

In a sketch entitled "The Canadian Protestant Churches and the Immigrants," a writer in The Christian Guardian tells a rather instructive story of the Canadian West:

"A Pole from the country came into my store one day and asked for a pound of sugar. He spoke Polish, as he knew very little English. I weighed out a pound of sugar, wrapped it up and handed it to him. He took the package, asked how much it was and laid down the exact amount. He then asked for a pound of tea. I handed it to him and again he handed me the exact amount. This went on for some other lines of groceries. He paid for each package as I handed it to him. I was not used to doing business in that way, and at last I asked him why he didn't let me take a bill for the purchases and settle for the total. The man shrugged his shoulders and told me that unless he settled for each package separately he was certain to be cheated out of two or three dollars."

This is supplemented by the affirmation of an English-speaking school teacher to the effect that, happening to be in a store one day when a foreigner was making some purchases, the storekeeper turned to him as the foreigner left, and boasted that he had overcharged his customer a couple of dollars.

Here is another case, told in more detail, which will bear repetition. In brief it is as follows:

"A few English speaking capitalist politicians looked at the land north of Beauport and saw that it was good—good for a drainage district. They purchased a block of it from a friendly Government and pointed out to a few settlers in the area how advantageous it would be to have the land drained. In many cases, they did not explain things just that way, but they got the settlers to petition, along with themselves, for the creation of a drainage district, and that was what they were after, the settlers' signatures."

"The petition obtained, it was an easy thing to get the same friendly Government to declare the area a drainage district. When an area is so declared it means that the Government will find the money for draining purposes and assess the cost on all lands benefited or supposed to be benefited. Year by year the drainage debt has to be paid off by the owners of the land wherever they may be. For every dollar that the Government paid out for the drainage of this area, I am assured that at least 50 cents was sidetracked. But that is a detail. The really interesting thing is to note how the English-speaking capitalist-politicians played their game. They bought the land originally from a friendly Government at a low figure; \$3 an acre I think was the price. But the drainage of it, or the nominal draining of it, caused within two or three years a sharp rise in the price of the land. As soon as this sharp rise in price had taken place, the English speaking capitalists sold their holdings to the incoming foreign settlers. These same incoming foreign settlers were left with sinking fund and interest to pay on the heavily inflated cost of the drainage."

"That is, in brief, the story; but there is one really artist's touch which I must not omit. The English speaking capitalists and the friendly Government lost nothing unprovided for. In order that the breeze might be tempered to the shorn settler it was provided that the repayment of sinking fund should begin only after two or three years. But curiously enough it was precisely in these two or three years that the sharp rise was taking place and that the land remained in the hands of the English speaking capitalists. Before the sinking charge fell upon the land, the English-speaking capitalists were well out and the foreign settlers were well in."

THIS, CONTINUES The Guardian correspondent, "is not a story of Turkish brigandage, or Chinese extortion, or Oriental cunning. It is the simple story of a drainage district in fair Manitoba, and it happened under the folds of the Union Jack. It is the story of a foreign settlement in Manitoba where to-day the foreign citizen is struggling to pay the heavy drainage tax, where the poverty of the people is so great that the children have to help in the fields, and the school houses, the few there are, remain unfrequented. The defrauding of the foreign settler either by the long-headed capitalist politician or by the petty trader, is only made possible by the indifference of the citizens of Manitoba. It may be laudable on their part to listen to the cry of the Hottentot or the Fijian, but it would be much more laudable and much more practical, if they would listen to the inarticulate appeal which for years past has been going up from the foreign settlements of Manitoba."

WE HAVE quoted thus extensively from our contemporary for one reason, and for one reason only. The whole article is creditable to its author and falls of its purpose if it does not open the eyes of the com-

munity to the folly—the criminal folly under the circumstances—of their efforts to undermine the simple faith and native honesty of these "children of oppression" under the specious plea of "Canadianizing" them. The Methodist and Presbyterian bodies have been particularly active in this regard, and the latter has made itself a public scandal by the dishonesty of its methods, its masquerading "priests" and its mock masses. It would be well, then, for those among them, as the writer quoted, who see the iniquity of such practices, to labor for their elimination while exposing the trickery and fraud of their own brethren.

