

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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HOPE

How much they wrong thee, gentle Hope! who say
That thou art light of heart, and bright of eye!
Ah! no—thou wert not hope, if thou wert gay:
She hath no part with idle gaiety!
The gay think only of the passing hour,
And the light mirth the flying moments yield;
But thou dost come when days of darkness lower,
And with the future dost the present gild.
Yes; thou, sweet Power! art Grief's twin-sister, given
To walk with her the weary world around,
Scattering like dew, the fragrant balm of heaven,
Where she hath left her freshly bleeding wound.
And on thy brow there sits eternally
A look of deep, yet somewhat anxious bliss.
With a wild light that nestles in thine eye,
As though its home were not a world like this.

—FATHER FABER

POPE BENEDICT'S ADDRESS

TO COLLEGE OF CARDINALS

By this mail I forward translation of the Holy Father's address to the Sacred College in reply to their good wishes presented by the Dean, Cardinal Vannutelli. Present with the latter in the Consistorial Hall were Cardinals Caserta, de Lai, Belmonte, Vico, Pompili, Merry del Val, Cagiano, Rinaldini, Gasparri, Van Rossum, Tonti, Cagliero, Franchini, Scapini, Ranzani, Sbarretti, Boglietti, Bisleti, Biliotti, Gustinelli, Lega, Gasquet and Giorgi. And this year again His Holiness admitted to the Christmas Eve audience Bishops, prelates and heads of religious orders resident in Rome. His Holiness' address speaks for itself—his words always do; but it has given rise to criticism in the secular press. It is hardly worth summarizing that criticism, for there is no new thing in it. It is not specially bitter on this occasion, though bitterness can be found between the lines of some of the papers; but it is solemnly regretful that His Holiness cannot rejoice with the Christian world at the successful issue of the twentieth century crusade, the liberation of the Holy Places from the Mohammedan yoke. But the regret is all wrong. We regret, each one of us, that the great event should have come about as part of a war of sides in which His Holiness must necessarily be neutral and impartial, being the common Father of all the faithful. We regret that he could not celebrate it, with all the Christian world at his feet, in St. Peter's. But we understand. The critical press regret starts from the misunderstanding of, or pretense of not understanding, the Holy Father's position and in arguing with it the Catholic press here is wasting ink; there is no persuading those who will not understand.

THE POPE'S CHRISTMAS ADDRESS TO THE SACRED COLLEGE

The following is a translation of the Pope's Christmas address to the Cardinals:
To you, Lord Cardinals, and to all your eminent colleagues for whom you speak no less eloquently than authoritatively we are grateful for the comfort brought to us by the words accompanying the Sacred College for the coming solemnity of Christmas.
Already accustomed and by Divine ordinance destined to have our pleasure in the happiest events tempered by sadness, we were prepared to repeat the lament of the father and the grief of the pastor in commemorating this fourth time in time of war again the anniversary of the birth of Our Lord Jesus Christ.
Ah! How many souls did we see in the agony of today, how many in the gloom and anxiety of tomorrow! Placed in charge of the flock which only a false shepherd could allow to be prey of slaughter, we felt, like Paul, bitter grief when we saw our efforts for the recently we were people vain. Specially were we grieved—not for the loss of satisfaction to our mind, but for the delay of tranquility among the nations—when we saw our appeals to the rulers of the warring nations fall to the ground.
From the seats of highest authority there had been given forth certain main bases of agreement from which a common understanding might develop: we did but simply take those up and invite the rulers of the warring states to make them object of particular study with the sole purpose of appeasing that desire of the bottom of the heart of all. And even giving editorial endorsement of the accusation, might by acting as honestly as Mr. Walcott offset the discredit which so many of them

