# The Catholic Record

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IS IT TRUE OF US?

There are a great many superior people in the world, that is, people who think themselves superior, fitted for great things, and quite above the trivial round and common task. Indeed, if people would be candid about the matter, most men and women have some of that feeling about them, for it is a fact that when we say such a quality is human nature, we also assert that it is in us.

Were it not so, we would not understand the matter at all. For instance, it would puzzle a man to comprehend a neighbour to whom two and two did not make four : and just because to everyone who understands what two and two means, they make what four means, all men are in sympathy on that point, and quite understand one another. Now this sense of superiority is in each one of us in some degree. In some of us it exists in an overweening amount. Every man with "a lot" feels that he has missed his vocation; that he may do well enough where he is, but that he could have done better, done more justice to himself if he had been elsewhere. He has been "cast" for a walking-gentleman, and he knows he could act Hamlet. His talents-he is not proud, but every man has some talent (and so he excuses his vanity)-are thrown away in this profession. He wishes he had been in Politics-ah! that would have been his chance. Or if by chance he is in that "august assembly we think it is called by some, although others describe it as a "congeries of time-servers, self-seekers, social aspirants, and guinea-pigs !"then he is under the impression that he would have done better if he had been in command of the Fleet, or would have conducted the South African War better than Lord Roberts. And so it is in every walk of life. The costermonger feels himself superior to his barrow and his 'moke." And perhaps this is a healthy feeling to begin with if it leads a man to show that he was superior to his station, if it leads to effort to do the great things for which the man thinks he is fitted ; but if it does not do that, and leads only to "yammering" and complaining, and blaming fate and the gods for lost chances, which if he had had he would not have made use of, then it is the ugliest discontent that can exist in man. There is a noble kind of dissatisfaction, and it is very different from that ignolle discondifferent from that ignoble discontent of the superior beings, who would put the blame of their failure upon circumstances rather than bear their own burden of blame. The noble dissatisfaction is a spur to endeavour, the ignoble is a mere thorn in the side of other's equanim-

# THE GOLDEN MEAN

But one of the hardest problems of life is to steer between the Scylla and Charybdis of content and discontent. Without the seamanship which can achieve that compromise, you are lost. Content, which is a comely virtue in its way, will betray that what I am about to say I say it you, as all friends do. Content is in a sorrow and a humiliation that I nothing, and you are as satisfied as if you had removed mountains or bridged seas. You fail in all you try, and yet content and self-complacency takes you by the hand and congratulates you on being an exsit down crowned with imaginary laurels by the same kind hand of content. All this wastes effort and spoils character, which is like a coral island reared in the ocean by a million little endeavours in the right direction. This is the content that

At the same time, mere discontent may be a bane. The man who girds at fate and deplores his circumstances, whose heart is agape with envy, is apt to let muscles which be were meant for work grow flaccid in despair. That is not the discontent

profiteth and contemn and despise that which profiteth not! For example, the whole world, in comparison with a man's own soul; if we could be content with homely fare, with simple pleasures, with poor place, with cleanliness for our state, and warmth for our comfort; and if, at the same time, we were dissatisfled with every one of our achievements; if we looked at our own deeds with the grudging eyes with which we criticise the performances of others, if we tried all our actions by the carping which seems so natural when we are observing the actions of our neighours, perhaps then between these two rocks we might sail into the calm water-which is to be found, we fear not, in this world. where rapid succeeds rapid and But there is one little corner of earth in which we may rehearse for heaven. And that is Home. There is excellent wisdom in Burn's lines-"To make a happy fireside clime

To weans and wife :

That's the true pathos and sublime

Of human life.' And that is good philosophy, and ought to be ambition enough for any ought to be ambition enough for any man! But most men want to be mind of a child. We Catholics call steeple jacks, and dazzle the public it the "Real Presence"; and the eye, and make giddy the public head with their hair-breadth performances, and if they cannot do that they try to do the next best thing to taking away people's breath, and oast of what they might have done if they had only had the chance. The only chance a wise man looks for is himself. But that is just where your superior people look in vain. If a man has made a small home happy he has not lived quite