"WE BLAME the foreigner for overcrowding," says The Guardian correspondent, "but who collects the rents? And, getting back of the landlord, who has run up the price of land and reaped the rich profit? Our Church members—the very men who most loudly denounce the foreigner for living in such wretched conditions. Surely there is need for the admonition: 'Cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.' All of which goes to show how immeasurably higher is the moral standard of these 'poor foreigners' than of the 'Canadianizing' apostles who prate so loudly and pharisaically of their own attainments—that is, of their superior social position and powers of manipulation. Much more fitting would it be to transfer the apostleship to the foreigner, which is the not impossible transformation in store for the future. In the meantime, the foreigner could best serve the cause of civilization and real progress by keeping their officious hands off these incoming Catholic peoples."

#### ON THE BATTLE LINE

"In a few weeks, when the Government has completed the developments in which it is engaged, the supply of shells will be doubled. This will not merely enable us to support our men, but will enable them to cleave their way through to victory."

In these words Mr. Lloyd George summed up in the House of Commons yesterday the work undertaken by the Department of Munitions. The Government has already established 16 national ammunition factories in England, but after consultation with the French Ministry has decided to set up 10 additional large establishments. In three months 40,000 had been added to the number of men in the country engaged in the production of war munitions, and further men were pouring in. While the trade union leaders had agreed to the relaxation of trade union restrictions, he had not been able to convince the men without giving figures which he dared not give. Were all restrictions removed, hundreds of thousands of men could be added to the works.

#### BRITAIN MEANS TO WIN

The House was assured that machine guns and hand grenades would be supplied in adequate quantities, and that when all the work now under way was completed, "within a few months the Government would be able to equip the armies in a way which would leave them in no way inferior to the best equipped armies on the continent."

Mr. Lloyd George's statement means that the war, from Britain's standpoint, is just about to begin. The Premier, in a most optimistic speech, reviewed the results already achieved, especially in safeguarding the freedom of the seas. The navy had enabled Britain to laugh at the scare of an invasion. He urged that no encouragement be given to the faint-hearted, and still less to the backbiters who are discouraging our allies and encouraging our enemies. "Let us," he concluded, "in this House and in the country at large, with the same spirit of energy and determination which for twelve months has inspired us, continue to persevere and persist to an inevitably triumphant issue."

#### THE ALLIES WILL PROFIT

The western allies will profit materially by the contemplated Russian retirement, for while it shortens the German front it draws the Teutons a long way east and south of the long-headed capitalist politician or by the petty trader, is only made possible by the indifference of the citizens of Manitoba. It may be laudable on their part to listen to the cry of the Hottentot or the Fijian, but it would be much more laudable and much more practical, if they would listen to the inarticulate appeal which for years past has been going up from the foreign settlements of Manitoba."

#### MACKENSEN HAS FAILED

Information is coming through to the fighting along the Narw,

where are to be found the weakest spots in the Russian lines. In the south Mackensen has definitely failed in his endeavor to cut the Lublin-Chelm railway, and west of the Vistula the Russians are not pressed. The German spearhead this time comes from the north. The Russians between the Narw and the Bug have put up a splendid fight, and their counter-offensive has been so successful that some British critics begin to think the Germans will have to abandon their attempt to get within striking distance of the Polish capital. These opinions do not coincide with the semi-official despatches from Petrograd already quoted, which indicate that the Russians on the Narw are fighting a delaying action only.

#### RUSSIAN ARMY IS SAFE

The Petrograd report last night stated that on the Narw front there has been no change, and that the enemy has failed in an attempt to advance in the narrow triangle formed by the Ozyzy and Narw near the point of their junction. The statement that there has been fighting on both banks of the Narw in the region of Paltuk proves that the Russians grimly hold to their positions on the north bank. The announcement that Von Mackensen has suffered enormous losses in the Chelm sector is important, as is the statement that in Galicia, near Kamionka, the Austrians who recently crossed the upper Bug have been driven back to the west bank with heavy losses, including the capture of 1,500 prisoners. These events prove that the Russian army in Poland is in no danger of being surrounded.

