

# BISHOP CARROLL PREACHES ON CHRISTIANITY AND WAR

### Noted Montana Churchman Delivers Remarkable Sermon at Reopening of St. James Cathedral in Seattle. He Declares War is an Evidence That the Nations of Europe Have Turned From the Teachings of Christ and That by Fire and the Sword They Will Be Cleansed.

Seattle, March 19.—The St. James cathedral was reopened yesterday with elaborate ceremonial in the presence of several bishops of the northwest. One year ago a large portion of the roof was destroyed during a heavy snow-fall, and since then extensive alterations have been in progress at an outlay of \$125,000. One of the principal addresses on the occasion was by Bishop John P. Carroll of Helena, Mont., who declared that the present European war was an evidence that men had turned from the teachings of Christ, but that at the close of the war Christ would rule again, and suggested that a huge stone statue of the Christ should be erected in the Alps to remind Europe of His teachings, similar to the statue of Christ on the Andes. His sermon, upon the subject of "Christianity and the War; or Is Christianity a Failure," is as follows: "And when Jesus drew near, seeing the city, He wept over it, saying: If thou hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation."—Luke ix. 41-45.

The roar of battle in every devastated land on earth. Not a Time for Despair. Would a war-torn world be able to detect in His tears or in His bitter plaints the note of despair—the betrayal of the hopelessness of His belief to give glory to God or to bring peace to men? No, brethren; His very appearance would be a reminder of the triumphs of His religion in other days. It would tell of the wonderful conversions wrought by Peter on the day of Pentecost, and of the unanimity in mind and heart of the first Christian community. It would tell of the division of the world among the apostles and its conquest to the teachings of the Master during their lifetime, St. Paul heartening his new converts with the assurance that "their faith is known to the whole world." It would tell of Rome's bloody persecution of 300 years and at its end the exodus of our forefathers in the faith from the catacombs and their domination of the world from the throne of the Caesars. It would tell of the barbarian destroyers of twelve hundred years of Roman civilization, bowing down before the cross of Christ, and with that cross engrafted on the emblem of royalty, going forth to establish throughout the length and breadth of Europe the reign of Christian faith and Christian civilization. It would tell how all Europe roused to the defense of the holy sepulcher of the Savior, checked the insolence of Moslem wrath and power, and held back the destructive tide of Mohammedanism. It would tell how Christianity defended the rights of the people against the arrogance of feudal lords and royal tyrants, and wrested from an unwilling king the Magna Charta of modern liberty. It would tell of the spirit of chivalry and the "Truce of God" which reduced the frequency of war and mitigated its horrors. It would tell of slavery, that curse of paganism, gradually dissolving under the teachings of Christianity and the beneficent action of the church. It would tell of hospitals and asylums, the native product of the Christian religion, ministering to every ill to which flesh is heir. It would tell of the great cathedrals, the despair of modern architecture, the grandest monuments of peace ever erected by the faith and piety of man to the glory of God, monuments which have stood the test of time and the storm of revolution, some of which, unfortunately, are being ruthlessly mutilated or destroyed in the mad savagery of modern warfare, not, however, without the indignant protest of a world which still clings to the religion of which they are the symbols. It would tell of the schools and monasteries and universities, which were kept brightly burning the torch of faith and science during the ages an ignorant world calls "dark"—institutions whose full development in the thirteenth century gave to the world a race of scholars who would die for some of the supercilious scoffing of some of our modern pedagogues.

Why, then, did He weep? He tells us Himself between His sobs: "If thou hadst known, and that in this thy day, the things that are for thy peace; but now they are hidden from thy eyes." Jesus was the Messiah whom Israel's sacred books foretold. The trumpet sounded forth from heaven on the night that He was born, and proclaimed Him the harbinger of peace. During the three years of His public ministry He preached to His chosen people the gospel of peace—a peace to be attained by the conquest of pride, cupidity and lust. But they wanted a temporal kingdom and a Messiah who would lead them to victory on the battlefields and make Jerusalem the political capital of the world. And a few days after they had welcomed Him as the Son of David they repudiated Him as their king and asked that His blood be upon them and their children. This solemn and public rejection sealed their blindness and apostasy. Jesus foresaw all this, and therefore did He weep on the day of His triumph. It was not then the failure of His mission and His religion that drew from Him those bitter tears, but the failure of His people to accept Him, who alone could bring them peace, and the ruin their blindness would bring upon their city and the curse that would fall upon their race forever.

