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LONDON, SATURDAY, JULY 13, 1918

AN INGLORIOUS TWELFTH

Orange orators who hoped that the clerical, military and journalistic investigators into the affairs of the Jesuit Novitiate at Guelph would reveal some spicy matter for Twelfth of July harangues have been grievously disappointed. "We may be very sure that the panegyrics of King William and the Loyal Order will this year say less than usual about the wicked Jesuits, and the very name of Guelph will be taboo. This is very different from what was anticipated by the bosses of the Order with a membership corresponding to the type that Mr. Asquith recently described as people of low intelligence and high credulity. If the now historic raid had yielded only one of the platoon of defaulters supposed to be hiding in the Novitiate what a theme it would have been for all the talk feasts of the Twelfth! The diversion which Rev. Mr. Spence attempted by bringing up the question of Jesuit doctrine on lying has been as disastrous for him and his friends as his first false charges of harboring defaulters. The Orange weekly organ hurried up reinforcements for Rev. Mr. Spence in the shape of alleged quotations from Jesuit theologians dealing with the legitimacy of mental reservation. Unfortunately for the Orangemen, Father John E. Burke, C. S. P., of Toronto, was able at once to show in the columns of the Toronto Daily Star that The Orange Sentinel had outrageously misquoted the only Jesuit author for which it gave a verifiable reference, by omitting the little word "not." It is only a very little word, but its importance can be ascertained by omitting it from, for example, the Ten Commandments.

There is little doubt that the Guelph ministers and their Orange backers will now try to make the public forget their false and disproven charges against the Novitiate by raising a new cry against the Military Service Act, which excepts members of religious orders. This cry is simply a red herring, and a very stinking one. These reverend gentlemen have been proved guilty of cowardly slanders, but they have not had the decency to apologise to the men they slandered. It was un-Christian conduct indeed, and we are glad to note that in the non-Catholic press and pulpit the Guelph Evangelicals have been censured for their efforts to sow religious discord in Canada at this time. Such efforts are absolutely pro-German, for nothing could be more detrimental to national unity and national strength. Attacks on the Military Service Act may not be so immoral as the calumnies against the Novitiate, but from the standpoint of the national interest they are even more reprehensible and they are also, if we mistake not, plainly illegal. The last thing the Government of Canada wants is an agitation to change the Military Service Act in a manner that would rouse the strongest opposition in every part of the country. But the Loyal Orangemen have no scruples about embarrassing the Government when it comes to saving their own faces or sniping at religious orders. It remains to be seen whether the mass of decent Protestants will allow bigotry to get the better of patriotism. The Guelph ministers were able to place their case before a specially convened meeting of the Evangelical Alliance in Toronto on Monday last week. There are over 300 Protestant clergymen in Toronto, but only 19 attended the meeting, which does not show that the Toronto ministers are keen to identify themselves

with the agitators of Guelph. A resolution was passed calling for an "investigation," which is a very non-committal procedure. The terms of the resolution state:

"That this meeting, called by the Executive of the Evangelical Alliance of Toronto, having heard the three representatives of the Guelph Ministerial Association regarding the controversy between the military authorities at Ottawa and the Jesuit Novitiate at Guelph; therefore be it resolved that we unanimously stand beside the Guelph Ministerial Association in their demand from the proper authorities of a full, clear and thorough investigation of all points involved in this controversy."

The italics in the above quotation are ours. It is characteristic that nineteen Toronto ministers, to say nothing of the three from Guelph, should endorse such an egregious misstatement. There is no controversy between the military authorities at Ottawa and the Jesuit Novitiate at Guelph. If the military authorities at Ottawa have any controversy it is with the Ministerial Association at Guelph.

