Prince of Peace, We cannot but feel moved always more and more for the misfortunes of so many of Our sons and continually raised Our hands in supplication to the God of Mercy, conjuring Him from Our heart that He may deign to at length put an end by His power to this sanguinary conflict. And while We endeavor, as far as in Us lies, to alleviate the dolorous consequences by means of those opportune measures well known to you, We feel urged by Apostolic duty to again incite the only means that can conduce to the extinction of the terrible conflagration.

"To prepare for peace as is ardently desired by the whole of humanity, i. e. a just peace, enduring and not profitable to only one of the belligerent parties, the way, which can really lead to a happy result, is that which was already tried and found useful in similar circumstances, and which We recalled in Our letter—that is, in an exchange of ideas, direct or indirect, with a willing mind and a serene conscience, let

the aspirations of each be fully expounded, eliminating the unjust and the impossible, and taking account with equitable remedies and arrangements when needed, of the just and possible. Naturally, as in all human controversies which must be decided by the contending parties themselves, it is absolutely necessary that both one and the other side of the belligerents will yield on some point and renounce some of the advantages hoped for; and each one should willingly make such concessions, even at the cost of some sacrifices, so as not to assume, before God and man, the enormous responsibility of the continuation of a slaughter, of which if prolonged still more can become for Europe the beginning of a decadence of that grade of prosperous civilization to which the Christian religion has raised it.

"These are the sentiments of Our soul regarding the war, considered in relation to the people who are unfortunately embroiled in it. If, moreover, we consider the unseemly consequences that accrue from the European conflict, the Catholic cause and the Apostolic See, every one sees how grave they are and how hurtful to the dignity of the Roman Pontiff. On other occasions already, following the example of Our predecessors, we lamented that the condition of the Roman Pontiff was not such as to allow him the use of that full liberty which is absolutely necessary to him for the government of the Church. But who does not see that this has become all the more evident in the actual circumstances. Certainly, the good intention of eliminating the unseemly side of the situation was not absent in those who govern Italy; but this itself shows clearly that the situation of the Roman Pontiff depends upon the civil powers, and that, with a change of men and circumstances, it also can be changed and even aggravated. No sensible man can affirm that a condition as uncertain and so subjected to the will of others is really that which is seemly in the case of the Apostolic See. Besides, it could not be avoided, through the very force of circumstances, that several unseemly occurrences of evident gravity should take place.

"To pass over others, We limit ourselves to observing that some of the ambassadors or ministers, accredited to Us by their sovereigns, were forced to take their departure in order to guard their personal dignity and the prerogatives of their office. This means for the Holy See the lessening of its proper and natural right, and the diminution of a necessary guarantee, likewise the privation of every ordinary and especially suitable means by which affairs with foreign governments are wont to be treated. In this regard We must observe with sorrow how there could even have arisen on one side of the belligerents that We, by the necessity of circumstances, in treating affairs that concern the peoples at war, should now allow ourselves to be ruled and guided by the mere suggestions of those who can make Us hear their voice.

"Furthermore, what is to be said of the increased duties of communication between Us and the Catholic world, on account of which it has become so arduous for Us to form that complete and exact judgment of events, which would be so useful for Us?

"It seems to Us, Venerable Brothers, that what we have said thus far may suffice to show you how much Our sorrow grows daily both because this butchery of men, scarcely worthy of the most barbarous ages, increases at a fearful extent, and because at the same time the condition of the Apostolic See is becoming worse. We feel certain that you, as you participate in the cares and anxieties which the Apostolic office imposes on Us, so you divide this twofold affliction of Ours. We also believe that the whole Christian world shares our sorrow. But why should we be dismayed, since the Prince of Pastors, Jesus Christ, promised that His help to the Church should never fail and least of all in the most trying and perilous moments? To the most beloved Redeemer of the human race, therefore, let our prayers confidently go up, accompanied by works of charity and penance, that He, rich in mercy, may hasten the end of the sufferings in which humanity presently struggles.