could not but recognize in ourself the *signum cui contradicatur*. We found comfort in the thought that our appeal for peace in not having had immediate effect, might be likened to the grain of wheat which the Divine Master teaches "does not put forth a shoot until it has been disintegrated by the warmth of the earth" (John xxx, xii, 24). "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Above all we found comfort in the consciousness of right and duty that we have to continue in the world the peaceful and peacemaking mission of Jesus Christ. No obstacle, no danger did we see strong enough to break our firm purpose to do our duty, to exercise our right as representative of the Prince of Peace. But we do not deny that when we saw the forces of once flourishing nations spent in the paroxysm of mutual destruction, and were daily more and more appalled at the approaching suicide of civil Europe, we asked unhappily, when and how will this awful tragedy end? Timely indeed are your words, Lord Cardinals, and we applaud the opportuneness of the counsel which, looking at the present conflict of the nations in the light of the Faith, from the Faith too draws the persuasion that the present calamities will not end until men turn to God.
But in order that harbinger of better days may indeed be the dawn which we are pleased to draw from the words with which the Sacred College, through the mouth of its most eminent Dean, has presented to us its Christmas good wishes, we do not confine ourself to recognizing the importance, so well stated, of the return to God, but with the warmest wish of heart we hasten the hour of his salutary return of contemporary society to the school of the Gospel. "When the blind of today shall have seen and the deaf shall have heard, when the crooked shall have been made straight and the rough ways plain," when, in a word, man and society shall have returned to God, then and only then—"all flesh shall see the salvation of God," *videbit omnis caro salutare Dei*, and to the poor and sorrowing will be announced the good news, peace. Ah, the great lesson which shall have been made straight and the rough ways plain, when, in a word, man and society shall have returned to God, then and only then—"all flesh shall see the salvation of God," *videbit omnis caro salutare Dei*, and to the poor and sorrowing will be announced the good news, peace. Ah, the great lesson which shall have been made straight and the rough ways plain, when, in a word, man and society shall have returned to God, then and only then—"all flesh shall see the salvation of God," *videbit omnis caro salutare Dei*, and to the poor and sorrowing will be announced the good news, peace.

Return then to the bosom of the Lord all who desire that He may stay His avenging hand; may poor humanity learn wisdom; return, return to the Lord. As the mad fury of the senses once hurled great cities into a sea of fire, so in our days impiety in public affairs, atheism raised to a system of pretended civilization, has sunk the world in a sea of blood. But over the darkness which covers the earth shines still high and calm the light of the Faith. Let, then, obdurate man raise his eyes to the health-giving ray. We, mindful of our sacred duty, call to the children of our age with the voice of the old seers; turn, turn to the Lord.—The Tablet.

AN HONORABLE RETRACTION

Adrian Icelin, chairman of the Catholic Layman's Committee recently made public, through William D. Guthrie, a letter written by F. C. Walcott of the United States Food Administration in Washington. At a food conservation meeting in Mrs. William D. Sloane's residence here on Jan. 15 last Mr. Walcott attributed to the Pope a measure of responsibility for the Italian military disaster which brought it about. In his letter to Mr. Icelin Mr. Walcott writes in part:
"I repeated thoughtlessly and without previous reflection a rumor which I had not verified and which I am now convinced and believe was untrue. I have since read the categorical denial of Cardinal Gasparri, the Pope's Minister of Foreign Affairs, and the denial of Cardinal Bourne, in London, and I have also read the statement recently made by Signor Orlando, the Prime Minister of Italy, in the Italian Chamber of Deputies. I therefore, feel that it is my duty to retract the statement I made in regard to the Pope, which I do, with all respect to the unfortunate and erroneous impression my remarks tended to create."
"You may give this letter such publicity as your committee deems advisable to counteract the effect of my statement and its repetition by those who heard my remarks."
Mr. Walcott by this letter of retraction proves himself to be an honorable gentleman. His example ought to inspire many a clergyman who has uttered a similar calumny against the Pope, perhaps as thoughtlessly as Mr. Walcott, to make amends also. And several of the New York newspapers that have printed the charge that the Vatican encouraged disloyalty among the Italian troops, the New York Tribune, even giving editorial endorsement of the accusation, might by acting as honestly as Mr. Walcott offset the discredit which so many of them

have brought upon themselves lately in various ways. — N. Y. Catholic News.

ARE SOLDIERS MARTYRS?