THE GOD OF VICTORY

"Monsieur, do not thank me, but Him to whom victory alone belongs." These were the words with which General Foch replied to the congratulations of the Bishop of Cahors after the Battle of the Marne. A humble trust in God and a distrust in merely material things is a very common characteristic among great soldiers. This applies to Protestants as well as to Catholics. The earnest Christian faith of the late Lord Roberts was proverbial. The newspapers a few days ago carried a despatch which told that it was the practice of General Sir Julian Byng, who has so distinguished himself in this war, to kneel down in prayer before commencing an important action. Sir William Robertson, the late Chief of the Imperial Staff, told his countrymen bluntly, using the words of the Psalmist, that there was far too much trusting to horses and chariots, too little recourse to spiritual means to win the War for the Allies. And Admiral Beatty said, still more strongly, that there must be a religious revival, that the British people must go down on their knees in repentance, before they could expect their arms to be crowned with victory.

The civilian population of this country would do well to take to heart these out spoken words of our greatest soldiers and sailors. On a critical occasion, we are told, General Foch said to one of his Army Chaplains: "Tomorrow we are to make our supreme effort in arms. I ask you also to make a supreme effort in prayer. All my trust is in God." We have had many calls to pray for victory, but how inadequate has been the response! Not once or twice in the year, but every day the line has to be held in France should be a Day of National Humiliation and Intercession. It is a newspaper fashion to ridicule the Kaiser's frequent invocations to the Almighty. It is true that the Kaiser's use of the divine name has bordered upon theatricalism and presumptuousness in a manner shocking to reverent Christians; nevertheless much of our newspaper treatment of this subject has shown neither faith nor reverence. Public as well as private prayer to God for victory is our duty to our cause.

AN INEFFICIENT LAITY

"It is hard," says Father E. F. Garesche, S. J., "to get individual Catholics to realize their own duty and ability to take part in a crisis. They have gotten accustomed to look to the priests and Sisters for the conducting of all distinctively Catholic activities. Their own attitude is one of interested spectators who stand about the arena and watch their official champions fight their battles." Father Garesche, when he wrote the above words, was discussing the question of "Education for the Lay Apostolate." He finds that the laity are not equipped for progressive Catholic work because their whole mental attitude is wrong. They don't look upon themselves as called to exercise any initiative. They always wait to be told what to do. The responsibility for Catholic activities rests with the clergy, not with the laity. Father Garesche scarcely exaggerates the lack of lay initiative, but upbraiding of the laity on this account is also an indictment of the clergy, for the laity are what the clergy have made them. Lay initiative in Catholic work has not been

fostered, and often it has not even been permitted. Of course the organization and spirit of the Catholic Church are such that initiative must often be sacrificed to discipline; the priest himself is as strictly bound as the layman. Yet discipline may pass beyond its proper sphere and initiative be needlessly repressed. Sheepishness is not the greatest of virtues in the laity. We have to admit that Catholic lay people are not eminent for initiative. It is a matter of common remark that converts who come into the Church so often prove themselves the leaders of Catholic effort. This is because they have been more accustomed to starting things themselves, to assuming responsibility, instead of simply waiting upon the pastor. By encouraging lay initiative the clergy will be helping to promote a lay apostolate that will be really efficient.

NEWSPAPER BILINGUALISTS

Whatever else we may think of Le Devoir we are bound to admit that M. Bourassa's paper shows itself to be written and edited by men of some education, and there are very few Ontario dailies of which the same can be said. A few days ago The Toronto Globe published a Canadian Press despatch from Montreal dealing with some alleged negotiations on the bilingual regulations for Ontario schools. In two places the report speaks of "Manager Latulippe," one of the principals of the negotiations. It is quite evident that The Globe editor who handled that copy knew more about baseball than about bilingualism. "Manager" Latulippe is no other than Monsiieur Latulippe, the Bishop of Haileybury. The abbreviation "Mgr." used by Le Devoir was innocently rendered as "Manager" by The Globe. This howler deserves to rank with that of another Toronto daily which printed Cardinal Begin's letter to his clergy on the occasion of the disturbances in Quebec last Holy Week and which translated the form of address, "Monsieur le Cure" as "Mr. Cure." The ordinary newspaper man in Toronto can neither read French nor write English.

INNER AND OUTER

"Take care of yourself and have patience and intensify the life of your soul. One needs to be a saint to deal with the present situation."