#### REMNANT OF THE PENAL LAWS

BRITISH LAW AND THE HOLY SACRIFICE OF THE MASS

(Contributed) In ordinary circumstances, even that large liberty of initiative which, under our British system of political government, is allowed for good or ill to the humblest citizen, would scarcely justify carrying on, while our country is at War, a crusade against a piece of imperial legislation. Nevertheless that is our purpose—and the peculiar facts of the case will explain our action. Some months ago there died in Ireland a poor old Catholic butler. In

hislast will and testament this devout

old man bequeathed some four hundred dollars towards Masses for the repose of his soul. Now this was British Law, however, thought otherwise; an injunction of the Court threw the will out as illegal and void—on the extraordinary ground of a Statute passed by a prejudiced English parliament of William and Mary three hundred years ago declaring the Sacrifice of the Mass to be an idolatrous and superstitious practice. The action of the Court be an idolatrous and superstitious subtlest intellects that the world practice. The action of the Court has ever known have accepted this was contested, naturally; and the Cardinal Archbishop of West-minster, Cardinal Bourne himself, carried the case of this Irish butler to the Court of Appeal. In all seriousness of purpose the case was taken up by the great British Court of justice, and, to the shame of British Law, and I protest the worst of pitfalls. You can do cannot put into words, the Court of Appeal has now endorsed the decision annulling the will on the grounds that the Mass is an idolatrous and

superstitious practise. Now if it were uninst unfair offensive, for Catholics to be termed idolatrous and superstitius by their equals and fellow-citizens-British Courts of Justice, then that offensiveness and injustice is Mass idolatry and superstition: mental self deception : crimes against of one's country and called "law."

We Catholics of the British Empire, we are British and we are Catholics:

pet-call to battle. This despair is
the funeral oration at the grave of endeavour. How are we to get

India 2 Lord Macapley has this or endeavour. How are we to get India? Lord Macaulay has this to through this difficult passage? If say of Brahmanism: "As this super- affairs surely when this great and both languages. Until recently, victory for the American forces was

Now there are millions of Brahman ists in the Empire. And not only is their superstition not so stigmatised by British Law, but the most scru-pulous care is taken lest the Brahmanistic conscience should be in the least offended. In the name of the sanctity of all things holy, what then is this foul and loathsome practice of the oldest and most numerous Christian body in civilization that must needs be pilloried by British Statutes and courts in such terms of strong opprobrium; what is the Mass?

Well, if you will have it, the Mass is the crax of Catholicity. It is the nucleus whence radiates Catholic thought and into which centres Catholic life. Under the species of bread and wine there throbs that thrice-sacred Sacred Heart that to the rudest and most untutored storm treads on the heels of storm. intellect carries the conception of eternal love of God for man. Yes, if you will have it, under the vaulting rches of the minster, the Catholic altar blazes with myriads of lights, the perfume of flowers and clouds of aromatic incense encircle it—rythm translates thought in exquisite music-and in the midst of all this glory, and pomp and circumstance of magnificent ceremonial, there lies the little white Host—appealing in sweet memories of the first Holy Communion and the thoughts of the present ever recurring ones, the thought of the last to be received on death-bed, conspire to increase the fervor of this devotion. When that little Host is lifted in elevation we Catholics kneel in adoration when that little white Host was raised on high, British Catholics from old time through the ages. from Alfred the Great to St. Edward the Confessor, from St. Anselm to Sir Thomas More, yes, and to Car-dinal Bourne in our own times, British Catholics in their millions have knelt in silent heart-felt wor-ship. But a Statute of British Law, passed by an English Parliament indred years ago, declares all this idolatrous and superstitious.

I pass over with the mere mention the absurdity and the cruelty of fixing such a stigma on any religion without careful study of the doctrine ondemned and certain assurance that foul play and misrepresentation and calumny have no part in the con-demnation. I pass over also the reasons of state which should preclude even the possibility of such a great country as the British Empire giving needless, wanton and studied offense to the Catholic peoples of the world .- I pass over the discourtesy to the great Catholic who is the Com-mander-in-Chief of the Allied Forces in Europe. I leave out of considera tion the truth or falsehood of the doctrine condemned. What matters it that we Catholics claim a basis in Holy Writ and in reason for our belief in the sacrifice of the Mass what concern is it that it is the soul and centre of Catholic worship! These things were superstitious and idolatrous in the prejudiced judgment of the English Parliament of m and Mary, and superstitious and idolatrous they must remain in the Courts of British Justice of George the Fifth and his successors.