J. Harding Fisher, S. J., in America

The new year finds the people of the United States firmly fixed in their determination not to shrink from the task they have undertaken. Every public manifestation makes it increasingly evident that there is a quiet unobtrusive realization of the part, the tremendous part, which our nation is to take in making the world free for the enjoyment of the blessings of peace. The acceptance by Congress of the fact that a state of war exists between us and Austria; the reiteration by the President of our Government's determination to carry on the War to a successful issue, and his crystallization of the sublime purpose which is animating us in its prosecution; the thorough, if somewhat confused, way in which the economic, financial and industrial portions of our population are steadily but effectively adjusting themselves to war conditions, and the reliance expressed in foreign countries on the assistance which America is prepared to give in the struggle for peace—all emphasize the determination of our people to do their duty by the world.
To Catholics in particular the Christmas and New Year's messages addressed to them by their ecclesiastical superiors, and especially the greeting sent by His Holiness to the American people, have brought home with renewed force the need of courage for every sacrifice that patriotism may demand. That courage is most needed, perhaps, by our American soldiers.
The thought of danger, as is natural, is not very often with the boy who dons the uniform. The hurry and bustle of camp life or active service leave him little time to think of wounds or death; but it is not so with his mother. All about her are reminders of her son; and as she comes home from bidding him God-speed in his country's service, she thinks of him out on the trackless course of the new year's messages addressed to them by their ecclesiastical superiors, and especially the greeting sent by His Holiness to the American people, have brought home with renewed force the need of courage for every sacrifice that patriotism may demand. That courage is most needed, perhaps, by our American soldiers.
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ated as martyrs those who die in battle, not even the Crusaders. True, the supreme test of friendship is theirs, they deserve a place in the temple of fame, their names should be kept for a perpetual remembrance and inspiration by the nation for which they gave up their dearest possession, the Church calls them heroes and good men; but they are not numbered among the martyrs. The reason is clear; the essential conditions of martyrdom are absent.
One of these conditions is that the sacrifice of the soldier's life should be a public testimony to the faith. Two elements are involved in such testimony; the attitude of mind of the one who suffers death, and the motive of the one who inflicts it; the former must submit to his corporal suffering in order to be true to the principles of his faith, and the latter must be actuated by hatred for the faith.
As for the mental attitude of the soldier who suffers death, it is by no means inconceivable that it should be such as to constitute, so far as he is concerned, a real cause of martyrdom. That such should be the case, nothing more is required than that he should so transfigure and elevate his patriotism with supernatural motives and divine charity as to bring it into direct relation with God. The sublime motives proposed to American soldiers in the present War are easily susceptible of such a transfiguration, and evidence has not been wanting that it has been an actual and not infrequent fact. Nevertheless, this act by which the soldier's supernaturalize their sacrifice lacks the clear stamp of the special publicity required in the supreme witness to the faith, for, so far as external appearances go, there is nothing to differentiate it from the sacrifice of many others who have no faith. Moreover, hatred, the motive, as an actuating motive, is certainly absent from most of the battlefronts. In no case can hatred be attributed on grounds stronger than conjecture.
But even if it were certain that the American soldiers dying on the battlefield were giving public testimony to the faith, it still remains that they lack the other condition of martyrdom. A martyr must be passive; he must make no effort to defend himself or to injure his assailant. Such submission is obviously out of the question in battle. So far from being a virtue, it would be a serious dereliction of duty; for the soldier, no less than the Government, must make every effort to reduce the fighting strength of the enemy and to deny the fighting strength of his own army; he is bound to do his utmost to render the foe ineffective; he must neglect no means of defending his own life, even at the cost of taking the foe's. This is his strict duty. If, therefore, he does his duty as a soldier he makes martyrdom impossible.