"But to return to the question from which we started, with a view to filling up the vacancies in the Sacred College, we have decided to give you to-day as colleagues men of eminent virtue. We have chosen them in equal number from both branches of the clergy. We have chosen them from those who with aplomb and success have either ruled churches confided to them, or have represented the Holy See abroad, or have dedicated themselves to the Christian education of youth or finally have laboured to extend the kingdom of Christ.

"These, we feel certain will be for Us a help by their assiduity and their wisdom for the greater good of the Catholic cause. They are: Julius Tonti, Nuncio Apostolic of Portugal; Alphonsus Mistrangelo, Archbishop of Florence; John Caglieiro, Delegate Apostolic of Central America; Andrew Fruehwirth, Nuncio Apostolic of Bavaria; Raphael Scapinelli di Legnigro, Nuncio Apostolic of Austria Hungary; George Gusmiel, Archbishop of Bologna.

of the Holy Apostles Peter and Paul and Our own, we create and proclaim Cardinal Priests of the Holy Roman Church, Julius Tonti, etc. With all dispensations, derogations, and clauses, necessary and opportuna.

"In the name of the Father, and Son, and of the Holy Ghost. Amen."

Messrs. A. E. Ames & Company, Investment Bankers, Toronto and Montreal, are making a new offering of City of Montreal 5 per cent. Catholic School Bonds on a basis, which, in view of the well known wealth of the School Commission and its comparatively small debt, appears to be especially attractive.

"CONVERSION" OF WALES

Certain High Churchmen do not, we are well accustomed to be called Protestants. They detect Protestantism, but they belong to a Church which is Protestant, which has always been Protestant, and which is so termed in the Royal Declaration. When therefore they form a society entitled St. David's Catholic Guild "to convert Wales to the Catholic Faith" and propose that the Book of Common Prayer should be used as "the first textbook from which to preach Catholicism," what can the Welsh do but marvel at their eccentricity? asks the Catholic Times of Liverpool.

While we cannot understand how their want of logic and consistency is not patent to them, we do not wish to disparage their religious earnestness; but we trust that when the Welsh people think of becoming Catholics they will join not the Protestant Church of England but the Catholic Church, whose members have always been known as Catholics and who in their hundreds of millions all believe the same doctrine.

The Anglican Guild of St. David has been attacking Protestantism at Cardiff. But other Anglican and Anglican organizations will tell the people of Cardiff that it is a fraud to endeavor to make out that the Church of England is opposed to Protestantism, seeing that she was established as a Protestant Church and has remained so up to this day.

What can the Welsh think but that the Catholicity of the Anglicans who assume to be Catholics is merely one of the extraordinary varieties of Protestantism?

LITTLE THINGS

Sacred Heart Review Plans for the New Year are more likely to be successful if due regard is had for the value of the little things. We do not always find wisdom in the poet's lay, but the following lines are worth memorizing:

Great lives that wondering history sing Are but a web of little things; Of little words with large intent; Of little deeds each greatly meant; Of little days all bravely spent; The crowns of saints, the thrones of Kings, They shine, they rise from little things!

NO RELIGION IN POLITICS

"No religion in politics" is an idea or a principle held and favored by many people who wish to be known as tolerant. Such people might well profit by some remarks in an eloquent discourse by Right Rev. Mgr. P. F. O'Hara, of Brooklyn, at the dedication of a new church at Hastings on the Hudson. Speaking of "Church and State" and their mutual relations the Monsignor said that:

"The modern catchwords 'separation of Church and State' and 'no mixing of religion in politics' have seduced us and we have forgotten the lesson of history, that it is our mission to teach it. Alas, and with a blush of shame upon our cheeks, may it be acknowledged that too many Catholics, while unlearning the lesson of national sanctification learned too well to keep religion out of politics, and as politics make up the most of their lives, they themselves are mostly kept out of religion. Our duty as citizens and our love for country make it incumbent upon us to participate in public affairs, to carry out the administration of government and while thus engaged to teach the nation the lesson of national sanctification."