These words were written in an intimate letter to a young friend by a priest in England who has an international reputation as a great organizer and leader of Catholic social activities. He was speaking about the appalling conditions resulting from the War and the need for untiring labor to supply the needs of the day. But the chief advice of this great leader of action to his young friend and disciple is: "Take care of yourself and have patience and intensify the life of your soul. One needs to be a saint to deal with the present situation." It is not enough to have ability, and knowledge, and energy, and enthusiasm to work to solve the present problems. One needs the supernatural life. Without that we are powerless to do any real good. The harvest indeed is great and the laborers are few. We need Catholic action and Catholic workers, but spirituality is needed above all. We belong to a nation that is more inclined to serve God by action than by contemplation. In this we are as God made us, and we have no reason to be discontented with our vocation: Catholics of North America find more congenialness in doing good works for the Church, for our neighbor, for our country, than in exercises of pure piety. Of this we may say with St. Paul. By the grace of God we are what we are. We are more fitted for the active life than the contemplative life. But just because our vocation is to good works it is necessary for us to be on our guard against severing works from piety. Good works are no substitute for piety. Some men show the greatest enthusiasm and activity in running a football club or an amateur dramatic society "for the love of the thing," in other words, for a hobby. It is possible for us to be doing religious and social works in that same spirit, as a hobby. That spirit is not right. Works to be fruitful should spring from the love of God and the worker should always be careful to keep his soul in communion with God. The present Pope has spoken of "the necessity of the Inner Life among Catholic workers for the true fecundity of their labors." The Inner Life, the spiritual life, the supernatural life are only other names for the

Christian life. Every one who prays to God lives a supernatural life. But our supernatural life may be rich or poor, increased or diminished, according to whether we enrich it or starve it. It is nourished by prayer, by the Sacraments, especially by Holy Communion, by acts of mortification, by means innumerable which are taught to every Catholic child. The supernatural life is starved, and may be extinguished altogether by sin. Works should come from the supernatural life and they should never be pursued at the expense of that life. Except the Lord keep the city the watchman watcheth in vain. "Without Me you can do nothing," says Our Lord to all who would work for Him. "One needs to be a saint to deal with the present situation," says the priest social worker. When conditions are so bad the worker may do nothing but defile himself if he works without constant recourse to God. To every Catholic worker the advice applies: "Take care of yourself and have patience and intensify the life of your soul."

NOTES AND COMMENTS

THE HISTORIC meeting and proclamation of the Three Tailors of Tooley Street are recalled by a ministerial assemblage in Toronto the other day. There are over 300 Protestant ministers in that city, who were all invited to a confab on the Guelph Novitiate question. Nineteen only responded, but, nothing abashed, this doctory nineteen proceeded to draw up a resolution of protest in the name of the Protestant clergy of Canada. The Tooley-Street triumvirate must look to its laurels.

THE PUBLIC official celebration of Independence Day in England is an event of such significance as to constitute a landmark in world history. It is not only the healing of what Goldwin Smith was accustomed to call the "schism of the Anglo Saxon race," but the drawing together of all English-speaking peoples in an international brotherhood which shall embrace also France, Italy and their Latin fellows in both hemispheres—an issue to the great conflict which may well be considered some recompense to the world for its horrors.

"We here in America," said President Wilson, speaking of the founders of the Republic at the tomb of Washington the other day "believe our participation in this present War to be only the fruitage of what they planted. Our case differs from theirs only in this, that it is our inestimable privilege to concert with men out of every nation who shall make not only the liberties of America secure, but the liberties of every other people as well. We are happy in the thought that we are permitted to do what they would have done had they been in our place. There must now be settled once for all what was settled for America in the great age upon whose inspiration we draw today. This is surely a fitting place from which calmly to look out upon our task, that we may fortify our spirits for its accomplishment. And this is the appropriate place from which to avow, alike to the friends who look on and to the friends with whom we have the happiness to be associated in action, the faith and purpose with which we act."