#### GERMAN LOSSES HEAVY

The French official report last night again put on record the statement that "the day was uneventful from the sea to the Vosges." In the Alsatian sphere of operations there was again fierce fighting, which has continued for the greater part of a week on the hillsides along the Fecht. The French have been the aggressors here, and have seized at Lingekopf and Barrenkopf positions which the Germans recognize to be of vital importance. On the Barrenkopf ridge yesterday the Germans tried to retake the trenches the French won from them three days ago. The Paris official report says "the very violent attack which they made was repulsed. All our guns were maintained. A German battery which was brought forward in the attack was caught under our fire and destroyed." The German losses in these engagements in the Vosges have been quite heavy. At Lingekopf, after the French occupied the hill, they found 200 German dead, and at Barrenkopf 400. They took 201 prisoners at Barrenkopf on Tuesday and Wednesday. These accounts are typical illustrations of Joffre's nibbling policy. He may have lost as many men as the Germans in the hills, but the Germans lost in the first place in defending them, but in yesterday's action the German losses were probably three or four times as great as those of the French, because on a bare hillside they had to attack an entrenched enemy who was not taken by surprise, as they themselves in the original night assault.

#### FLANDERS IS QUIET

A British official report indicates that there have been no recent infantry operations on that part of the front in France and Belgium held by the British army. The big guns growl and mines are exploded occasionally, but the summer is passing uneventfully, with an occasional incident, such as the bringing down of a German aeroplane inside the British lines near Zillebeke on Monday, to relieve the tedium of trench routine. It is a long time since "a star like the way in Flanders" became a standard of profanity. The army in Flanders is doubtless indulging in remarks just now regarding its enforced inactivity that would not be suitable for the drawing-room.

#### TURKS HAVE RETREATED

The victory of the British Indian Army operating against the Turks along the Euphrates was decisive in last Saturday's action. An announcement by the Official Press Bureau shows that the disorganized Turkish forces have retreated 25 miles to the north of the river, having lost 2,500 men, including 41 officers and 690 men who were taken prisoners. More important than the loss of men is that of the Turkish artillery. The British have taken one 40 pounder, 12 field guns, two mountain guns, 800,000 rounds of small-arm ammunition, as well as a quantity of explosive bombs. Without sufficient artillery the Turks will not be able to continue their campaign. The British losses were 564, including 101 killed. Recently further reinforcements have been sent to the Persian Gulf from India. British administrators are taking a grip of the problems of government in the lower Euphrates region.

#### ADDED TO ALLIES' NAVY

A German press correspondent states that the battle cruiser Lion has been added to the naval strength of the allies in the Dardanelles. It was reported some time ago that the Barham, one of the newly completed Superdreadnoughts, have taken the Queen Elizabeth's place while she went to Gibraltar to replace her worn-out big guns. The range in the Dardanelles operations is an ex-

travely long one, and to send a twelve-inch shell sailing ten or twelve miles through the air takes a lot of cordite. The gases from the cordite quickly corrode the rifling of the guns, which after from 120 to 150 rounds is no longer effective. The guns have to be taken ashore and relined. There are believed to be ample "spares" at Gibraltar. The fact that three Superdreadnoughts can be detached for service so far from the North Sea indicates that most of the new big-gun ships to be added to the navy in 1915 are now in commission or near completion.—Toronto Globe, July 30.

#### AN ABSURD LIBEL

While no one with an atom of common sense, or the most minute particle of justice in his make-up believes it, periodically some bigot circulates the lie that 72 per cent. of the deserters from the union army during the civil war were Irish-Catholics.

It is also asserted that the fact is taken from official records and that the desertions occurred after "the Pope's recognition of the confederacy," which never happened. Sentimentalists are often much concerned about these allegations, so once in a while it becomes necessary to answer the lying charges. If the answer were stereotyped it would miss the eyes of some who are not willing to see.

Last week the Pilot was asked about the matter. We will let the editor of the National Tribune, the G. A. R. paper published at Washington, speak. Here is what he says:

"This is one of the absurd libels concerning the soldiers of the war, which has been given entirely too much currency. There is absolutely no official basis for the slander. In the first place the Pope of Rome never recognized the southern confederacy. In the next place there has never been any collation of the deserters from the United States army by nativity, religion or otherwise."

"The statement is the greatest possible slander to probably 100,000 as fine soldiers as ever carried a musket, and who were born in Ireland. These men served bravely and faithfully through the war and allowed no man of any nationality, religion or other classification to surpass them in gallantry, fidelity and fortitude."

"Thousands of them had been brought to this country when children and grew up among us as thoroughly Americans as those who were born here; and those who came later in life speedily assimilated with the Americans and had no superiors in their patriotic spirit and devotion to the country.—Intermountain Catholic.