The Blight of War. If Christ today took His stand upon the Alps, as He once did on Mt. Olivet, what would He see? He would see monuments of Christianity and Christian civilization that had made Europe a vision of perfect beauty, the joy and pride of all the earth, but instead a land devastated by the foul blight of war. Wherever He might turn His gaze—from Petrosburg in the north to the Mediterranean and into the deserts of Africa; from London in the east—everywhere He would see the smoke of battle, men fighting one another on land and on the sea, in the air, under the earth, and even under the waters, the multitudinous inventions of human genius, intended for the progress and civilization of the race, turned into engines of destruction. Everywhere He would hear the groans of the wounded, the cries of the widows and orphans, the piteous appeals of starving children. If He cast His eyes beyond all the seas—to the continent of America, to the land of the Southern Cross or to the realm of the mikado, He would behold the feverish activity of peoples, actually co-operating in the dreadful carnage or preparing against the day when they may be compelled to take part in it. A world at war, and that war the most horrible in human history? This is the sight which would today greet Christ from His coign of vantage on the Alps.

Would He weep at the sight? Yes. He would shed bitter tears, more bitter even than those He shed over unfortunate Jerusalem. His warm human heart, which loved men so much, would go out to the wounded and afflicted, and His lamentations over ruined temples and broken altars and blasted fire-sides would be heard above

where they will remain without priest-hood, altar or sacrifice until the consummation of all things. In the meantime Christ lives and reigns, but the Kingdom of God that He offered them "has been taken from them and given to a nation yielding the fruits thereof." Turned From Christ. And so it is with the nations of modern Europe. For years they have rejected Christ and the things that make for peace, and it is no wonder that these were finally hidden from their eyes. Imitating the Jews, who said: "We will not have this man reign over us," some of their governments, temporarily in the hands of infidels, have boasted that they had hunted Jesus Christ out of the country and extinguished the light of heaven in the minds of men. The image of the Crucified was dragged down from its place of honor in the courts of justice and in all public institutions. Christianity with its teachers and symbols was banished from the schools and infidel professors in colleges and universities scoffed at the idea of God and His Providence and openly taught that education without religion is the only solution of the problems of modern society. Religious men and women, who had consecrated their lives to the alleviation of human misery in hospitals and asylums, in orphanages, homes for the poor, the aged and the exiles, were driven into the streets and institutions they had built up siven over to the cold philanthropy of the state. Other governments, while not carrying their infidelity to such a height of blasphemy and cruelty, have treated Christianity as a thing to be tolerated rather than encouraged, hedging it with restrictions which prevented its free exercise. Others have looked on it as a negligible factor in the lives of the people, as contributing nothing to national security and progress. Others again have used it as a cloak to cover their ambition for conquest. All have made wealth and commerce and material supremacy the prime object of national life. Instead of "seeking first the Kingdom of God and His Justice," they dedicated body and soul, mind and heart, to the worship of mammon.

The Accumulation of Wealth. They were rewarded by the accumulation of wealth and great material prosperity. But with wealth came solicitude for its preservation and desire for its increase. Fear of being deprived of it by rival nations led on all sides to the strengthening of armaments and navies. Mutual distrust grew and the doctrine of the "balance of power" was resorted to as a means of protection. This only widened the breach by dividing Europe into two avowedly hostile camps. The policy of competitive armament, which withdrew millions of men from the walks of peace and devoted all their energies to the manufacture of battleships and munitions of war and to the study of the art of killing one another, was the logical outcome. Such a state of preparedness assumed such gigantic proportions that in 1899 the governments themselves, who had held a peace conference at The Hague to consider the question of disarmament. But they refused to admit to the peace conference the Vicar of the Prince of Peace—the greatest moral power in the world, whose office by its nature and by the ordination of its Divine Founder, as well as by the traditions of centuries, "possesses a high investiture as peace mediator, not only protector of the rights of the weak against the pretensions of the strong, but often succeeded in preventing sanguinary combats between rulers and mitigating the laws of war, a power which only a few years before had put an end to serious differences between Germany and Spain in the case of the Caroline Islands, and was even then arbitrating between two nations of South America. Is it any wonder that, having excluded their peace conference, the highest representative of peace and good will on earth, they met and talked and did not agree to disarmament. After this, preparation for the inevitable went on with increased fury. The nations had refused to recognize the things that were for their peace, and at last they were hidden from their eyes. On they rushed in their blind, mad and madness—down the slippery path which could only lead to mutual destruction, the fulfilment of the prophecy having visibly fallen upon them: "Let their way become dark and slippery, and let the angel of the Lord pursue them."

