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LONDON, SATURDAY, JANUARY 18, 1919

OFFICIAL

His Lordship, the Bishop of Lon-
don, has addressed this letter to each
of his priests:

Dear Reverend Father—I desire
to draw your attention to the fact
that the Church Unity Octave begins
on January 18th, the Feast of the
Chair of St. Peter at Rome and ends
on the 25th of January, the Feast of
the Conversion of St. Paul. The
motives and the permissions which I
communicated to you in connection
with this period of intercessionary
prayer, I now renew and emphasize.
The circumstances of the times make
the purpose of all the more opportune
and insistent. Let me urge you to
impress upon your people the sacred
obligation that rests upon them of
praying for the conversion of non-
Catholics and for the religious unity
of the world in one fold and under
one Shepherd. Speak on the subject
to your children; arouse their in-
terest in it; do your best to fill them
with this apostolic spirit. The bless-
ings that will descend upon them
and you are beyond calculation.

Through the infinite Mercy of God,
more than from all other causes
combined, there has come to the
world a cessation of hostilities after
the most cruel war that has ever
afflicted mankind. But the signing
of the armistice still leaves the
blessing of a just and permanent
peace an object of hope and attain-
ment. It is again to God that we
must have recourse for this supreme
gift. A most difficult task confronts
the representatives of the various
nations in the forthcoming Peace
Conference. At the bidding of Our
Holy Father, Pope Benedict XV., we
will beseech the Father of Light and
the Prince of Peace to preside over
and to inspire the deliberations of
that momentous gathering, that
there may proceed therefrom a last-
ing peace based on the principles of
Christian justice. For that purpose,
and until further notice, there will
be recited publicly at each Mass
and every Sunday and Holyday, the
Litany of the Holy Name of Jesus.
The prayers, *de mandato*, in all
Masses during the same period will
be taken from the *Missa de Spiritu
Sancto*.

Wishing you a Happy and Blessed
New Year,
I remain, yours faithfully in Christ,
M. F. FALLON,
Bishop of London.
London, Ont., Jan. 8th, 1919.

THE CHURCH UNITY OCTAVE

"I have manifested thy name to
the men whom thou hast given me
out of the world. . . . I pray for
them: I pray not for the world, but
for them whom thou hast given me;
because they are thine; and all my
things are thine, and thine are mine;
and I am glorified in them. And now
I am not in the world, and these are
in the world, and I come to thee,
Holy Father, keep them in thy name
whom thou hast given me; that they
may be one, as we also are. . . .
I have given them thy word, and the
world hath hated them, because they
are not of the world; as I also am
not of the world. I pray not that
thou shouldst take them out of the
world, but that thou shouldst keep
them from evil. . . . And not for
them only do I pray but for them
also who through their word shall
believe in me. That they all may be
one, as thou, Father, in me and I in
thee; that they also may be one in
us; that the world may believe that
thou hast sent me."

Thus in the seventeenth chapter
of the Gospel according to St. John
is recorded our dear Lord's prayer
for unity amongst his disciples.
"And not for them only do I pray, but
for them also who through their
word shall believe in me." So
Christ prayed for unity not alone
amongst the disciples whom He Him-
self had taught, but amongst Chris-
tians for all time. "That they all
may be one, as Thou, Father in Me
and I in Thee." The most intimate

unity, the most complete oneness
conceivable; for though the three
divine Persons are really distinct
they are one and the same God. No
invisible union of believers in Christ
is here meant, as some apologists for
sectarian divisions pretend. Our
Lord prayed for unity, a visible
unity, a strikingly visible unity, a
unity so marvellous that it would
convince the world that Christ was
the Messiah, the Expected of nations,
the One whom God sent in fulfil-
ment of His promise.

"That they all may be one that the
world may believe that thou hast
sent Me."