#### SIDELIGHTS ON THE GREAT WAR

##### THE CHAPLAINS AT BASINGSTOKE

A special correspondent of the Freeman's Journal, in describing the review by the King of the first of the Irish Divisions at Basingstoke, says, "Amongst the divisional troops the Pioneer Battalion holds a unique position, as it was raised by the Earl of Granard, K. P., whose ancestor raised the original regiment as far back as 1684. Lord Granard resigned his Mastership of the Horse to form and command this 5th Service Battalion of the Royal Irish Regiment, and has succeeded in getting together a body of officers and men that will do credit to the name he so honorably bears. At both the inspection and review the latest addition to the forces of the Division came in for marked comment."

The conduct of the soldiers has, on the whole, been exemplary, and this is in no small measure due to the presence of the Irish chaplains in their midst. The latest number of men at Sunday Mass and at other services in the various camps testifies to their religious earnestness and the realization of the dangers before them. The commanding officers know that the better the men are the better soldiers they are likely to become, and so spare no pains in seconding the efforts of the Brigade chaplains. This is a source of encouragement to the men themselves, as well as a great consolation to their people at home."

##### THE HEROISM OF NUNS AND A CONVERSION

The following story of a conversion is taken from the Republic, of Boston, U. S. A.:

A freeman on the Atlantic transport "Maine" sailing in April from Philadelphia to London, was converted to the Catholic faith by the heroism of the nuns in Antwerp during the siege. The first thought which moved him, as it has moved many another before him, was that the Faith which produced such absolute self-sacrifice in weak and tender women must be the true Faith. When the ship on which he was employed touched at Philadelphia, the Sailors' Committee of the Society of St. Vincent de Paul came in contact with this man. He told his experience to the members, and expressed his desire to be received into the Church. A mission was in progress at the Church of Our Lady of Mount Carmel, and he was instructed and received.

##### OUR LADY OF THE TRENCHES

On the occasion of the feast of the Blessed Joan of Arc, May 10, Mgr. Bardel, Bishop of Soez, read from the pulpit of his cathedral the following note:

The great war had in store for us many consoling surprises. Fertile in noble examples, as well as in sublime acts of self-devotion, it has witnessed the revival of the faith and the renaissance of prayer. Our troops at the front pray as they fight—with fervor, with courage. Every day brings us numerous testimonials of this religious revival in our army; behold a fresh and very touching manifestation of this wonderful efflorescence. On the very line of fire, in some of the most advanced trenches, only a few hundred yards from the German positions, an altar was raised to the glory of Mary. On one of the last days of the month of April, two soldiers of the 21st Territorial Regiment went among the ruins of a village which had been hacked by the enemy's shells, seeking in the deserted gardens a few spring flowers and some green foliage to adorn their casemates' entrance and their shelter's embankment. Suddenly, the same thought occurred to both of them: The day after tomorrow will be May 1, why should we not keep the month of Mary in the trenches? On their return to their hole, they at once submitted their idea to their comrades. It was enthusiastically received, and that very evening, during the night watch in the battle-trench, behind the battlements and by the moonlight, an image-maker, tool in hand, was modelling a statue of the Virgin, while the pious hands of an assistant prepared the clay. Both worked without taking any notice of the crash of the shells, which seemed to deviate in order to spare the extemporized studio of the Madonna's artists. The next day at the break of dawn, the whole squad set to work. One man cuts boards for an altar, while another paves the step thereof. Further on, two carvers cut out of some chalky boulders a cross and some candlesticks. Upholsterers cover the planned boards with painted paper. Florists arrange a few clusters of myosotis and some Easter daisies, and behold, the altar rises. Behind the earthen Virgin a white cross stretches out its arms between two embrasures, through which the first line of defence of the enemy is distinguishable, showers of flowers adumbrate it and wax burns in the candlesticks. The captain of the company and the senior non-commissioned officer came first to give a pious example, and knelt before that improvised sanctuary, over which one could read this inscription: "Our Lady of the Trenches, pray for us." And behold the military chaplain comes forward, blesses the altar, and recites the rosary. Officers, non-commissioned officers and soldiers, all on bended knees, answer to the prayers which ascend towards the Virgin-Queen.