The Spark That Did It. The murder of the Archduke Francis Ferdinand and his wife was only a pretext and his wife was only a pretext and his wife was only a pretext. The spark which set fire to the magazine of explosives has been accumulating for many years. There was nothing in the dispute between Austria and Serbia which could not easily have been settled by any three reasonable men. But the thing which no man and no court of arbitration could settle was the latent distrust, jealousy and hatred of the nations for one another—feelings which were fostered and intensified by the warlike preparations of over forty years—feelings which find their fullest expression in the determination now evident on all sides to crush their rivals. The nations had too long neglected the things that were for their peace, and now they are hidden from their eyes in the smoke and confusion and hatred and slaughter of the awful conflict. It is over the neglect and blindness that have brought on them this deluge of blood that Christ would weep today from the summit of the Alps.

And yet, could not Christ have prevented it all—the war and the causes which led to it, the blindness and willfulness of the nations? Yes, just as He could have prevented the apostasy and blindness of the Jews, and the consequent destruction of their city. He could do it only by taking from men their freedom, and this He pledged Himself not to do. For He wished His religion to be a reasonable service—the service of free will and free hearts. Of that religion He could say what the Book of Ecclesiastes (Ch. xv.) says of God's government of men: "Say not, God hath caused me to err; for He hath no need of wicked

## NURSE HAD POOR HEALTH

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Toledo, Ohio.—"I am a widow and go out nursing, and suffered from a female trouble which caused a great deal of soreness across my back, and through my abdomen. Sometimes it would be very painful after a hard day's work. I read about Lydia E. Pinkham's Vegetable Compound and tried it and it has helped me wonderfully, so the soreness is all gone now. I believe Lydia E. Pinkham's Vegetable Compound is just the remedy for female troubles."—Mrs. ELIZABETH JOHN, R. F. D. No. 4, Toledo, Ohio.

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To Punish the Nations. If God did not prevent the present war He must have permitted it. But what reasons could He have to justify His permission of so terrible a calamity? Two excellent ones. The first reason is to punish the nations. Unlike individuals, nations have no eternity. Their good or evil deeds are rewarded or punished in time. The nations of modern Europe had sinned and sinned grievously and deserved to be punished. God could have punished Himself directly by earthquake, pestilence or famine. "I will visit their

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Ministers of religion, who had been condemned by iniquitous governments to take part in the horrible butchery of their fellowmen, are carrying on their apostolate on the battle field, in the trenches, in the hospitals and winning converts to God. Consecrated nuns and Christian women of the world are nursing the wounded and holding to the lips of the dying the image of the Crucified, who shed His blood for them. The charity of Christ has stirred the hearts of men as it never did before, and the wealth of the world, like the Good Samaritan, is pouring oil and wine into the wounds of body and mind made by the awful conflict. The spontaneity with which the peoples of the whole world have turned to God in prayer is a confession of the weakness of human means to save man from his own folly and of the dependence of man on God and of His responsibility to God's law. 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female trouble which caused a great deal of soreness across my back, and through my abdomen. Sometimes it would be very painful after a hard day's work. I read about Lydia E. Pinkham's Vegetable Compound and tried it and it has helped me wonderfully, so the soreness is all gone now. I believe Lydia E. Pinkham's Vegetable Compound is just the remedy for female troubles."—Mrs. ELIZABETH JOHN, R. F. D. No. 4, Toledo, Ohio.