IN SO speaking the President but made himself the mouthpiece of all the Allied peoples, and of oppressed humanity everywhere. Small recompense would it have been for the oceans of blood and misery through which the world has waded for the past four years had it not resulted in the drawing together of all those, under whatever flag, in whose hearts burn the instinct of freedom. That it has had that blessed result, however, (whatever else may yet befall ere peace dawn), the united voice of the Allies on the Fourth of July proclaimed in terms which the Teutonic rulers will not disregard if they have any instinct of self-preservation remaining. The end for them is not yet, but it is not very far away.

THE INCREASING approximation of ideas and interests between the Allied peoples as outlined by the President, and the spirit of mutual helpfulness thereby engendered is exemplified by incidents happening every day on the fighting front. Mr. Philip Gibbs, the well-known War correspondent (who, to Catholics possesses the additional interest of being of their Faith), has described this growing spirit of comradeship

and of brotherhood in France. He writes:

"Our soldiers are helping the French peasants to make their hay, and the refugees, who still come down the road with farm carts and cattle from the villages which may be under fire when another battle begins, find friendly Tommies with helping hands in their wayside camps."

"DURING the last three months of history," he proceeds, "full of menace and tragedy and terror in their early days, one thing happened which ought to count for something in the future of the world. It was the closer comradeship and finer understanding between the French and British armies and between the British soldiers and French people. In all the experiences which followed March 21, our men were struck most by the tragic plight and courage of the villagers and country folk who were caught in the moving tide of war. Shells came smashing into some of their towns before they could escape, and some of them were killed, and many villages and hamlets which had been safe behind our lines, so that the fields were cultivated as though in a world away from war, were brought suddenly into the danger zone. The women there were wonderful, and the young girls were gallant beyond all words of praise, and it is splendid to remember that during those bad days the admiration and pity of our men for these defenceless people were translated into helpful acts which have left a deep impression in France."

WE ARE tempted to carry the quotation further, for, while having already had wide publicity in the daily papers, the lesson conveyed by Mr. Gibbs' words should permeate everywhere, sink deep in, and by very familiarity become the common tradition of all. Nowhere is this more necessary than in Canada, where the seeds of racial strife have been so industriously sown by fanatical and irresponsible agitators.

"Amidst the traffic of guns and transport, when our armies were falling back with the enemy close upon them, our Tommies crowded the civilians into lorries and wagons, fed them with their own rations, carried their babies for them and rescued old people at the risk of their own lives from villages under shellfire. These things will not be forgotten. During that time also there was a new brotherhood of arms between French and British soldiers. The French realized that our armies had been confronted with the full and frightful weight of the German hordes, and that our line, which was strung out too thinly for the numbers, had sustained the thrust of many German divisions. When our stricken troops fought themselves out, not without inflicting the heaviest losses upon the enemy, the French troops poured up from Amiens to Flanders, and that new strength assisted in bringing the Germans to a standstill. It was then that the brotherhood of the French and British armies was sealed as never before."

THAT EVEN Canada is participating in this new union of hearts signs are not wanting, despite recent exhibitions of bigotry and fanaticism. This from the Lethbridge Herald for example, which might be duplicated from other sections of the country:

"Let us from now on encourage Quebec in her new spirit. Quebec is fighting the good fight. Her sons will return from the War broader in mind and spirit through comradeship with their Canadian companions from the other Provinces and through rubbing elbows with the veterans of France, mother of Quebec, and then we believe will see the end of the narrow sectionalism which for too long has marked the relationship between the English-speaking Provinces and Quebec. Quebec is doing her duty to Canada. Let us see that we do ours by Quebec."

What is going on now in Quebec, it may not be amiss to remind the Herald, would have been true from the beginning had our rulers been wisely guided. At the door of Ontario bigots must be laid the misunderstandings of the past. Let them be relegated forever to the past!

