

danger in the early months of this war—what it meant to England that the Irish in America were not solid with the Germans against them. There is no doubt there was a section in America who could not forget and could not forgive. None of us can forget, but it is the duty of wise politicians and sensible men to forgive when you get cause to forgive—and we have got cause. I am in a position to announce to you to-night that I have been in close correspondence with the Irish in America since this war commenced, and I am in a position to assert without any fear of its being proved that I am wrong—with absolute confidence—that the overwhelming majority of the Irish in America are with Mr. Redmond in the policy he is pursuing.

THE CHURCH AND THE WAR

Professor J. Phillimore lectured recently before the Edinburgh Catholic Students' Union on 'The Catholic Church and the War.' Whilst in the main a general survey of the moral causes and factors at work in the present tremendous struggle, the address constituted a most cheering and persuasive apologetic for the Catholic faith—all the more effective because incidental and suggestive rather than directly argumentative or controversial in character.

This tremendous war, in the view of the lecturer, will effect a great break with the past in many ways. It will be the beginning of a new epoch not only in the political but in the social and religious history of the world. Assuming that the physical, financial, and moral resources of England, France, and Russia must inevitably bring victory to them, the future life of each of these three great nations, of Germany, and of the rest of the occidental world, must be profoundly affected. Looking back to the politico-religious situation of the world two or three years ago, it was, from a human point of view, not encouraging. The drift of religious thought, or what survived of religious thought, in the political management of the three most influential nations of the west—England, Germany, and the United States,—was towards an attenuated Unitarianism. The creed of the late Mr. Joseph Chamberlain might be taken as a fair sample of the religious lines on which the government of these three great Empires would be run.

The Influence of Germany on Religious Thought was deep and far-reaching. In the eyes of the literary men of Great Britain and America, Germany was not only the land of Schiller and Goethe, of Ranke and of Mommsen, of Helmholtz and Röntgen; it was above all the land of Luther. Prussiaism, in so far as it had any religion at all, was the development of Lutheranism. The tremendous shock of this war, of the object, of the spirit and the methods by which it was waged by Germany, on the mind of other nations, must be enormous. That Unitarian triple alliance adumbrated by Joseph Chamberlain was already dead and buried.

On the other hand, the revival of religion in France, already begun before the war, was immensely stimulated. The effect of our alliance with Belgium and France, of the experiences of our soldiers in these countries, the reward for the generous hospitality bestowed on the Belgian refugees throughout the length and breadth of Great Britain, and the conviction far and wide that it was this heroic little Catholic nation which by its self-immolation stood between Great Britain and frightful disaster—all these factors had co-operated to produce a change in the national attitude towards the Catholic Church that it would be impossible to over-estimate. We had only to glance at our halfpenny illustrated papers to see it. The outburst of admiration over Cardinal Mercier's Pastoral was one symptom. The universal and intense desire to have the sympathy of the Pope on the side of the Allies was another. Again, the effect of the war on the future of the relations of Russia with the Catholic Church must inevitably be profoundly beneficial. If, as we had good reason to hope, one result would be a resuscitated self-

governed Poland under some form of Russian suzerainty, this act of atonement on the part of Russia should soften the feelings of the ruling power towards Catholicism, just as

The Long-Delayed Concession of Justice to Ireland by Great Britain had not only accomplished the good work of winning at last in the hour of need the friendship and goodwill of Ireland, but had also effected the not less difficult and necessary task of enabling England herself to develop real friendship and goodwill towards Ireland. There was every reason to anticipate that by the end of the war the position of the Pope and his influence would be better and more potent for good than it had been for three hundred years. The consequences of the revulsion from the pagan culture of modern Prussia would most probably be deep and lasting in the spiritual life of the western civilised world, and the general outcome should be a powerful trend in the direction of sacramental and dogmatic religion.

THE REPORTER WHO BECAME KING

Under the above heading (says the *Sacred Heart Review*) a daily contemporary publishes a sketch of the life of the present King of Belgium; for it appears that when King Albert was a young prince, desirous of seeing the world and learning about it at first hand, he came to the United States and took some lessons in that most interesting and strenuous of all schools, daily journalism. The young Belgian prince used to sign himself 'John Banks, of New York,' and at other times, 'C. A. Harris.' He had done some newspaper work for a home paper, and had travelled extensively through Europe, studying commerce, ports, shipyards, etc. The tour to America rounded out his experiences. We are told in the sketch of his life that as the guest of James J. Hill, the railroad magnate, the young nobleman travelled throughout the North-West. He also spent a month in Minneapolis, finding employment as a protégé of Mr. Hill on a newspaper there, and acquitting himself creditably. In St. Paul he repeated the experience, and even now there are city editors in the sister cities who will learn with a shock that the promising 'cub' they employed then—at the behest of the railroad owner—is now one of the commanding figures in the greatest war the world has ever known.

The Democratic Young Prince

fitted easily into his new environment. He liked journalism because of its opportunities of gaining knowledge in a wide range of subjects, and because of its surprises, interests, and even an element of romance that it held for him. Says his American historian:

'If you ever looked into the steady, thoughtful blue eyes of the King you would realise at once that wedded to the hard, practical element in him is the rare and beautiful spirit of the romance of the middle ages. And yet they say that if he had not been born a prince he would have been a mechanic of exceptional ability—probably an inventor. There are few things that he can not do. He boxes, fences, rides, shoots, swims; knows metallurgy, mining, and shipbuilding; is an expert aviator and an all-round engineer. He drives his own motor—or did before the war—and should the gear box go wrong he has never hesitated to get on his back under the car and do the fixing himself. A story is told of a pretty waitress of a Tyrol inn who, beholding him after a long struggle with a rebellious motor had made him look like an oiler on a tramp steamer, ordered him from the spick and span place. It was characteristic of him that appreciating the humor of the situation he quietly obeyed her.'

An even more amusing incident occurred last summer when the King—who had been the reporter—drove his Queen to a store in a Swiss town. And while he waited there for her to make her purchases along came an American lady. She saw the car, and the smart chauffeur standing beside it, reading a newspaper. She was in a hurry. Fortunately here was a taxi at her hand, so stepping into the car, she curtly commanded