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The Lord hateth all abomination of error, and they that fear Him shall not love it. God made man from the beginning and left him in the hands of his own counsel. He added His commandments and precepts. If thou wilt keep the commandments and precepts . . . they shall preserve thee. He hath set water and fire before thee; stretch forth thy hand to which thou wilt. Before man is life and death, good and evil; that which he shall choose shall be given him. . . . He hath commanded no man to do wickedly, and He hath given man no license to sin. The divine founder of Christianity left the nations of the world free to follow the teachings of His religion. He held out to them His commandments and precepts, His promises and His threats, His rewards and His punishments; "Justice exalteth a nation. . . . Sin maketh nations miserable." (Prov. xiii, 34.) "The nation and kingdom that will not serve thee shall perish." (Isaiah lx, 12.) Through the voice of His vicar, broken-hearted at the thought of the awful catastrophe that threatened the world, he cried out with the psalmist: "And now, O ye kings, understand; receive instruction, you that judge the earth. Serve ye the Lord with fear. . . . Embrace discipline, lest at any time the Lord be angry, and you perish from the just way. When His wrath shall be kindled in a short time, blessed are all they that trust in Him." (Ps. ii, 10-12.) But they heeded not the admonition. They rejected the graces that were proffered them. Pride blinded their wills and they chose the path of destruction. Theirs is the guilt. Christ and His religion and the Providence of God are not to blame for the evils that followed. Besides, foreseeing that the abuse of free will would always be a fruitful source of discontent and injustice in the world, Christ never guaranteed that Christianity would put an end to war. On the contrary, He tells His disciples that even at the end of time, when Christianity shall have about completed its mission on earth, there shall still be wars: "When you shall hear of wars and rumors of wars, fear ye not. For such things must needs be. Nation shall rise against nation, and kingdom against kingdom." (Mark xiii, 7-8.) Speaking of the cause of wars, St. James (Chap. iv.) says: "Whereas wars and contentions among you? Is it not hence, from your lusts which war in your members? Ye covet and ye have not; ye kill and envy, and ye have not because ye ask not." While war may be just, when waged to defend or vindicate a nation's rights, still it always has its roots in sin; namely, in the injustice or greed that caused it. But injustice and greed, like scandal, will always exist. Hence wars will never wholly cease. Christianity cannot be blamed for preventing them, as long as she inveighs against the sins that cause them. Adapting the language of Christ regarding scandal, she will ever cry out: "Woe to the world because of wars. For it must needs be that wars come; but nevertheless woe to that man or that nation by whose sins wars cometh."

To Punish the Nations. If God did not prevent the present war He must have permitted it. But what reasons could He have to justify His permission of so terrible a calamity? Two excellent ones. The first reason is to punish the nations. Unlike individuals, nations have no eternity. Their good or evil deeds are rewarded or punished in time. The nations of modern Europe had sinned and sinned grievously and deserved to be punished. God could have punished Himself directly by earthquake, pestilence or famine. "I will visit their

iniquities with a rod and their sins with stripes" (Psalms lxxviii, 33.) said He by the voice of the psalmist. But in His wisdom He permitted the punishment to correspond to the sin. The nations repudiated or ignored Him, and put all their trust in their own strength or wisdom—in gold and silver, in chariots and horses, in guns and battleships, in science and the secret forces of nature. He permitted them to turn all their weapons against one another. Their wealth, accumulated by the toil of generations, is being poured out like water. The mechanical inventions and scientific discoveries which were hailed as the heralds of a golden age of peace and civilization have only made the butchery more swift and horrible. The armaments, whose deadly perfection it was said would make war so terrible as to render it unthinkable, are filling earth and sea and sky with the dread reality. Truly hath the prophecy been fulfilled: "He will arm the creature for the revenge of His enemies" (Wis. v, 18); "He will sharpen His sword with a spear and the whole world will fight with him against the unwise." (Wis. v, 21.) Each side was determined to crush the other. The end, whatever it be, will mean for all sides destruction hitherto unknown in the annals of war.