These are the reasons which led Cardinal Mercier to deny Belgian soldiers the consolation of believing their sons martyrs; and yet he did afford them another source of comfort, which is hardly less, when he assured them that he had no doubt that God crowns with eternal salvation the military valor of the soldier who consciously lays down his life in defense of his country's honor, in vindication of the rights of his country, and in the spirit of Christian piety. Such an act easily rises to the highest degree of charity, and a single act of perfect charity cancels a whole lifetime of sins.
A writer in the Revue Pratique d'Apologétique is of the same opinion. Speaking of France, he says that it is faith rather than patriotism which has sustained the Belgian soldiers, and that death have been made in the name of Christian principles, in the spirit of reparation, expiation and love of Christ. Grace, he says, is the source of their courage, charity towards God and their neighbor their principal motive, the Divine good bound up with the human good in the end they propose to themselves. "For God, the Church and for France," is their glorious motto. Such men are not far from the kingdom of God; undoubtedly they are offered and assuredly they accept the grace to die in the perfect love of God.
Even though they be in sin, when they receive the order to go forward, they will realize that this means looking death in the face, and will find, especially if they be Catholics, their minds turning to God and their hearts pleading for pardon. All that they need for forgiveness is to elicit an act of sorrow with perfect love for its motive. Who would dare say that God will not give the grace for this to those who are following in His footsteps and generously laying down their lives for their friends? Very few who have any faith at all would refuse to accept such a grace when they stand on the brink of the grave, and see the witchery of trifles fading away and the great light of truth illuminating the stern meaning of life. This is the consolation that mothers should lay to their hearts. After all, what more could a mother wish for her son than that losing his life he should find it; that dying in time he should live in eternity?

It is the prayer she whispered over his cradle, it is the epitaph she should inscribe to his memory.

CHURCH DID NOT MIX IN POLITICS

FORMER AMBASSADOR TO MEXICO NAILS ANOTHER NAIL AGAINST FAITH

Henry Lane Wilson, former Ambassador to Mexico, who knows what he is talking about, says the Church there did not mix in politics, contrary to what the Carranza press agents here are lying about. He says:
"What the Roman Catholic Church accomplished in Mexico prior to the time of Jurez and Diaz is a matter of history; the story of its work and the persecutions which it has suffered since that time is not so well known. It is unnecessary to recite the story of the spoliation and confiscation of the Church properties or how the Church, from a position of proud preeminence, came to be an object of political attack and unjust persecution.
"Without lands, without temples save by sufferance, without revenues, it began for a second time the work of reconstructing its system and organization. During the long period of control by Porfirio Diaz the Church slowly but surely grew and prospered, and its influence for good among the poorer classes especially, in Central and Southern Mexico, was most marked.
"During the time of my service in Mexico I cannot recall a single instance of interference in the politics of the country by the Roman Catholic Church. There was, it is true, a Roman Catholic political party, but it was not formidable nor well organized. Naturally, the clergy favored this organization, but not actively. As a rule, the Roman Catholic clergy of Mexico were quite content if they were left alone and permitted to peacefully pursue their religious duties.
"The Madero administration was hostile to the Roman Catholic Church, though I believe there was no persecution by the government during his time. The present Carranza government, inheriting all of the evil and none of the good of the Madero administration has opened a pitiless war on the Roman Catholic Church which amounts to a practical denial of the practise of religious liberty. So far as my observation goes, the Roman Catholic Church in Mexico desires nothing more than religious liberty and equality before the law."—The Tablet.

CARDINAL BOURNE

ON CATHOLICISM IN ENGLAND

In the current number of Le Correspondant, a monthly review published in Paris, there is an article by Mgr. G. Vannutelli, entitled "Cardinal Bourne on the Actual Position of Catholicism in England." It deals principally with the two interviews which the writer had with Cardinal Bourne—one in London and the other in Rome. His Eminence spoke to Mgr. Vannutelli on the subject of the number of conversions to Catholicity which have taken place in the English army since the War. Many of these converts were young officers who were leaving for the front. Doubtless many of those had, for some time, been considering the question, and were, perhaps, prototypes of Reginald in Rene Bazin's "Barriere." The question of conscience which, for their country, had arisen out of the violation of Belgian neutrality, had become for each one of them a question of personal conscience.
A case is cited of one of these young officers who came to the Archbishop's House, Westminster, one evening, and without any preamble said: "I leave tomorrow for the French front, and as I shall certainly be killed I wish to become a Catholic." "You wish to be instructed, then, in Catholicism?" was the reply given to him. "I have not the time," said he. "I repeat, I leave tomorrow; I know I am going to my death, and it is today that I wish you to receive me into the Catholic Church." The young officer spoke with a strange tranquility, as impressive as his own conviction that he would be killed. It was discovered that he was sufficiently instructed in the essential truths, and he became a Catholic, and left England the next day. Three months later Cardinal Bourne learned that the young man had fallen on the field of honor. That was one type of the war converts of whom His Eminence had spoken in London.
At Rome he spoke of the second kind. Every day he received from the military chaplains lists of those converted—they were officers and men on the French front who, amidst the perils of the War, had become Catholics.
In reply to the interviewer's question as to the interpretation from Mr. Redmond, who is M. P. for Waterford, already totals some \$5,500. The city was in mourning for the occasion, and leading Protestants were present with their Catholic fellow citizens.