To those who, while calling them-
selves Christians, deny the divinity
of Christ, this prayer of the Redeemer
on the eve of His passion and death
may seem of little import; if indeed
it do not seem of pathetic futility.
To real Christians who like Peter
have believed and have known that
Christ has the words of eternal life
and is in very truth the Son of the
living God his prayer for unity has
a tremendous significance. As man
Christ shared the limitations of
human nature; as God, the Third
Person of the Blessed Trinity, He
saw all things past, present and to
come in the divine omniscience. He
was about to enter on the last phase
of the work of Redemption, to suffer
ignominy and to die like a criminal,
and with criminals, on the cross.
But God's ways are not our ways.
As far as the heavens are above the
earth, so are God's ways above our
ways. He made man free; and that
freedom of will He respects in all His
treatment of the human race and of
each human individual. To the
world Christ's passion and death
meant failure; but it is the triumph
of failure; when He was lifted up
He drew all things to Him. To
countless millions of souls has come
and will come to the end of time the
irresistible appeal of infinite Love;
Greater love than this no man hath
that he lay down his life for his
friend. But He does not destroy the
highest attribute of man whom He
created to His own image; He leaves
man his God-endowed faculty of free
will. Man abuses the gift; in the
abuse of free will lies the origin of
evil. Yet God leaves us free, free in
small things, free in great, free to
accept or reject the salvation bought
at so great a price.

So too is it with Christ's prayer for
unity; we can understand this
prayer of God the Son to God the
Father, this efficacious and omni-
potent prayer only when we bear in
mind that though it is certainly an
answered men are still free with that
freedom without which the term
would be a mockery—freedom of the
will.

And so today we see outstanding
amongst the evils which man by the
abuse of his highest attribute has
created the disunion, the countless
divisions, the sects, the rope of
sand which men foolishly call "the
Christian Church." Instead of that
unity which would convince the
world of Christ's divine mission, we
see helpless and hopeless divisions
which lead the world to scoff at
Christianity; instead of that unity
which would lead with irresistible
conviction all mankind to the foot of
the cross, believing, adoring, we see
the impotence of contradictory sects
driving the world into infidelity.

Not the clash of arms nor the roar
of guns, not all war's alarms pro-
claim more loudly the world's failure
to achieve its professed ideals of
human brotherhood than the crash-
ing of those ideals themselves in the
world-war just ended or the class
struggle just begun. Almost hope-
lessly the wisest look around for
some unifying principle that may
save civilization. They would build
them a tower which would save them
from any future deluge; but they are
helpless amid the confusion of
tongues. Unity is the one essential
condition for any project of amelior-
ation; and unity vanishes amid the
conflicting passions, rivalries and
ambitions of men and nations and
races.

Yet in God's way Christ's prayer is
answered.

Outstanding, like a city upon a
hill that cannot be hid is the Church
of God; that Church founded by
Jesus Christ whose unity should con-
found and convince the world. The
dying German soldier turns to the
English priest and receives the same
Sacrament of reconciliation, the same
Bread of Life, as the dying Polish
gladly receives from the hands of the
German priest. In life and en-
tangled in the meshes of this world's
weaving they are mortal enemies, in
the Faith they are one "as Thou
and I in Thee," and I in Thee," and

with this unity salvation is possible
for society as for the individual.

The world sees and the world hates
this unity which is beyond its reach,
beyond its comprehension. "And
the world hath hated them, because
they are not of the world; as I also
am not of the world." The world
and the sects that are of the world
see in this God-given unity of the
Church of Christ a huge political
organization—a menace to the world's
liberty. The same worldly spirit
saw in Jesus the same menace and
crucified Him. The life of the
Church, the mystical body of Christ,
is and must be like the life of Christ.
"They have persecuted Me they will
persecute you." As a human organi-
zation the Catholic Church would
fall to pieces in twelve months. As
a living organism animated by Christ,
guided by the abiding Spirit of God,
the Unity of the Church will ever
confound the world. "Behold I am
with you all days even unto the con-
summation of the world."

Christian civilization is the crea-
tion of Christ's visible Church, only by
return to that visible unity for which
Christ prayed can it be saved.

As Catholics we realize as none
others can that marvellous gift which
is ours by reason of Christ's prayer:
that unity, that oneness, which
passes human understanding. To us
should come with a meaning
deeper than to all others those
words of our dear Lord: "Other sheep
have I that are not of this fold;
these also must I bring that there
may be one fold and one shepherd."
There is a yearning for unity in
countless Christian souls who know
not its sweetness, its security save as
a blind man may know the wondrous
beauty of the visible world. And
this we may believe is of the Spirit
of God. God's own divine plan
of unity has been to them throughout
their lives obscured by education and
tradition and environment. We
know there is none other. The
centre of unity is the Chair of Peter:
"I have prayed for thee that thy faith
fail not; thou being strengthened
confirm the brethren. . . . Thou
art Peter and upon this rock I will
build my Church and the gates of
hell shall not prevail against it." How
pathetic to Catholics are the feeble
and futile attempts of men to
substitute their petty little schemes
for the divine plan of Christian
unity. The blind man groping is
pathetic; but the blind leading the
blind is more pathetic still.

