

from the front for the past three months. Usually a Pastoral did not get carried far beyond the diocese for which it was written, but there was a demand for Cardinal Mercier's Pastoral right round the civilised world. It was being read by every man in his own tongue. Surely imprisonment, even with hard labor, would be but a small price to pay for world-wide circulation of truths, historical and doctrinal.

The Cardinal had shown himself, like St. Thomas of Canterbury, to be a true shepherd of his flock. If he (Father Vaughan) were asked, 'Has the Cardinal been diplomatic in his fearless attitude?' he would reply: 'No.' Indeed, like his Divine Master, he was not diplomatic, but apostolic.

'It was the vitalising spirit of an Apostle, not the temporising attitude of a diplomatist, that was going to strengthen and encourage Belgium to push her way through the dark night of adversity to the dawn of the day of victory awaiting her.'

#### A CATHOLIC HERO.

From all parts of South London there assembled on Saturday afternoon, January 23, thousands of enthusiastic Catholics, who foregathered in the ancient borough of Bermondsey to welcome home Corporal Holmes, one of their co-religionists. For exceptional bravery on the field of battle he had received the Victoria Cross and the French Military Medal. On August 26, Holmes carried a wounded officer out of the trenches under heavy fire, and later assisted to drive a gun out of action by taking the place of the driver, who had been wounded. His return to Bermondsey, after being discharged from Millbank Hospital, was made the occasion of a demonstration unique in character. At the Parliamentary boundary Holmes was welcomed by the residents *en masse*, and escorted in triumph to the Town Hall, where a presentation ceremony took place. The line of route to the Town Hall presented a blaze of color. The Mayor's carriage was followed by motors containing members of the Bermondsey Corporation, representatives of the Worshipful Company of Leather Sellers, the United Irish League of Great Britain, Chelsea pensioners, and Belgian wounded. When Holmes entered the hall the entire audience rose to its feet, cheering wildly and waving hats and handkerchiefs. Alderman Clark, who presided, announced that the sum raised for Holmes had amounted to £245 11s 2d. Another presentation was made to Holmes from the National Reserve of Bermondsey, this consisting of a handsome marble clock.

#### CATHOLIC AND NATIONALIST RECRUITS FROM GREAT BRITAIN.

Mr. F. L. Crilly, general secretary of the United Irish League of Great Britain, gives the following figures for a few of the towns in England and Wales as an illustration of the scale on which recruiting has gone on amongst Irish Catholics and Nationalists: In Yorkshire 3500 were enrolled at Leeds, 2500 at Middlesbrough, 1500 at Sheffield, the same number at Bradford, 750 at Hull, 500 at Huddersfield. In Lancashire the number of Irish Catholic and Nationalist recruits was 12,000 at Liverpool, 9000 at Manchester, 3000 at St. Helens, 2500 at Wigan, and 1500 each at Warrington, Bolton, and Blackburn. In London 45 districts supplied an average of 120 recruits each. The Tyneside towns gave a total of 15,000, and the quota of the Welsh industrial centres was also high.

The record of the Catholics and Nationalists of Scotland, as given by Mr. Derrick, United Irish League organiser, is one that is highly creditable to their martial ardor. Many of the Catholic congregations have given 200 or 300 of their number to the army or navy. Two thousand Irishmen or sons of Irishmen have gone from Coatbridge. From thirty districts in and around Glasgow 8041 Irishmen have joined the colors. No less than 1648 from Edinburgh are now serving their country. Particulars from 60 districts in Scotland make it clear that they have placed 21,160 Nationalists in the fighting ranks. Full particulars have not been received from eighty other dis-

tricts, but from all parts of the country Mr. Derrick has obtained sufficient details to enable him to assert with confidence that there are now in his Majesty's forces 25,000 Irish Nationalists who reside in Scotland.

#### IRELAND AND POLAND.

Both those Catholic peoples expect to receive the grant of self-government before or at least at the conclusion of the present war (says the *Catholic Times*). And there need be little doubt that their demand will be conceded. There is a curious similarity in their experiences during the last two or three generations. Both have got rid of the power and burden of the aristocracy which held the land, and in both the peasants have largely become owners. After the last rebellion in Poland, which Russia crushed by overwhelming force, the Government of the Czar won the peasantry by freeing it from the duty of compulsory labor on the estates of the nobles and by large grants of lands to be held as freehold. Since then the Polish peasants have become more complacent with Russian rule. In Poland, as in Ireland, the dominant power is looked on with a friendly eye, and plenty of Poles believe that they are surer of freedom under Russia than under Prussia. But the national spirit and aspiration remain unquenched. In Poland, as in Ireland, the desire of the people is for self-government, for the right to rule themselves in their own way. The rise or the resurrection in Europe of two nations so strongly Catholic, will be a pleasing spectacle and will help on the progress of the cause of democracy. For Ireland and Poland, whatever be their fortune, are certain not to be false to the ideas of government for the people by the people.

#### FATHER VAUGHAN AND THE GERMAN JESUITS.

Preaching in the Church of the Holy Name, Manchester, Father Bernard Vaughan, S.J., replied to some of the strictures passed upon his book by the Jesuit Fathers of the German Province, and reported in the public press.

'My brethren,' he said, 'before I plunge into my discourse this evening I feel it my duty to answer some questions that have been put to me by all manner and conditions of men in all parts of the United Kingdom. The questions resolve themselves into two. "What do I think about our German Jesuit Fathers?" and "What do I think about their attack upon me and my new book entitled *What of To-day?*" Well, I have known the German Province of Jesuits for over thirty years, when I was rector of the church in which I am now standing, and when it was often the privilege of my parishioners to receive spiritual ministrations from our German Fathers. What do I think of them? Why, I think they are a zealous, learned, loyal, and patriotic body of men. I know them, and I can vouch for their sterling qualities. They are a splendid body of men, and I am proud to be not dissociated, but associated, with them. My brethren, they are loyal and patriotic. Do I resent their attacks upon me? Not at all. I have not the monopoly of the right of speech. I utter my mind, then why should they not utter theirs? There is no principle involved, no dogmatic question; rather may I say it is a question of policy. The German Fathers are as sensitive about any caustic humor made use of in reference to their Kaiser or Fatherland as I should be if they made use of cynical remarks about my King or country. At the present moment our feelings are all somewhat strained and are highly strung, and I think that the good that has come out of the German attack on poor me is this: that it has knocked the very bottom out of the contention that all Jesuits are just alike, like bricks out of an old wall. We differ; we have as individuals our own sense of patriotism, our own loyalty; and, as I struck out, they have hit back. And cannot we shake hands over it? Has any principle, Christian or otherwise, been spoiled by it? None that I know of. Their attack has made no difference in my relations with them. I still esteem and love my Jesuit German brethren.'