Draw Good Out of Evil. But God permits this war, not merely to punish the nations, but to make the triumph of Christianity more glorious. "Nor would the omnipotent God," says St. Augustine, "who has supreme power over all things and infinitely good, ever allow any evil in His works, if He were not so great and good that He could draw good out of evil. . . . For He ever judged it to be a better thing to draw good out of evil than to permit no evil to exist." Thus the blood of martyrs was the seed of Christians, and the greatest crime ever committed in human history, the crucifixion of the Son of God, was the occasion of drawing good out of the world. Will God ever draw good out of this war? Already we see signs of a great moral awakening. In the belligerent countries the temples of religion are crowded by millions who had grown careless and indifferent, or had lost faith in God and His providence. Ministers of religion, who had been condemned by iniquitous governments to take part in the horrible butchery of their fellowmen, are carrying on their apostolate on the battle field, in the trenches, in the hospitals and winning converts to God. Consecrated nuns and Christian women of the world are nursing the wounded and holding to the lips of the dying the image of the Crucified, who shed His blood for them. The charity of Christ has stirred the hearts of men as it never did before, and the wealth of the world, like the Good Samaritan, is pouring oil and wine into the wounds of body and mind made by the awful conflict. The spontaneity with which the peoples of the whole world have turned to God in prayer is a confession of the weakness of human means to save man from his own folly and of the dependence of man on God and of His responsibility to God's law. The governments, too, are beginning to realize that unless this war is to be carried on until all its participants are exterminated, they must put away from them, in the considerations of the terms of peace, the purely materialistic ideas which have hitherto regulated their relations with one another. They appreciate now more than ever the truth of the predictions, made in 1899 by Cardinal Rampolla, prime minister of France, regarding the peace conference of The Hague and the necessity of a moral sanction: "Your international conventions are going to have exactly the same value as my arbitration in labor difficulties. The labor syndicates accept the clauses which favor their claim and refuse to bind themselves by the others, nor can anyone compel them. Having no property to lose, they cannot be hurt, and my decisions are a dead letter. Exactly the same result will occur to your international conventions. They will be respected by such states as find them no burden; the others will simply wait for the opportunity to violate them as soon as they see that it is to their interest to do so with impunity. In your case, as in mine, there is one thing wanting—a sanction." Whence is to come the sanction that will compel all the nations—the strong as well as the weak—to respect the treaties they have signed? Signor Mada, the Italian minister of finance, tells us in an article recently contributed to the Corriere d'Italia, entitled, "Search for a Guarantee for a Peaceful Living Together of the States": "The powers of Europe will and must realize the necessity of creating among themselves by common agreement the spirit of a new legislation. This must be subordinated to a moral authority recognized by all, and the only one possible is that of the church which presided over the formation of the modern Christian states of Europe, and which with its teaching as old as its first teachers, but always fresh, will offer once again to the peoples the fundamental principles and rules for international agreements—the principles of Catholic morals." Whq would have thought at the beginning of this war that a cabinet member of the nation that deplored the sovereign pontiff of his possessions and his independence in 1870, and persuaded the other nations to exclude him from the peace conference at The Hague in 1899, would so warmly advocate the necessity of submission to the moral principles of the church and to the moral authority of the pope as a sanction for the inviolability of international agreements? And yet, this is just what has happened. The fact is the nations of the world feel the need of some moral authority; of some one whose authority extends to all peoples and rises above the rivalries of states of some one who, having no merely temporal interests to serve, could speak to the nations on behalf of God and religion with absolute impartiality; of some one to whom the nations could submit their differences before having recourse to the shocking arbitrament of war, and who could appeal to their higher nature by proposing the consideration of justice, charity and truth. No one can fail to observe the position of authority and influence almost universally conceded to Benedict XV. during the present war. Nations, like Holland and England, have sent ambassadors to the

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### A CLEAR COMPLEXION

Ruddy Cheeks—Sparkling Eyes—Most Women Can Have

Says Dr. Edwards, a Well-Known Ohio Physician

Dr. F. M. Edwards for 17 years treated scores of women for liver and bowel ailments. During these years he gave to his patients a prescription made of a few well-known vegetable ingredients mixed with olive oil, naming them Dr. Edwards' Olive Tablets, you will know them by their olive color.

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If you have a pale face, sallow look, dull eyes, pimples, coated tongue, headaches, a listless, no-good feeling, all out of sorts, inactive bowels, you take one of Dr. Edwards' Olive Tablets nightly for a time and note the pleasing results.

Thousands of women as well as men take Dr. Edwards' Olive Tablets—the successful substitute for calomel—now and then just to keep in the pink of condition. 10c and 25c per box. All druggists.

### LITTLE DUBLIN GIRL HAS IRISH BIRTHDAY

Among the young people of the city for whom Saturday was a joyous occasion as a birthday anniversary is "Patsy," the little daughter of Attorney and Mrs. B. J. McGrath, West Quartz street. Not alone did "Patsy" open her eyes in the old world on March 17, but she chose Dublin, the capital or Ireland, as the scene of her debut.

### Don't Let Your Cough Hang On.

A cough that racks and weakens is dangerous. It undermines your health and drives on neglect. Relieve it at once with Dr. King's New Discovery. This soothing balsam remedy heals the throat, loosens the phlegm, its antiseptic properties kill the germ and the cold is quickly broken up. Children and grown-ups alike find Dr. King's New Discovery pleasant to take as well as effective. Have a bottle handy in your medicine chest for grippe, croup and all bronchial affections. At druggists. 50c.—Adv.

### MEN'S CHURCH CLUB WILL HAVE A DINNER

The men's classes of the Butte churches will hold a dinner Friday evening, March 23, at the Sherridge Memorial Christian church parlors at 7:15 o'clock. Mayor C. H. Lane, Principal Bruce E. Millikin and others will speak. H. G. Reeves of the Mountain View church is the chairman of the committee.

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