And yet some of the choicest and

highest Prince of the Church in Great Britain, His Eminence the writing of the Sacrifice of the Mass, says: When we reflect that Sir Thomas More was ready to die for the doctrine of Transubstantiation, we cannot but feel some doubt whether the doctrine of Transubgreat stantiation may not triumph over all opposition. More was a man of eminent talents. He had all the information on the subject that we have, or thet, while the world lasts any human being will have. We are therefore unable to understand what Sir Thomas More believed respecting Transubstantiation may not be believed to the end of time by men equal in abilities to Sir Thomas More. But Sir Thomas More is one of the choice specimens of wisdom and virtue." And John Henry Cardcongratulates you on being an ex-cellent fellow, full of great possibili-ties. You achieve a fiasco, and you

own equals and fellow-citizens—
when that the charge is made with all the deliberate solemnity of the minded idolater—writes as follows

Principle Courts of Justice, then regarding the Mass: "I declare regarding the Mass: "I declare that to me nothing is so consoling, increased beyond endurance. The so piercing, so thrilling, so over idolatry—divine worship given to false gods; superstition—ignorant, credulous, imbecile servility to sentican be on earth. It is not the in-God and crimes against human reason. And of both, we Catholics the word, the evocation of the Eternof the British Empire stand accused, al. He becomes present on the altar—not only so, but, by the Statutes of in fissh and blood, before Whom our country, convicted. True, too true it is. But remember that oppression and insult do not cease to old men, and simple labourers, and be oppression and insult because students in seminaries, priests pre-they are inscribed on a Statute book paring for Mass, priests making their paring for Mass, priests making their thanksgiving; there are innocent maidens and there are penitent sin-

we could only be ambitious of what profiteth and contemn and despise most irrational, and of all superstitions the divine action is described by Statute most irrational, and of all superstitions as a practice idolatrous and supertions the most inelegant, so it is of all superstitions the most immoral." stitious. No people would be exall superstitions the most immoral." charge. You may say: why should this be agitated in Canada? And I reply: why should it not? We are of religious orders and 46 parochial clergy. Of the latter the 5 dioceses not asking for favours. When we ask for absolute religious equality with all other citizens of the empire are we making an exorbitant de-mand? Our request is that that Catholic doctrine held sacred by us should not be made the object of shameful insult by our Courts. The sovereign of the British Empire rules a mixed people, and no offen-sive word should pass regarding even the humblest and most insig-nificant of his subjects. On the battlefields of Europa men of every race and color and speech, of every shade of religious opinion are offering their holocaust of suffering on behalf of their British heritage of liberty. And from the British Law that they fight for shall come no word of rebuke for the followers of Buddha and Brahma, for the wor-shippers of Vishnu and Siva, for the Kaffirs or the Maori, the Hottentots the Zulus or the disciples of Mahomet. There shall be nothing but kindness for Jew and Gentile, for Angli-can and Methodist, Baptist and Presbyterian. For one class alone of British subjects there shall be reserved nothing but scorn and contempt, insult and outrage. The fourteen million Catholics of the British Empire will have the sad privilege of knowing that, in the presence of God and before the wide world, their country solemnly pro-nounces their belief to be idolatrous and superstitious. Wny should it not be agitated in Canada? Is Canada not a part, and an important part of the British Empire, and is Canada not playing her part today And do not Catholics form 40% of the population of this Dominion? Is it credible that the British Empire will stigmatize the religious beliefs of 40% of Canada as idolatrous and superstitious? It may not matter that there are fifty-six Catholic baronets and thirty-four Catholic peers in the House of Lords and eighty-six Catholic members in the Imperial House of Commons. But do the services of a Sir George Cartier, of Sir Etienne Taché, a D'Arcy McGee, a Sir John Thomp son, a Sir Wilfrid Laurier, a Baron Shaughnessy, a Sir Charles Fitzpatrick count for nothing in the up-building of this Empire? Or can it be that the Catholic Canadians who are fighting overseas today, under the generalship of a Catholic Marshal Foch, are shedding their lifeblood for a liberty that is denied them? This is not a mere national question; it is not a religious question; it is a matter of the public policy of the British Empire request for simple justice; a plea for equal rights and for that fair play

and broad toleration which Mr. Balfour and Lloyd George assert characterise British institution is the plain duty of every Britisher, Catholic or non-Catholic. in the interests of his country, his religion, his honor, to exercise whatever influence he can, and the energies of whatsoever Society he may belong to, to remove from the Statute books of an Empire whose best interests we are ever ready to serve, this last remnant of a bitter and barbarous time. To each and every Britisher the facts are herewith committed. Let there be no appeal to passion and prejudice, but a calm and firm protest against injustice, a humble and sincere request of men who feel that we are wrongly condemned to have that con-demnation removed and may you carry the expression of that rec through every avenue even to the foot of the British Throne, in the firm hope and conviction that gentleness and honor and justice and rights of conscience will ultimately

