

THE BANNER OF THE SACRED HEART

From one end of France to the other, there has been of late a remarkable revival of devotion to the Sacred Heart. Recent messages addressed to the Government on the subject of placing the emblem of Christ's love for man on the national flag have doubtless had their part in the movement, and the soul of the people has been stirred by the thought of a public protestation of the ideas which have long been banished from official circles.

So strong has grown the movement and so common the practice of waving the emblem of the Sacred Heart into the standard of France that the Government has drawn up regulations on the matter. A religious symbol may be joined, so it has been officially decreed, with the national colors for the purpose of decoration or ornamentation, or personal adornment, it may also be used in connection with the colors in the churches, provided the authorities have no reason to fear that it will lead to disorder. The only restriction laid down by the Council concerns the display of the national colors in the public streets. Here the standard must have only the traditional form sanctioned by established usage. Elsewhere full liberty is allowed. This concession by no means entirely satisfies the wishes of the people, but is more than was expected. The way may yet be found to convince the Government that fears of disorder are absolutely groundless, because the people are solid behind the movement, and that the surest way to victory is through national reparation. It would be strange if out of the wreck and ruin of the War came the accomplishment, delayed for almost two centuries and a half, of the earnest desire of Jesus Christ.—America.

BEHIND THE DRIVE

Military critics have been busy offering opinions on the recent German breakdown and the victory of the Allies, between the Aisne and the Marne. No small degree of credit has been given to the American troops who have proved that they can stand up with the veterans of other armies, hardened to the game of modern warfare during four terrible years. Americans feel proud of Pershing and the men under him who have lived up to the simple sentence uttered by the American Commander of the Expeditionary Forces on the day of the landing of the vanguard, more than a year ago: "Lafayette, we are here." That sentence went straight to the heart of the French nation, and stiffened the defense and determination of the Allied armies. For they realized that all the resources of the most resourceful nations were cast in the balance to outweigh the brute power of militarism. Force would meet force, as President Wilson declared. Yet the force of American arms would be backed by the power of the American people who have kept their eyes on God while sending their armies overseas. The Chief Executive has more than once urged on those at home the need of turning to the Almighty in this day of national need. In the terrific crash of physical forces the spiritual note has often been heard.

It is sounding again overseas, and it comes from one who bears on his shoulders the responsibility for Allied endeavor, the Generalissimo of the armies that are fighting for the freedom of the world. The Sunday before the great offensive was launched, the children of France and England were hidden by their parish priests to "pray for the intentions of General Foch." The children prayed and one of the great defensive successes of the War was soon followed by a brilliant attack. The New York World which carried the cable dispatch, pointedly remarks: "History may ask in vain whether the great strategist ascribes his victory more to his own plans and the valor of his troops or to prayers offered by scores of thousands of young girls in France and England who have scarcely heard his name or comprehended the War." A little French peasant girl has told the nation: "The invader will be driven from our soil when we turn back to the God who loves us." Is it the beginning of the turning of the tide, not only of the tide of battle on the Marne, but of that big-

ger battle between the forces of God and Satan that has been raging in France for many a year? Will the simple act of a great general and a great Catholic calling for prayers in a battle-crisis bear fruit in the councils of a nation that has too long held before the world the strange anomaly of a Catholic heart warmed and seared by a goddess head?—America.

THE PASSING OF A LANDMARK

Thomas F. Meehan in America
A call has been issued for the annual national convention of the Catholic Press Association to meet in Chicago on August 15. There will be no doubt, the national addresses on Catholic literature and resolutions about the progress and mission of the Catholic press, but a jarring note may be occasioned by the fact that the New York Freeman's Journal, the third-oldest Catholic weekly in the country, recently suspended publication. The demise of this paper, with whose earlier years so many distinguished Catholic names are associated, leaves the Cincinnati Catholic Telegraph (1831) and the Boston Pilot (1836) and the Pittsburgh Catholic (1846) the sole survivors of the many Catholic papers begun in the first half of the nineteenth century. From 1806 to 1911 there were 650 Catholic publications started.