In the liturgy of Holy Week there
is a remarkable prayer for the Jews:
that God would remove the veil from
their hearts. So too for all Christians
outside the visible unity of Christ's
Church we must pray that God will
remove the veil from their hearts.

The Octave extending from Jan.
18th, the Feast of the Chair of St. Peter
at Rome, to Jan. 25th, the Feast of
the Conversion of St. Paul, is now
known as the Church Unity Octave.
During this time it is the desire of
the Holy Father that all Catholics
join in prayer for the restoration of
Christian Unity. Initiated by a
group of Anglican clergymen who
were led by the Holy Spirit into the
visible unity of Christ's Church it has
spread throughout the world. They
devote their lives to this object.
They are known as the Priests of the
Atonement and continue the pub-
lication, begun in their Anglican days,
of *The Lamp*, a magazine devoted to
the same object.

They ask:
"Shall those outside the Fold of
Peter give more heed to the voice of
the Holy Father summoning to prayer
for the Unity of God's elect, than the
children of the Catholic Church?
God forbid."

We invite in the most cordial, the
most urgent manner possible all the
readers of the CATHOLIC RECORD to
participate fervently in the prayer of
the Church Unity Octave. Nothing
in the world is more important,
nothing more pleasing to God. You
see the state of the world; you have
been given the priceless gift of the
Catholic faith; you have Christ's
own assurance that you can help.
Don't be a slacker.

Following is the special prayer
approved by our Holy Father for this
special object, together with the daily
intentions during the octave. If you
can't get to church every day make
the octave at home during family
prayers:

PRAYER

Antiphon. That they all may be
One, as Thou, Father, in Me and I in
Thee; that they also may be one in
Us; that the world may believe that
Thou hast sent me. (St. John xvii:
21)

V. I say unto thee, that thou art
Peter;
R. And upon this Rock I will
build My Church.

Let Us Pray.

O Lord Jesus Christ, who saidst
unto Thine Apostles; Peace I leave
unto you. My Peace I give unto
you. Thine are our sins, but not
Thy Church, and grant unto
her that Peace and Unity which are
agreeable to Thy Will. Who livest
and reignest God forever and ever.
Amen.

(300 Days Indulgence Each Octave
Day.)

RECOMMENDATION

N. B. It is also recommended that
one decade of the Rosary (at least)
be said for the particular intention
of each day; also that Holy Com-
munion be received as often as pos-
sible, certainly on the first or Last
Day of the Octave in order to obtain
the Plenary Indulgence, granted by
the Holy Father.

THE DAILY INTENTIONS

Jan. 18. Feast of St. Peter's Chair
at Rome. The return of all the
"Other Sheep" to the one Fold of
Peter, the One Shepherd.

Jan. 19. The return of all Orient-
al Separatists to Communion with
the Apostolic See.

Jan. 20. The submission of all
Anglicans to the authority of the
Vicar of Christ.

Jan. 21. That the Lutherans and
all other Protestants of Continental
Europe may find their way "Back to
Holy Church."

Jan. 22. That all Christians in
America may become one in com-
munion with the Chair of Peter.

Jan. 23. The return to the Sacra-
ment of all lapsed Catholics.

Jan. 24. The conversion of the
Jews.

Jan. 25. Feast of the Conversion
of St. Paul. The Missionary con-
quest of the entire world for Christ.

THE SOUL OF FRANCE

Nothing in the history of human
warfare is more glorious than the
part of France in the Great War.
And nowhere has French heroism
evoked such genuine admiration and
heartfelt appreciation than in the
sister republic of the United States.
Naturally when a Frenchman pub-
lished a book in English entitled
"The Soul of France" it had many
eager purchasers and avid readers.
A more impudent impostor
could hardly be conceived than this
book by a French Protestant
minister which seeks to exploit in
the interest of sectarianism that feel-
ing of interest and admiration which
now goes out to the French people.

France has never been a soil in
which Protestantism flourished. The
author admits that only one and a
half per cent. of the French popu-
lation is Protestant; but asserting
that the moral fibre of France has
been the wonder of the world—a
statement in which all will readily
acquiesce—he coolly maintains that
it is all due to Protestantism! It is
of course pretty hard to give Prote-
stant names to the mountain peaks of
French genius, patriotism and
achievement; but he gets over that
difficulty in two ways. First, French
Protestants are "the salt of the
earth" and of course comparatively
little salt is required for the anti-
septic and preserving function liter-
ally and figuratively attributed to
that compound. Another is to ap-
propriate body and soul eminent men
who lived and died Catholics. We
are familiar with that device. Who
has not heard that St. Patrick was a
Protestant?