AN IMPORTANT step towards the expunging of all misunderstanding and mistrust between the two great English-speaking nations is the movement to revise history text books in schools. Prof. McLaughlin, of the University of Chicago, during his recent visit to England broached this subject in influential quarters, which led the London Observer to remark:

"Various exaggerations, misconceptions, and even myths in regard to the period of our history that extends from the beginning of the troubles that led to the American Revolution, down to the peace of

Ghent, are sedulously kept alive in our schoolbooks and in the popular mind."

"WE ARE glad to have this admission that the fault has not been one-sided," comments the Chicago Evening Post. "With such mutual recognition of past error, a perfect understanding should be easily attainable, and future generations on both sides of the Atlantic should be free from that prejudice and suspicion which have marred intercourse and hindered us in the service we can together give the world." All of which is of happy augury.

ON THE BATTLE LINE

STOCKHOLM believes that a declaration of war by Finland against the Allies is only a matter of a few hours. Perhaps the Finns may join their German associates in an attack upon the Murman Railway and the port of Kola without the formality of a declaration of war. Germany needs in the warehouses of Kola the military stores lying on the shores of the Arctic Sea, and what Germany needs, Finland, under its present Government, will help Germany to secure.

THE LAYING of a great new mine field between the Orkney and Shetland Islands and the Norwegian coast has seriously restricted the operations of enemy submarines based on the ports in the estuary of the Elbe and in the Baltic Sea. The enemy's undersea boats must frequently pay the penalty of trying to get through the mines to the open Atlantic beyond, and there is always the risk that a channel used on one trip with safety may be thoroughly closed by mines before the next. A submarine based at Kola could not be isolated by mines without a long period of work under Arctic weather conditions, and for that reason the port and the railway connecting it with Russia have become important to Germany strategically. Britain, France and the United States may decide that the Allied cause would be seriously prejudiced by German occupation of Kola. In that event it should not be difficult to detach a small squadron from the Allied fleets, together with transports containing enough troops to garrison the town safely when backed by naval guns. The Germans are said to have landed 50,000 men in Finland for the campaign in the Kola Peninsula, but neither food nor supplies for so many could be transported to the Arctic coast of Russia provided the Murman Railway tracks are promptly dismantled and the rails removed to Kola. The presence there of American troops may mean that engineers from this continent accustomed to the rapid laying and removal of rails are on the job.

THE NUMBER of prisoners taken during the assaults upon Haasi was only 1,300 instead of 1,500, the figures given in the unofficial reports of the engagement. But the Australians fixed things up for the correspondents. They bagged quite a few Huns during some enemy counter-attacks yesterday, which failed to get anywhere, and the British official report issued last night stated that "the number of prisoners captured in yesterday's operation on the Somme and in the subsequent German counter-attacks now exceeds 1,500, including forty officers."

THE ITALIANS make steady progress in the clearing out of the delta of the Piave. Since their last report they have extended their lines considerably, captured 419 prisoners, a battery of four-inch howitzers and a large number of machine guns.—Globe, July 6.

5,000 HUN PRISONERS TAKEN DURING WEEK Canadian Press Despatch London, July 5.—During the last week the Entente allies on the Western front have taken more than 5,000 prisoners. A series of minor operations also resulted in their gaining possession of several important strategic points, inflicting heavy losses on the enemy and obtaining valuable information as to his plans for the immediate future.

Another satisfactory feature of the last week's operations was the work of the Allies in the air. Great damage was done by the aviators to German communications and concentrations of men and material behind the lines. The superiority of the Entente air fighters is shown by the fact that during the last week on the British front alone 173 German airplanes were downed while only 36 British machines are missing.

The British military reports for the week pay a high tribute to the work of the Americans at Vaux and on the Somme, declaring that the American soldiers have shown the highest fighting qualities while their staff work has been excellent.