New York's first Catholic paper was the "Frath Teller," published by William Denman from April 2, 1820, to March 31, 1855. In the course of years the taint of trusteeship and politics occasioned the advent in October, 1833, of a rival, the Weekly Register and Catholic Diary, which lasted three years. This was followed in 1839 by the Catholic Register and a year later, James W. and John E. White, nephews of the famous Irish novelist Gerald Griffin, published the Freeman's Journal. In January, 1840, the two papers were combined as the Freeman's Journal and Catholic Register. Eugene Casserly and John T. Davenport with indifferent success followed the Whites as editors and in 1852 Bishop Hughes took control of the paper, keeping it going with the aid of his then secretary, the Rev. James Roosevelt Bayley, the subsequent Bishop and Archbishop. Bishop Hughes thought it would be a good idea to import Orestes A. Brownson from Boston and give him the paper so he had Father Bayley write him, on March 27, 1848:

Brownson declined the offer. The paper then went to that strange, erratic character James Alphonse McMaster, under whose direction it became the leading Catholic weekly of the United States, and for many years kept that place unrivaled. McMaster was born at Dunesberg, New York, April 1, 1820. He became a Catholic in 1845. In the first enthusiasm of his new faith he joined the Redemptorists but in less than a year finding he had no vocation he returned from the novitiate in Belgium to take up journalism in New York. Early in 1848 he thought of starting a semi-monthly magazine. "You may smile at the name I have chosen for it," he wrote Brownson, "possibly you may not like it—but it is indicative in more ways than one of the tone I desire to reign in it and I like it—it is to be called simply 'Ave Maria.'" Nothing came of this scheme. Then he had a plan for a semi-weekly independent Catholic paper. Writing to Brownson on June 12, 1848, he thus outlined the plan of his journal:

"It will say what I think best on political and other matters without asking anybody's favor. The clergy, many of whom have been open to me, heartily approve of it, and as regards the Bishop I shall tell him before I begin, but neither ask nor expect his consent. I may shock you awfully, but I do not consider that apertains any more to his jurisdiction than to arrange the colors of the coats I shall wear during the summer. . . . I hope for it a wide circulation, as it is to have no diocesan trammels nor responsibilities, and it is to give the people often fuller and more correct news than the lumbering things that call Irish papers. Our friend George Hecker is interested and volunteers to advance, or if need be lose, the money necessary for the undertaking." This project also came to naught, but a few days after the letter was written the Hecker's loaned McMaster the money to buy the Freeman's Journal from Bishop Hughes. The Bishop and he were two positive men of teary and combative temperaments. There was friction almost from the very start of the new ownership, as is indicated by another Brownson letter dated September 9, 1848:

"All the address and flosses that I know how to use only just suffice to keep from open hostility. It is easy to see that he deprecates the necessity by which he was converted into selling me the Freeman, or having it sink alongside of a paper wholly independent of him, and you know him well enough to see that the character and eminent success of the Journal since I have had it does not render it more agreeable to him. . . . But my course is taken with him. He is always managed by some one; never acts independently. I am going to undertake the job, and think the Bishop will never sacrifice me as he has some others—because I shall never trust him, never directly oppose him and never suffer him to cease fearing me. By the aid of God and of these interesting dispositions—which I need not caution you that

I do not proclaim on the housetop—I look to weathering a good many storms and being still editor when the Bishop shall be entered into his eternal reward."

The manner in which he planned to conduct the paper he outlined in this fashion: "Generally, of course, it is thought I am too hot and too heavy—and in truth I have no idea of keeping up so much excitement as is raised about it just now. But, in the first place, I want to increase its circulation, and I find this just the way to do it, as nobody who is anybody likes to miss seeing a paper that presents each week among other dishes one or two roasts."

Although the above was written seventy years ago it certainly sounds like the most "advanced" kind of modern journalism. It had the expected effect, for the paper soon attained a national repute. Everybody who was anybody wanted to read what "the Abbé McMaster," as he was popularly styled, had to say. It was the heyday of "personal journalism" and "the Abbé" had an unlimited vocabulary and a bulging arsenal of invective. With Archbishop Hughes and other members of the Hierarchy he had many a battle royal and his old friend Brownson he scored unmercifully, when they differed over some of the issues of philosophy that are now forgotten. The Archbishop in 1859 started the Metropolitan Record, with John Mulrooney as its editor, to have a local antithesis to the Freeman. McMaster was a rabid States-rights Democrat and Anti-Abolitionist in politics and his fierce assaults on President Lincoln and the "Black Republican" administration resulted in his being arrested as a disloyal citizen in 1861. He was confined in Fort Lafayette for some time; the paper was suppressed and did not resume publication until April 19, 1862. After that a milder tone was adopted in national politics, but on other topics the old style still obtained. The Paris Univers and its editor Louis Veuillot were largely his models. In the years that followed McMaster was a strong and valiant champion of the rights of the Holy See and an uncompromising advocate of the principles of Catholic schools and education. For many years Miss Ella Eades was the Freeman's correspondent in Rome and her weekly letters were the source of much valuable and authoritative information. If the frequent intemperance tone of the editorials could be overlooked the paper certainly offered its readers a strong, well-written sheet.