Enough of this nauseating little
piece of sectarian effrontery; our
readers will not be taken in by the
title which the author has given his
Protestant tract.

Another explanation of the marvel-
lous moral fibre of the Frenchman
that has stood the supreme test of
the great War is presented in an
article in last week's Saturday Even-
ing Post. This is free from the
stupid and ludicrous prejudice which
warps the mental vision of the
French Protestant author: the writer
sees much, judges accurately and
sympathetically, of many factors in
the problem he attempts to solve, and
presents Jacques Bonhomme in the
picturesque background of the
French peasant's hard life.

"First of all he is a peasant, a
primitive, hard-headed, intelligent,
humorous, conservative; fiercely in-
dividualistic and self-respecting; frugal
to the point of avarice; un-
sparing of others and doubly un-
sparing of himself; a toiler; a savor
rather than a spender; a builder
where others have looted and burned
and destroyed; oppressed for cen-
turies, yet patient, indubitably enduring.
It is out of his hardy loins the
French race has sprung which has
been enabled to emerge alive after
four years' bloody massacre. He is
the pole—the maker of France."

"How came he to win Verdun? How
came he to be fighting, after
four years of stupendous effort, with
the same stamina, sang-froid and
tireless energy that characterized him
in 1914? Has he suddenly con-
jured out of nothing into existence,
by a sort of mandate of his will, that
mighty moral power—the power to

stick to the uttermost? As easily
might a man suddenly lean down,
lay hold of his boot straps and whis-
per unto his soul: 'Now jump me
over the moon!' One does not sud-
denly jump over the moon without
having previously jumped over a
whole series of smaller moons by
way of practice. One does not win
a Verdun, or run a Marathon race, or
rise in any kind of permanent emi-
nence in life without a very consid-
erable preparation in the way of dis-
cipline."

The writer realizes fully the truth
of the old saying: Paris is not
France.

"To begin with France is mainly
agricultural. . . . The peasant
population of France is estimated at
about twenty-three and one-half
millions, or approximately seven
million peasant families about four
million own their own farms. The
three million others are either ten-
ants or day laborers, earning—before
the war—from one and a half to
three francs a day and their food.
It will be seen therefore that France
is a land of farms."

The writer speaks of the insatiable
thirst, the unconquerable passion of
the French peasant for the owner-
ship of land. "From that deep de-
sire he has evolved habits of toil,
frugality, saving, which to the aver-
age American would seem insane."

"In America the passwords for the
last century have been opportunity;
stretching out; investing; digging
up our stupendous resources; spend-
ing with lavish hand. In France the
situation is the exact reverse. There
the passwords—at least among those
who must earn their livelihood—are
thrift; conservation; toil; limitation
of opportunity or total negation;
building up possessions, stone by
stone, with atrocious toil. We spend.
They save. The average French
peasant could amass a fortune out of
what the average poor American
family throws out of the back door."

"Now there is some sense, some
idealism, in saving for a certain pur-
pose—especially when that purpose
is to buy land."
So the hard, to us inconceivably
hard, life of the French peasant, was
the training which made possible the
impossible in withstanding, resisting,
and finally routing the German
hordes and saving France.

"In America we have witnessed
the magnificent spectacle of endur-
ance and spiritual control of the
French in this war. But we have
witnessed it for the most part from
afar. . . . To realize it completely
let us say an inhabitant of the in-
vaded territory; seen his home—the
dearest possession on earth to the
Frenchman—despoiled; his sons de-
ported to slave in German salt
mines; his wife and daughters de-
graded to work as personal maids for
Prussian officers, subject to daily
insult and abuse; and knowing all
this, with this pain and desolation
forever eating his heart, to have gone
on fighting through the long atroci-
ous years, suffering defeat, hunger,
privation, disillusion."

"This intolerable spectacle we
have witnessed—not clearly for
most of the individual heartbreaks
have been mercifully hidden from
view—but while we have witnessed
we have not known what secret
inner source in the Frenchman en-
abled him to suffer, to be crucified,
and yet to endure."