#### CANADIAN ROMAN CATHOLIC CHAPLAINS

From "Canada," London, Eng., Aug. 17 According to a cable despatch in the Canadaian Daily Record, Bishop Emard, of Valleyfield, Quebec, has een appointed bishop to the Roman Catholic Canadian soldiers in Canada and Overseas. This means that the ecclesiastical jurisdiction over Canadian chaplains and sol diers exercised overseas until recent-ly by Cardinal Bourne, will now belong to the Bishop of Valleyfield. This will effect no change of a military nature in the Canadian Chap-

lain Service.
This service contains 64 Catholic chaplains overseas, who subject to the supreme administrative authority of the Director of Chaplain Service, are under the control of the Assistant Director of Chaplain Services (Roman Catholic) Lt. Col. Father Workman, who has been singularly successful as Senior, is evoked by you holds a large place in represented in France by Lt. Col. my thoughts, in the same way that (Rsv.) F. L. French, D. S O., who is

Now it is an intolerable state of French-speaking though all know

three-quarters of the Catholic soldiers overseas have been English sive was launched. It was in rediers overseas have been English-speaking. Concription, however, is

clergy. Of the latter the 5 dioceses of the Maritime Provinces are represented by 14 priests, the 11 dioceses of the Province of Quebec by 1, the 10 dioceses of the Province of Ontario by 23, and the dioceses of the West by 6. The 3 dioceses in Canada which have the largest number of chaplains overseas are Antigonish (Bishop Morrison), London (Bishop (Bishop Fallon), and Pembroke Ryan) each of which has 5 chaplains. Of the members of religious orders, 8 are Oblates, 3 Franciscans, 3 Jesuits, 2 Basilians, 1 Dominican. and 1 Benedictine.

One chaplain (Father Crochetiere, of Nicolet) was killed in action, have been wounded, 1 has obtained the D.S. O., 6 the M. C., and 5 have been mentioned in despatches. For-ty-four of the chaplains are located in France; the rest, with a number of officiating clergymen, serve the

Canadian units in Great Britain. Bishop Fallon, who has been over-seas since May, has expressed un-bounded satisfaction and admiration for the Catholic Section of the Chaplain Service, as, indeed, for every section of the Canadian Overfor

seas Force.
Bishop Fallon returned last week end from a visit to Rome. During his stay in France he visited various Canadian Forestry Companies there, having previously been unable to do The Bishop is now in Ireland.

#### CARDINAL FARLEY

N. Y. Times Editorial

In that moving and splendid service, at St. Patrick's Cathedral one winter's day half a dozen years ago, of installation of Cardinal Farley, then lately welcomed home from Rome by a great popular demonstration of respect and affection, as Cardinal Archbishop of the Province of New York, one remembers best today in all that noble ceremonia that shield over the altar with the legend, "Ecce Sacerdos Magnus."

Cardinal Farley was a great priest, who never forgot the difficulties and labors of the parish priest which he had undergone. What work of piety, of education, of charity, of social and civic betterment, what duty to the Church or its people, did he ever refuse? Only the other day he was writing of Cardinal McCloskey what was true of himself. "The most salient aspects of Cardinal McClos key's character," wrote Cardinal Farley, long his secretary, were "his modesty of speech, his benignity of manner, his great personal simplicity of heart, his dislike for public dis-play, and his careful avoidance of everything that might bring him be fore the public gaze."

Two or three years ago we might have said that, of all the manifold achievements of Cardinal Farley, the Catholic Encyclopedia, of which he was the source, the constant friend, was perhaps his most enduring monument. The War has shown him as a resolute patriot. "Next after God, we must love the laud of our political allegiance. \* \* \* We are fighting to uphold those ideals of political liberty and freedom which guarantee to every nation, great and small, peaceful possession of its territory, unhampered development of natural resources and equal or tunities in industrial and commercial competition. hear us; judge our cause, give us justice, freedom, and peace!" We remember his message to the

Cardinal Archbishop of Paris, joining, in behalf of the Catholics of New York, in protest against the Good Friday murder done by the German long-range gun. "May God bless the brave officers and men of the allied armies in their splendid defense of liberty and justice!" remember, too, how he brought on himself the wrath of the New York Sinn Feiners.