RUSSELLITES JAILED FOR CONSPIRACY Joseph F. Rutherford, successor of "Pastor" Russell as head of the International Bible Students' Association, and six of his associates, William E. van Amburg, treasurer of the Watch Tower and Bible Society; Robert J. Martin, auditor of that organization; Fred H. Rob-

inson; A. Hugh McMillan, superintendent of the Bethel Home, Brooklyn; George H. Fisher and Clayton J. Woodworth, the last two joint authors of "The Vanishing Mystery," a notorious book which the Government has condemned, and directors of the International Association on trial in New York, have each been sentenced to twenty years imprisonment for conspiracy to violate the Espionage law. The organization of which these men are members, it will be recalled, is notorious for its bitter anti-Catholicity as well as for its treason to the Government.—Sacred Heart Review.

PRINCE OF WALES VISITS VATICAN

RECEPTION OF ENGLISH PRINCE AT THE VATICAN FIRST SINCE THE "REFORMATION"

(C. P. A. Service) Rome, May 29.—The Prince of Wales has been in Rome since last Thursday morning. On Monday morning he went to the Vatican and on Monday afternoon the Vatican returned the visit. In point of fact, these last five words are the most interesting part of the news contained in the above announcement. It is only natural that the prince should come here. He has been on the Italian front for a long time; he was indeed one of the first to arrive when French and British troops came to support the Italians after the Caporetto crack, and what he should come here to help to cement the "United Front" is a welcome but in no way remarkable event.

Just as welcome and unremarkable is it that, being in Rome, he should visit the Vatican and that the Vatican should receive him with pleasure. It would have been a very strange thing indeed if he had allowed the visit to Rome to pass without having audience with the Holy Father, and of course His Holiness was pleased to receive the visit of the heir to the British throne.

On the other hand, that the Vatican should be able to return the visit is only made possible by the existence in Rome of a British legation to the Holy See, and there was much talk on Tuesday afternoon of how far you had to go back to find a precedent, the time of the "Reformation" being in many mouths, but even a learned Catholic historian declined to speak with precision until he had been able to look up the references.

FIRST TIME SINCE "REFORMATION"

But it was a most interesting day. Here in Rome everything goes "by protocol." Diplomatic forms and procedures have their origins in the remotest times, the Holy See not being an affair of yesterday, and it is more interesting to watch the method of conducting events. So it was noted how the Vatican received the English prince with full sovereign honors and how on his side His Royal Highness and His Majesty's Minister to the Holy See observed all the minutiae of etiquette necessary. And the most interesting part of the visit on Tuesday for the first time since the Reformation, or some other date which historians may specify if they like to take the trouble, it was possible to do the right thing. The last royal audience at the Vatican was that of King Edward in 1903, but that was a very different affair. The King was staying with the King of Italy, and of course he left those quarters before going to the Vatican; went to his own territory, his embassy, and started there. After his audience with the Holy Father, which was most cordial, he went back to his embassy, and that was all there was to it. On Tuesday the prince was staying at his father's place, the embassy to the Quirinal, but before going to the Vatican he left those quarters and went to his other place, the legation to the Holy See. Thence he started, with His Majesty's Minister in the legation cars; so it was possible to carry out the "protocol," or whatever you like to call it. These may seem little things, but when the Holy See is in question you either do the right thing and it to the full, or you don't. On Monday it was possible.

After the audience the prince and the Minister visited the Cardinal Secretary of State, and inasmuch as His Majesty has a representative in Rome accredited to the Holy See, it was possible for Cardinal Gasparri to return the visit to the British legation to the Holy See—which he at once did. Also it was possible for His Royal Highness and the Minister to ask the Cardinal Secretary of State and his two chiefs of staff to lunch—which they did; and it was possible for the entire "Vatican" to be asked to the reception which followed, and they were asked and they came and made a memorable scene in the great salons of the old Borgese palace, one floor of which the legation occupies. All that put together made up the interest of the occasion.

THE POPE AND THE PRINCE

Of course no one—no outsider, that is—knows what passed between the Holy Father and the prince, but it may be taken for granted that politics as such were not discussed. The prince, in khaki field uniform, and Count de Salis, in diplomatic dress, were in the first of the legation cars; the aide de camp, Lord Claude Hamilton, in the second. They entered the Vatican by the usual private carriage way, the Gate of St. Anne, and the guard on duty stood at attention. As soon as the