TEACHERS WANTED

QUALIFIED TEACHER FOR SEPARATE S. S. No. 5, Tp. of Normandy, Co. of Grey, Duties to commence once. State salary and apply immediately to M. E. Murray, Sec. Treas., Neustadt, Ont. 1915-16

CATHOLIC TEACHER FOR SEPARATE School, No. 14, Lancaster. Salary of \$50 per annum is offered the holder of a 2nd class professional certificate, or \$45.00 a 3rd class. Apply to Alex. R. McDonald, Sec. Treas., Green Valley, Ont. 1915-16

WANTED TEACHER FOR PORT ARTHUR Separate school holding second class professional certificate. Duties to commence immediately. Salary \$60. Apply to R. E. Chénier Sec. Treas., 14 Court St., Port Arthur, Ont. 1915-16

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ASSISTANT WANTED WANTED AT ASSUMPTION COLLEGE, Sandwich, a woman to do the mending and look after the distribution of the Laundry. Apply to Miss M. Hoy, Matron, Assumption College, Sandwich, Ont. 1915-16

GIRL WANTED A CATHOLIC FAMILY Saulte Ste Marie, want to adopt a young girl preferably an orphan, between ages twelve and sixteen, must be healthy, fairly good looking and refined in manner. Photograph desired. Apply Box L, CATHOLIC RECORD, London, Ont. 1915-16

O. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at 8 o'clock at the Rev. St. Peter's Parish Hall, Richmond Street. Frank Smith, President.

Pianos and Player Pianos Record readers can save from \$50 to \$150 by dealing direct with us, and thereby patronizing their own Sole agent for many celebrated makes, twenty years' tuning enables us to select the best Pianos shipped to all parts of the Dominion. Write for catalogue and quotations. MULTILIN PIANO PARK, R. S. 786 St. Catherine West, Montreal, P. Q.

Be Patriotic, Order from a Canadian Firm Candles for CANDLEMAS MISSION SUPPLIES A SPECIALTY FROM J. J. M. LANDY 405 YONGE ST. TORONTO

DIED

KANE.—Killed in France, on Dec. 12 Robert Andrew Kane, son of Mrs. Thomas Kane of Westport. May his soul rest in peace.

CORCORAN.—At Roskeen, Thurles, Conn'y Tipperary, Ireland, on Dec 13 1915 Rev. John Corcoran, formerly parish priest at Teeswater, Ont., aged sixty three years. May his soul rest in peace.

HINCHY.—At Alliston, Ont., on Wednesday, Dec. 22, 1915, Mr. James Hinchy, aged eighty two years. Funeral took place on Friday, Dec. 24th, to Holy Cross cemetery, Mount Forest. May he rest in peace.

WHITE.—On Dec. 25th, 1915, after a brief illness, at her late residence 216 23rd Street, Detroit, Mich. M. S. Harry A. White, formerly Miss Dolly Elliott, last surviving daughter of Thomas J. Elliott, a former resident of Walpole, Ont. Funeral took place on Dec. 28 1915 Requiem High Mass being celebrated in St. Anne's Church, Detroit. Interment was made in Holy Cross cemetery. "Eternal rest give to her, O Lord, and let perpetual light shine upon her!"

New Issue \$850,000 City of Montreal (CANADA) Catholic School Commissioners 5% Sinking Fund Gold Bonds Interest 1st December and June. Due 1st December, 1945. Denomination: \$1,000. Principal and half-yearly interest payable in gold in Montreal, Toronto or New York. Legal Opinion: Messrs. Smith, Markey, Skinner, Pugsley & Hyde, Montreal. Legal investment for deposit with Dominion and Provincial Insurance Departments.

FINANCIAL STATEMENT Assessed Valuation \$234,863,692 Total Debt (including this issue) 2,786,000 Less—Sinking Fund 298,007 Net Debt 2,487,993 Value of Assets 5,979,221 School District Population: 355,796. Principal and interest are, by statute, payable by the City of Montreal, and the bonds are, therefore, virtually in effect City of Montreal Bonds. PRICE—34 and Interest, Yielding Over 5.40% Full descriptive circular on request. A. E. AMES & CO. Union Bank Building, Toronto. Established 1858. MONTREAL OFFICES: 420 TRANSPORTATION BUILDING

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