Prince of the Church, great priest, good man, great citizen and patriot, Cardinal Farley is honored and mourned by the American people.

# AFLOAT OVER METZ

Marshal Foch, in supreme com-mand of the Allied armies now smashing the German lines, has accepted the Marshal's baton offered to him by the Knights of Col-umbus of America. In acceptumbus of America. In accept ing the baton, the French com In acceptmander sent the following cable mes-sage to James A. Flaherty, Supreme Knight of the Knights of Columbus

"I am deeply touched by the congratulations and the delicate attention of the Knights of Columbus (Rev.) W.T. Workman, O. F. M., M. C. Kindly convey to them my best thanks. The souvenir of Metz singularly successful as Senior, is

sponse to the following message sent to the French commander by Supreme Knight Flaherty:

"On behalf of 425,000 Knights of Columbus we have enthusiastically cheered your glorious name when we heard of the supreme honor con-ferred upon the victor of the second battle of the Marne

"Allied forever with heroic France, America never forgets that generous Lafeyette formerly left his garrison of Metz to help our ancestors fight.

ing for liberty.
"America will not stop before
Marshal Foch, student of Metz, shall triumphantly have entered the martyred town of Bishop du Pont des Loges and of Marshal Ney and shall save humanity and Christianity with the help of the Allied armies.

The Knights of Columbus have voted a resolution to present respect-ully to you, Monsier le Marechal, a baton carrying the inscription: "Nancy, Saint Gond, Ypres, Somme, La Seconde Marne.

JAMES A. FLAHERTY Supreme Knight.

The baton, inscribed with the vicories of the French Commander in Chief, will be presented formally to Marshal Foch in Paris by members of the Order who are now directing the war work there. The presenta-tion will be made on the battlefront, if possible, and if not, at the Place De la Pyramides in Paris where so many patriotic demonstrations have been held.

The Knights of Columbus recently forwarded 10,000 francs to Madame Foch to be used in aiding the widows and orphans of French officers who fell on the field of honor.

#### THE LATE EDITOR OF THE REGISTER

Toronto Star, Sept. 18

One of the most prominent men in Toronto journalistic circles has passed away in the person of Joseph A. Wall, editor in chief of the Catholic Register. The late Mr. Wall had held that eminent position on the leading Catholic religious publica-tion for nearly three years, and was known and respected from coast to coast, through his many and varied writings.

He had been in very poor health for the past three months, but with his characteristic energy, had re-fused to relinquish his duties, for a much needed holiday. On arriving at his editorial rooms yesterday morning he had complained of feeling unwell, but had remained at desk until nearly 1 p. m. and had sent this week's paper to press. After reading his proof sheets he went out to consult his physician. who proclaimed him to be only slightly ill. He retired to bed at an early hour, and had apparently slept peacefully through the night. His wife, who is an invalid herself, was roused about 4 o'clock this morning to find him in a dying condition. She immediately summoned a doctor, but her husband died before his arrival. Heart failure was pronounced as the cause.

# HERE THREE YEARS

The late editor was borne in the Scotia, fifty years ago and there re-ceived his early education. After graduating from the University of at Rome for several years, and was Dalhousie, at Halifax, he took a law recognized as or course, and commenced to practice in 1892. Two years later he sold this practice and took over editorship of a small religious publication, the Casket, and remained has had a Coadjutor Bishop, the Rt. in that capacity until 1899. He then Rev. Joseph Chartrand, since 1910. recommenced his law practice, and was rapidly rising to the top of his profession when he was offered the sixth Bishop of Indianapolis. honored position of editor in chief of the Catholic Register, in Toronto, coming hear three years ago.

# THE ARCHBISHOP'S TRIBUTE

His Grace Archbishop McNeil, in speaking of the late Mr. Wall, said: "I knew him very well as a student, in the Antigonish College, about thirty years ago. Even then Mr. Wall was noted for his taste and lucidity in the writing of English. He read a great deal, and had re-markable memory for anything connected with literature. His mind was severely logical and any manifestation of mental fog in others was to him what a false note is to a musician. Mr. Wall was a scholar, but far more he was a Christian, high-minded, prayerful, straight, pure living and scrupulousy honest

in business. His wife, who was formerly Miss Mary Condor, survives him, at his late home, at the Wellsboro Apartments, on Jarvis street.