on their future state; at the same time they must see the facilities which Catholics have at this decisive hour of their lives to receive the Sacraments, and the security which the Catholic Church's doctrine gives them. They see that the Catholic Church teaches how to die." Later, again at Rome, Cardinal Bourne spoke on the subject of conversions. He informed the interviewer that the movement towards the Catholic Church continued with the same regularity. "But," said His Eminence, "in order not to draw inexact conclusions, one must not forget that the conversion of the English people to Catholicity has not even now ceased to come up against a serious obstacle. An English person who enters the Catholic Church ought to triumph over the impression—evidently justified—that in becoming a Catholic he becomes less English. Recall the origin of the rupture which for centuries separated Rome from England. Amongst a large proportion of the English people this feeling cannot be effaced—there is still an instinctive repugnance to Catholicism in England."
The Cardinal referred to the troubled times from Henry VIII. downwards, and added that in the English mind the doubts which were then originated had not been completely dispelled. The Catholic Church had not yet become "national" and that was the real problem which impeded the progress of Catholicism in England.
The writer sketches the various important epochs throughout the Cardinal's career, and traces down to the present moment the progress which, under his aegis, Catholicity has made in England, citing as a final example the remarkable scene at Westminster Cathedral on the fourteenth of July last, when the King was represented at the memorial service for the French soldiers fallen in this war, at which service the Secretary of State for War, the Prime Minister, and all the elite of the diplomatic world were present. But Cardinal Bourne, although recognizing that there is even yet in some quarters a slight distrust of the Roman Catholic Church, says it is quite impossible now to consider Catholicity in the light of a foreign importation. The war will not have been in vain if it has been demonstrated to everybody, said Cardinal Bourne, now that English people of every creed can, without difficulty, and with mutual respect, practise their religion without lessening their patriotism. And from this Catholicity must, in the long run, benefit. But this will be in a great measure due to the silent efforts of His Eminence, now that English people of every creed can, without difficulty, and with mutual respect, practise their religion without lessening their patriotism. And from this Catholicity must, in the long run, benefit. But this will be in a great measure due to the silent efforts of His Eminence, now that English people of every creed can, without difficulty, and with mutual respect, practise their religion without lessening their patriotism. And from this Catholicity must, in the long run, benefit.

Byron's Granddaughter
A noted woman, who a few months ago became Baroness Wentworth, but who was better known as Lady Anne Blunt, wife of Wilfrid Scawen Blunt, died in Cairo, Egypt, on the 15th of December. She was the granddaughter of Lord Byron, daughter of his child, "Ada, sole daughter of my house and heart," by her marriage with the first Earl of Lovelace. She married Wilfrid Blunt in 1869, and together they spent much time traveling in Egypt, Arabia and other parts of the East. Both were warm friends of the Arabs, and Blunt's efforts to obtain a fair trial for Arabi Pasha will long be remembered. Lady Blunt published "Bedouin Tribes of the Euphrates" and "A Pilgrimage to Nejd," and translated much from the Arabic tongue. She was also an artist of much distinction. She was a convert to the Catholic Faith, to which all Byron's living descendants belong, as well as those of his sister, Augusta Leigh. She is succeeded as Baroness Wentworth by her only child, the wife of Mr. Neville Lytton.—St. Paul Bulletin.

TWO IRISH STEAMERS SUNK WITH ALL ON BOARD

BYRON'S GRANDDAUGHTER

CONVERT TO THE CHURCH—ALL POET'S LIVING DESCENDANTS CATHOLICS

There was mourning in Waterford, Ireland, when great crowds assembled at the Cathedral for the solemn Requiem Mass celebrated by Bishop Hackett for the seventy victims from the city who were lost recently in two Waterford steamers which have never been heard of since they left Liverpool and are believed by the authorities to have been torpedoed by the enemy in the Irish channel without a single survivor. A lifeboat from one of these vessels, broken and empty, has been found off the Welsh coast. The crews leave over four hundred women and children in Waterford and a fund has been started by the Mayor which, headed by a subscription from Mr. Redmond, who is M. P. for Waterford, already totals some \$5,500. The city was in mourning for the occasion, and leading Protestants were present with their Catholic fellow citizens.