With another generation and new ideals the prestige of the paper waned and age told on the vigor of its editor. In 1880 he took as his associate Dr. Maurice Francis Egan, who had come to New York in 1871 and was then at the outset of the literary career that has since won him such distinction. Dr. Egan's brilliant and attractive editorials gave new life for a while to the paper, but he was cramped by the whims and idiosyncrasies of a querulous old man who grew worse and more difficult to manage as the end of his career, which came on December 29, 1886, drew near. Dr. Egan who had done all the work on the paper, which had only a shadow of its former influence and circulation, for the last three years McMaster lived, tried to keep it going, but gave up the task in 1888. It was then sold in the settling up of the McMaster estate, to the Messrs. Ford.

Nothing more radical could be imagined than this change of ownership, the new standing for almost every characteristic opposite the old. In 1894 the Rev. Louis A. Lambert was engaged as editor of the paper and so continued until his death, September 25, 1910. Father Lambert had been the editor of the Catholic Times of Waterloo, New York, and a later paper of the same name in Philadelphia, which was combined with the Catholic Standard. He was a much more successful controversialist than editor as his "Notes on Ingersoll," "Tactics of Infidels," "Christian Science Before the Bar of Reason," "Theasurus Bibliens," and other volumes attest. Under his direction the Freeman recovered little of its lost prosperity and since his death it had lumbered along without a change to better fortune. During the last municipal election it presented the abnormal spectacle of unblushingly supporting the Socialist candidate for mayor. The more recent formal questioning of its loyalty by the Government need not be detailed. The inevitable final disaster came before the end of June. When the paper was sold by the McMaster estate it was said that there were only two complete files extant; that used in the office, which was then given to the library of Notre Dame University, and the other a set owned by the late Dr. R. H. Clarke of New York. So much valuable Catholic history is contained in those printed pages, and now nowhere else attainable, that it would be a real calamity were these files not safeguarded as far as possible against accident. For all interested in the cause of Catholic journalism the paper's failure is a sorrow even if it had lapsed so far from the high estate it occupied when Brownson and Hecker in New York; Father Roddion in Boston; Bishop O'Connor in Pittsburgh; Dr. White in Baltimore; the Purcells and Dr. O'Callaghan in Cincinnati; Spalding and Ben. Webb in Louisville; Bakewell in St. Louis, and Mason in Philadelphia were the figures that loomed large on the journalistic horizon. How little the present generation knows about them, or cares for the differences over which they contended!

RELIGIOUS OUTLOOK IN THE NEW UKRAINE

NEW CONDITIONS VERY FAVORABLE FOR SPREAD OF CATHOLIC FAITH

The new conditions under which religious work is conducted in the Ukraine have been of much advantage to the Catholics. Father Zogaleky, Vicar General of Kiev, recently drew up a report on the Catholic outlook there and in it he describes the attitude of the people as most promising. A change in the Catholic Church at Kiev was given up to converts, but it was soon found to be too small. Then a barracks built on a site given by the city was used by them for devotional purposes. That also does not afford sufficient accommodation, and a new church is now in process of construction for the Uniates.

Father Zogaleky says so many schismatics are seeking reunion with Rome that he is exhausted owing to the amount of work he has had to perform in consequence. Fourteen Uniate priests are at work in Kiev, and religious services take place in the barracks and the two Latin churches. The attendance is very numerous. Catechetical classes for the instruction of converts are held in the Catholic schools, and the demands of the teachers are heavy.

The Catholic Church has reason to welcome the freedom for religious discussion which was ushered in by the Russian revolution. In the course of a few years its position in the Ukraine will be greatly strengthened.—The Tablet.

THE WESTERN FAIR

SEPTEMBER 6TH TO 14TH

The programme of attractions for the Western Fair this year will be of especial interest. The eight Slayman All Arab Troupe will be one of the leading acts on the programme. The Costa Troupe, the most wonderful aerial act ever presented, the McDonald Trio, with a great bicycle act, the four Road Kings in their startling acrobatic act, DeDio's animal act—worth the price of admission if there were no others,—Santo Brothers, the men who do their act away up in the air, Ledegar who is a perfect wonder in his bounding act, and various other artists will appear before the Grand Stand twice daily. There will be an abundance of first class music by the best bands obtainable. The Juvenile Pipe band have been engaged for the entire week and Manley, the great singer and composer, will render his patriotic songs at each performance. Fireworks every night with a change of programme.

"The Show World Exposition Shows" will fill the midway with instructive, interesting and amusing shows. All information regarding privileges of any kind from the Secretary, A. M. Hunt, London, Ont.

VACANCY FILLED.—A Teacher has been engaged for Separate School No. 2, Bromley. Numerous applications were received in answer to an advertisement in the CATHOLIC RECORD. M. J. BREEN, Sec.