While all this is true and is sym-
pathetically as well as graphically pic-
tured to our imagination Miss
Frazer's analysis deals with the
material factors only of the complex
problem. One desires to know how
it is that the life for generation after
generation of grinding toil has
not brutalized Jacques Bonhomme.
The writer never saw the French
peasant through the loving and
sovereign eyes of the peasant poet,
Mistral; but she surely saw the
Miller's wonderful Angelus. That
world-famous picture showing the
French peasant and his wife
tolling in the field, shows also the
church in the distance and makes
one almost hear the sweet-toned
angelus bell which summons the toll-
ing peasant to prayer. Unremitt-
ing, grinding drudgery such as Miss
Frazer describes would make for
endurance but of the sullen over-
worked beast of burden; the rever-
ent attitude of the figures in the
Angelus throws a light, which the
writer has evidently missed, on the
soul of Jacques Bonhomme. Only in
that light can his heroic life in peace
or war be understood. Labor and
thrift have their share in forming
his character; but religion, that ra-
dical whose central act of worship
is sacrifice, sweetens his nature and
saves his soul even in this world.

The genius of Jean-François Millet,
peasant painter of peasants, in "The
Sower" and "The Angelus" enables
us to see the soul of the French
peasant and through it to glimpse
something of the soul of France,
something to which the non-Catholic
is blind, or at best sees as through a
glass darkly.

These ladies and gentlemen are
very much in favor of Catholics and
especially of the clergy's joining with
Protestants in temperance and other
humanitarian work. They have, you
know, such absolute confidence in

THE MISINFORMED CATHOLIC

Catholics have been classified in
various categories. There is the
staunch, the zealous, the fervent,
the lukewarm, the liberal, the jellyfish
and the bad Catholic. We think that
one more category might be added,
viz., the misinformed Catholic. The
latter is often very zealous and de-
vout and possessed of a modicum of
knowledge of Catholic doctrine; but
as regards the history of the Church,
what she has done and is doing for
the physical, social and intellectual
betterment of the race, the debt that
our institutions of learning owe to
Catholic scholars, our modern Catho-
lic literature, the national aspira-
tions of Catholic peoples and the
attitude of the Associated Press of
today to the true religion and its
adherents, he is amazingly ignorant.
He takes no Catholic paper or maga-
zine and the authors of our litera-
ture are strangers to him. His
whole mentality has been fashioned
by the reading of history that has
been one long calumny against truth,
by the perusal of daily papers that
are all the more dangerous because
they do not openly hostile to his faith
and by association with those who if
they do not attack his religion at
least ignore it. The result is that,
while he may retain the faith, he is
devoid of Catholic sentiment and of
a Catholic instinct.

To illustrate our contention we
will quote some sayings by men of
this class. "That was very good of
the Toronto Globe and Star to sup-
port the election of a Catholic
mayor." What simplicity! Does
anyone who knows the record of the
Globe and Star imagine for a moment
that either would espouse the cause
of an Irish Catholic in the matter of
the mayoralty if there were a ghost
of a chance of his being elected? Both
papers had lost thousands of sub-
scribers by their appeals to racial
and religious animosities, and they
saw in the recent municipal contest
an opportunity of regaining some of
their lost prestige with Catholic
people without doing themselves any
harm.

"Why," says another, "can't the
Irish agree and not give Churchill
an excuse for saying that at their
National Convention they could not
decide upon what they wanted? And
why can't the Irish bishops keep out
of politics?" The man must be very
unsophisticated who attributes to
Churchill and the daily press such
candor as to suppose that they hon-
estly made these charges. The recent
election would indicate that the
Irish are pretty much of one
mind as to what they want. In judg-
ing of their course of action one
must admit that the men on the spot
are better acquainted with the situa-
tion than is a Canadian who pro-
cures his information from an anti-
Irish and anti Catholic source. Had
all come back to the fold of the Con-
stitutional leader, Mr. Dillon, what
good purpose would be served since
the British Premier, even though he
were desirous of doing justice to Ire-
land, is now at the mercy of a Tory
majority? As to the action of the
Irish Bishops in opposing conscription
it has been proved conclusively
that their course was taken to avoid
bloodshed. Surely as shepherds of
their flocks they were justified in this.

A recent issue of the RECORD carried
a clear vindication of what was
stated in cabled despatches as the
unwarranted interference of the nor-
thern Bishops in the recent contest.
We suppose that the Hierarchy of
the United States would also fall
under this gentleman's condemnation
for "annoying Mr. Wilson with
their untimely appeal that he remem-
ber Ireland's case at the Peace Con-
ference."