Moments of profound faith do not come once for all; they vary with the degree and habit of obedience. ber have been cited in the repert of There is a plant that blossoms once A. D. C. S., and in Canada by fajor (Canon) Sylvestre.

Of the 64 Catholic chaplains overfloating in Metz."

from Metz that Larayette went to help your ancestors, and we shall one day see your victorious banner floating in Metz."

FOCH.

In a fidulated year.

Soul blossoms only now and then in a space of years; but these moments are the glory and the heavenly the same than the sam This message prophesying ultimate glimpses of our purest humanity.

### CATHOLIC NOTES

Our oldest Catholic college, Georgetown University, held its one hundred and nineteenth commencement in June

At the low estimate of \$20 per pupil, the parochial schools of the Church in the United States save the States about \$32,000,000 a year.

The late Sir George Gibbons left a bequest of \$1,000 to Mount St. Joseph Orphanage, London, an institution to which in life he always made an annual contribution.

In the Catholic churches of San Juan, Porto Rico, special services were held recently in commemoration of the 405th anniversary of the creation of the first Catholic diocese in the New World. The diocese was created only 20 years after the discovery of the island by Columbus.

The Roman correspondent of the ondon Tablet writes that a niece of Lloyd George and her daughter have been received into the Church in Rome. They were confirmed by Monsignor Palicci, Viceregent of

Announcement that the French Government has assigned fifty English speaking soldier priests to assist the Knights of Columbus chapains and secretaries with the Ameri can army in France and will appoint oon 100 others, was made by William. Mulligan, supreme director, and the Rev. P. J. McGivney, of Bridge port, Conn., supreme chaplain of the organization.

The Duke of Atholl, following the gifts to the nation of Dryburgh Abbey by Lord Glenconner and Melrose Abbey by the Duke of Buccleuch, has resolved similarly to give Dunkeld Cathedral, the historic shrine begun in the thirteenth century, which was not completed until two hundred years later. The Cathedral was twice destroyed, the last occasion by the Highlanders, after the battle of Killecrankie. The Atholl family restored it.

A High Mass of Requien for Anna Held, the actress, whose death occurred a few weeks ago, was said in St. Patrick's Cathedral, New York, on Friday, Sept. 18. There were about 500 persons present, the majority of whom were nonprofessionals, and the coffin rested before the alter during the services. Charles F. Hanlon of San Francisco, Miss Held's attorney and executor of her will, explained that the Requiem Mass was arranged because through inadvertence the friends who had charge of the funeral service were not informed that Miss Held had died in the Cath olic faith.

Rev. Joseph H. Rockwell, S. J., the new provincial of the New York-Maryland province of the Jesuits, has tendered to President Wilson the use of all the Jesuit institutions in the province that may be needed for Government purposes and also the services of 1.000 Jesuit Fathers as teachers. President Wilson, Secretary of War Baker and Secretary of the Navy Daniels have acknowledged the offer in letters, saying the offer is one of the most generous made to the Government since the nation entered the War.

Bishop Francis Silas Chatard, for forty years head of the Indianapolis diocese of the Catholic Church, died mall town of Antigonish, in Nova September 7 at the age of eighty-four. educators in the Catholic Church Bishop Chatard was ordained to the priesthood June 14, 1862, and was consecrated Bishop May 12, 1878. Bishop Chartrand has now succeeded Indianapolis see.

Washington, D. C .- Nation-wide prohibition came a step nearer last week, when under the legislation enacted by the Senate, the manufacture of both beer and wine would be prohibited after next May 1, until the American troops are demobilized after the War, and the sale of all intoxicants for beverage purposes would be prohibited after July 1. Under the President's order stopping the manufacture of beer December 1 wine will be the only intoxicating liquor which can be manufactured in the United States after that date, the distilling of whisky having been prohibited last year as a food conserva

News has come to the Sisters of St. Joseph in New Orleans that seventeen members of their order have been decorated with the highest honors of war by the French Government. The Sisters are in the very thick of the present conflict. They not only turned over their convent as a hospital to the government, but went forth upon the field of battle to minister to the wounded and dying, and for unparalleled acts of bravery ber have been cited in the report of the commanding officer and decerated by the government. The Sisters have eight ambulances which are in constant touch with the battlefields and stations to which wounded are removed and sent thence to the hospitals.