CATHOLIC NOTES

Rome, Jan. 31.—The Rev. Thomas Gannon, Assistant General of the Jesuits, died at Litzens, Switzerland, according to word received today. He was born in Boston.
The Catholic Church Extension Society of the United States has made gifts for the building of 1,638 churches in places where none had previously existed, and more than seventy of these were the gifts of single individuals.
More than 1,000 soldiers have joined the Camp Custer Holy Name Society. Figures furnished to Chaplain Bawaja at division headquarters last week indicate that there are about 9,000 Catholics amongst the 24,000 men quartered in Camp Custer.
In the Italian army at the present time there are no less than 18,000 priests serving, 17,000 being combatants and 1,000 being chaplains appointed to various regiments and warships with the rank of captain. The Chaplain-in-Chief is Monsignor Bartolomasi, Field Bishop, who holds the rank of Brigadier General, having under him three priests with the rank of Colonel.
Complimentary classes in French for members of the army, navy and Red Cross forces who are preparing for service in France will be inaugurated by the School of Sociology of Fordham University on the evening of December 14. The opening exercises will be held on the twenty-eighth floor of the Woolworth Building. The French Consul General is co-operating with Fordham.
To relieve the urgent need of the hour, Archbishop Prendergast, of Philadelphia, and Bishop Hoban, of Scranton, have approved the holding of early Masses for the miners on all Holy Days, so that Catholic miners might help keep up the production of coal on those days, and thus help solve a pressing problem for the common weal.
The present Admiral of the English fleet is Lord Walter Kerr, who is so distinguished a Catholic that he was chosen unanimously to succeed the late Duke of Norfolk as head of one of the most effective Catholic bodies among English speaking Catholics. The head of our American navy is the well-known Admiral Benson, also a Catholic. Field Marshal Haig, in supreme command of the British forces in France, is also a Catholic.
A manuscript has been discovered at Santa Clara University, Cal., giving the account of the voyage of the Spanish ships La Princesa and La Favorita to Alaska in 1779. It appears from the story of the writer, Father Riobo, the chaplain of the fleet, that many of the sounds and bays and islands which now bear English names, such as the Prince of Wales Island, Prince William Sound, etc., were given Catholic names before they acquired their present titles. Middleton Island was called Carmel, for instance, and Prince William Sound after St. James.
Hon. Samuel J. Elder, of Winchester, Mass., one of the leading lawyers of the United States, died on Jan. 22. Mr. Elder was one of the counsel in 1910 for the United States in the presentation of the fisheries dispute with Great Britain before the Hague International Arbitration Tribunal, won distinction in all before they acquired their present titles. Middleton Island was called Carmel, for instance, and Prince William Sound after St. James.
Fifty-two religions are represented by the soldiers at Camp Grant, near Rockford, Ill., according to a survey announced by Maj. Charles E. Lull, acting chief of staff. Catholics predominate with 32.4 per cent. of the men. Lutherans rank second with 16.6 per cent., with Methodists, Presbyterians, Baptists and Episcopalians following in the order named. These figures, although limited in compass, tend to bear out the official admission that Catholics, who constitute only seventeen per cent. of the population, are furnishing at least thirty three and one third per cent. of the men called to the colors.
The Rev. Robert Monteith, S. J., C. F., who has died of wounds received on November 27th, was the second son of the late Joseph Monteith, of Cranley, Carstairs, and nephew of Lord Trevelyan, whose only son, the Hon. Eildy Herbert, was recently reported killed. Two older brothers have previously given their lives for their country in this war, Major H. Monteith, Lanarkshire Yeomanry, and Captain George Monteith, Gordon Highlanders, the former being killed in Gallipoli and the latter at Loos in 1915. Three other brothers are serving. Mr. R. Monteith before becoming a Jesuit gained great distinction as a mathematician at Oxford where he studied from 1900 to 1904. Subsequently his exceptional gifts in this direction were used to great advantage in teaching at Stonyhurst College.