Persons of the class referred to—
and we believe that the female sex
predominates in it—are always pay-
ing homage to the superior intelli-
gence and culture of non-Catholics.
They will tell you how mortified they
were at an afternoon reception when
they had to admit the truth of state-
ments which they could easily have
refuted if they were habitual readers
of any of our Catholic papers. They
will flock to listen to Professor
Squiggins lecture on Sociology, but
will not deign to attend a meeting of
a Catholic club where the true prin-
ciples of social service are enun-
ciated and where they might learn
that the foremost students of the
social questions of today are learn-
ing their lessons at the feet of the
Catholic masters of the Middle Ages.

These ladies and gentlemen are
very much in favor of Catholics and
especially of the clergy's joining with
Protestants in temperance and other
humanitarian work. They have, you
know, such absolute confidence in

the integrity and singleness of pur-
pose of the political apostles of
uplift. Surely many of them are
being disillusioned by the prohibi-
tion fiasco. When two Methodist
ministers will procure on false
pretences from a physician an
order to obtain liquor and then have
the man arrested; when one man
can with impunity have a thousand
dollars worth of "wet goods" in his
cellar and another is fined two hun-
dred dollars for having a pint in his
pocket; when a farmer is mulcted to
the extent of three hundred dollars
for selling cider that is a little too
hard, and a man guilty of the crime
of bigamy goes scot-free, it must
dawn upon them that our laws are
not based upon a true ethical sanc-
tion. It is impossible to cooperate
successfully with people whose re-
ligious views and whose moral prin-
ciples are so much at variance with
Catholic standards. Already "Amer-
ica" has sounded a warning note. It
states that the recent united drive
for the Army Huts would be produc-
tive of harm if it indicated an indis-
crimination of service to the soldiers
on the part of the Protestant and
Catholic padres, and that the Catho-
lic priest, charged with the adminis-
tration of the Sacraments, must vie
with the Protestant minister in the
distribution of cigarettes.

THE GLEANER

NOTES AND COMMENTS

IF THE complaints of soldiers in the
Northland inquiry are found to have
been substantiated the Government
has an opportunity of doing some-
thing. Canada cannot afford to let
it be said abroad that she has no
fund of gratitude to her soldier sons,
nor that the portals of the Dominion
are paved with tacks.

TORONTO IS the second city in
Canada and boasts a population of
over half a million, of which at least
one eighth is Catholic. Toronto also
claims to be the centre of art, litera-
ture and education in the Dominion.
And yet, as a result of the recent
municipal election in that city we
have the significant example of a
council not having a single Catholic
member. Toronto should make this
fact a feature in its publicity cam-
paigns.

THE PASSING of Theodore Roose-
velt, soldier and statesman, and
by many regarded as first American
of his generation, is universally re-
gretted. Few men have been more
in the public eye than he, and none
has come through the ordeal
with cleaner reputation. Animated
throughout by high ideals of family
and national life, to which despite
incidental mistakes he consistently
adhered, he has bequeathed to his
countrymen a heritage of industry
and rectitude which will have its due
effect upon the America of the future.
In the manner of his obsequies too,
carried out according to his expressed
desire, he has set an example of
modesty and simplicity which others
in high station would do well to
follow. In short, the life and death
of Theodore Roosevelt should prove
to be not the least of his country's
assets.

ANOTHER DEATH which occurred in
New York recently, though not of
one of other than local reputation,
should not be without its place in
the same category of national assets.
The influence of a distinguished mer-
chant, though not blazed abroad, is
nevertheless in its very essence great
and far-reaching, and when that mer-
chant is by nature a gentleman,
honest and above board in all his
dealings, and at the same time con-
siderate of his subordinates and help-
ful to his associates, it is, in these
days of unscrupulous money-getting,
desirable that his example should
not be confined to the immediate
sphere of his life's work. Such a
man appears to have been the late
Frank Montague Montell, shipping
and commission merchant of New
York City.

FRANK MONTELL was the son of
one of those owners of clipper ships
in Baltimore which before the Civil
War did so much to build up his
native city and to extend American
commerce beyond seas. Brought al-
most to bankruptcy and ruin as a re-
sult of the conflict, the son took up
the burden, and later, transferring
the business to New York, entered
there upon that long career of forty
years, which not only brought him a
competence, but won for him a fore-
most place in the mercantile com-
munity of that great city. Mr. Mon-
tell was not that we are aware a