CANADA IS ASKED TO HELP THE SAILOR

Under the title of "Sailors' Week" a Dominion-wide Campaign is being held from September the 1st to 7th to raise money to aid the dependents of the fallen seamen of the Mercantile Marine. If you think for a minute you will realize that it is to these heroic Mariners, who in spite of these heroic perils, who in spite of the submarine, and the floating mine, daily ply their perilous course across the seas, carrying foodstuffs and munitions of war to the Allies. Without them our gallant armies could not make war for a week. Today 300,000 seamen are serving the Empire; fifteen thousand of them have made the supreme sacrifice. What of the sorrowing families? Without any Government provision they must look to the generosity of the nation. Is Ontario going to let the widows and orphans starve? The province is asked to raise \$1,000,000 to aid these sufferers of the War. Ontario has never yet failed. Give generously, for Canada owes the prosperity she enjoys, to the gallant men of the Merchant Marine.

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for us to that other life where they will be so much dearer to us, because we shall know them so much better.—St. Augustine.

DIED
DANIELS.—At Monckland, Ont., on August 14, 1918, John Herbert Joseph Daniels, eldest son of Mr. and Mrs. A. J. Daniels, aged twenty one years. May his soul rest in peace.

TEACHERS WANTED

TEACHER WANTED FOR S. S. NO. 2, Hagot, Normal trained teacher with some experience. Duties to begin Sept. 3. Apply stating salary and references to P. Windle, Sec. S. S. Hagot, Ashda P. O., Ont. 2079-2.

A TEACHER WANTED HOLDING A SECOND class professional certificate, able to teach both English and French for R. C. Separate School Section No. 17 Township of Rochester, East York. Salary \$550 per annum. Duties to begin Sept. 3rd 1918. Apply to Michael L. Byrne, Sec., Belle River, Ont., R. R. No. 2. 2075-3.

WANTED A QUALIFIED TEACHER FOR S. S. No. 28, Tyendinaga. Apply stating qualifications, salary expected, and experience, to Jas. V. Walsh, Sec. Treas., Marysville, Ont. 2075-3.

WANTED FOR S. S. NO. 6, HUNTLEY, A second class professional teacher. Duties to commence Sept. 2nd. Apply to W. J. Egan, Carleton Place, Ont. 2079-1f.

CATHOLIC TEACHER WANTED FOR PUBLIC school section No. 2, Baldwin, holding a 3rd class certificate for Ontario. Duties to begin Sept. 1st. Salary \$575. Apply with reference to George A. Miron, Sec. Treas., Espanola, Ontario, Ont. 2079-2.

A DULY QUALIFIED TEACHER, CATHOLIC in preference for S. S. No. 2, Gard, Fairy Sound District. Salary \$450 per annum. James McGuinness, Sec. Treas., Trout Creek, Ont. 2079-3.

TEACHER WANTED FOR R. C. S. S. NO. 24 Woodlee, Duties to begin Sept. 3. Apply stating qualifications and salary to Rev. I. Tremblay, Grant, Ont., via Cochrane. 2075-3.

TEACHER WANTED FOR GRANT, ONT. R. C. Separate school. Duties to commence Sept. 1. State salary and qualifications to J. H. Tremblay, Grant, Ont., via Cochrane. 2077-4.

A QUALIFIED TEACHER WANTED FOR Separate school, Section No. 3, Griffith, Ont. One holding Normal certificate preferred. Apply stating qualifications and salary to Rev. I. J. Rice, P. P., Griffith, Ont. 2077-4.

TEACHER WANTED FOR S. S. NO. 3, McIntyre Township, Haldimand. One being able to teach English and French. Salary \$500. Address Rev. V. Herald, S. J., St. Patrick's Rectory, Fort William, Ont. 2075-2.

WANTED LADY TEACHER CATHOLIC for primary class in boys' school in St. Catharines. Apply to Chas. W. Sim, Sec. Treas., Separate School Board, St. Catharines, Ont. 2062-2.

TEACHER WANTED FOR R. C. SEPARATE school No. 11, Anderton; second or third class professional, female, salary \$450. Duties to commence Sept. 1st. Apply to Wm. Sunderland, Sec. Treas., And. Ont. R. R. No. 1, Phone Amherburg 1702-1. 2077-4.

NORMAL TRAINED TEACHER WANTED for R. C. S. S. No. 4, Westwood, Lapeere. Duties to begin 1st. One capable of teaching French and English. Apply stating salary and experience to W. C. Gervais, Sec. Treas., Lapeere, Ont. 2075-1f.

HOUSEKEEPER WANTED
HOUSEKEEPER WANTED BY PRIEST in country parish in Western Ontario, near London. Must have good references. Apply Box 13, Catholic Record, London, Ont. 2075-3.

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