##### A CHAPLAIN'S DEVOTION

The following description of the devotion shown by a chaplain is taken from a letter home, written by a French soldier:

I saw a scene which was awfully touching. We had just captured three German lines filled with corpses and prisoners and had come to a ridge crossed by the Bethune road, when I was surprised to see the chaplain of the division, the Abbe Dubreuil. Under a hail of bullets he was running from one wounded man to another, attending wounds, giving absolution. In his left hand he had a crucifix, though he was already badly wounded, and his fingers were all dripping with blood. Before I could sign to him to get to cover he fell a few moments later, under the fire of the German machine guns. He had waved his arm to show his Red Cross, and his handkerchief, but to no purpose. His casack ought to have been a protection for him, but he fell dead hit by several bullets.

##### THE PROTESTANT TRADITION

STILL KEEPING IT UP

In reviewing the life of Professor S. F. B. Morse in the February Catholic World, I called attention to the fact that his latest biographer has seen fit to omit all references to Professor Morse's connection with the very serious outburst of bigotry against the Catholic Church, centering around the Maria Monk fables, which occurred about 1835, writes Dr. James J. Walsh, in the June Catholic World. It seems scarcely worth while to revive the memory of this disgraceful incident, save that we are again suffering from a wave of bigotry, now much less bitter and intolerant, but still effective in places.

It is surprising now to look back and see the thoroughly respectable, supposedly intellectual and eminently well meaning individuals, clergymen and laymen, who, in our modern expressive phrase, permitted themselves to be "taken in" by this lurid tale. The Protestant clergy were among the most numerous victims of the designing young woman, though this was not because of less knowledge, but because greater interest in the question stimulated them to make public proclamation of their views. Among the believers were lawyers, and doctors, and editors, and prominent merchants, and politicians, besides many of the common people. Among them was Samuel F. B. Morse, then well known only as an American portrait painter.

Maria Monk and her male companion, realizing the gullibility of the extreme Protestants, tried their credulity to the utmost, and apparently convinced them of the truth of their statements. They were welcomed everywhere, were received

into select Protestant circles and homes, in spite of the fact that they were strangers, and that the woman in the case was making open confession of familiarity with awful crimes. With hands upraised in holy horror the New York Protestants gathered round to hear of the criminal actions that took place only three hundred miles away, in Montreal; they asked for no proof. They accepted all Maria Monk's statements without question.

Think of sensible, educated Christian men and women accepting all this without a question. Think of its being the topic of sermons in churches, commented on at religious meetings, published broadcast in religious papers, and think of how blind the people must have been—not, be it recalled, ignorant country villagers, but some of the best informed people in the metropolis of America, barely two generations ago—to accept such arrant nonsense. But we must not forget what blinded them. It was the Protestant tradition of calumny against the Catholic Church. That Protestant tradition still survives. It does not now, except in country districts and where the people are ignorant and backward, venture to ask people to accept such stories as those of Maria Monk, but practically all of the Protestant opposition to the Church is founded on this old Protestant tradition, and the ignorance and prejudice and misrepresentation that it fostered with regard to everything Catholic. Draper, when he wrote his "Conflict of Religion and Science," was unconsciously following in the Protestant tradition. Even President White as late as 1890, when he wrote his "Warfare of Theology with Science in Christendom," was following in that same tradition. These university men were so sure that the Church was thoroughly and blightedly wrong that it was easy for them to create reasons for their feeling of opposition.

There is in the story much more than a moral for pitiful creatures like Maria Monk. The moral is for educated Protestants who were so blinded by prejudices that they were ready to accept this absurdly impossible story from a woman of vile character. I wonder if educated Protestants in the East realize that even now this story is being republished and scattered broadcast among the Protestants of the West and South who know nothing about Catholics, except what they have learned from the ever enduring Protestant tradition? There are actually Protestant ministers who are still engaged in securing the diffusion of this story of Maria Monk. It has been published widely in England for years, because there are still a large number of Protestants who want to read this type of book, and many Protestant ministers, not in good faith, since they know better.—N. Y. Freeman's Journal.

##### FATHER FRASER'S CHINESE MISSION

Taichowfu, March 22, 1915.

Dear Readers of CATHOLIC RECORD:

Yesterday (Passion Sunday) I laid the corner-stones of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big feast. May God be praised Who deigns to open months to His praises in the Far East to replace those still in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

Yours gratefully in Jesus and Mary, J. M. FRASER.

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Vices, like weeds, sprout up at short notice, and begot a huge crop from very little nourishment.

—REV. D. A. CASEY.

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