

The Catholic Record

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LONDON, SATURDAY, MARCH 18, 1916

PROHIBITION AND PERSONAL LIBERTY

Our esteemed contemporary, The Catholic Register, is a bit nettled over our reference to its attitude on Prohibition. Let us say at the outset that THE CATHOLIC RECORD is genuinely pleased with the gentlemanly tone and scholarly articles of the Catholic Register under its new editorial management. We may sometimes disagree with our colleague in the great work of Catholic journalism but we may hope, even then, to preserve very friendly relations.

Perhaps we were wrong in assuming that our esteemed contemporary had in its issue of the 24th ult. the pronouncement of the Bishop of London in mind.

"When the letter," says the Register, "as he had a perfect right to do, since gave utterance to those opinions in this city, we reported them, in common with other newspapers here, and exercised, our undoubted and unquestioned right of expressing with all the courtesy and deference at our command our partial dissent from them on a question of present and pressing public policy."

While agreeing with our contemporary's main contentions we may be permitted to recall the fact that the Bishop of London had already given expression to his opinions on Prohibition and that these opinions had been very widely published in the press. "In this city" of Toronto Bishop Fallon merely repeated what the press had already announced were his opinions on the question in issue. This we plead in extenuation of our assumption that the Register was answering Bishop Fallon as well as the Personal Liberty League. It may be worth while, in passing, to note that the RECORD refused to accept this advertisement of the liquor interests.

When the Register says that we "place a chip on the shoulder of the Right Reverend Bishop of London and virtually challenge his brethren in the episcopate to dislodge it" we think "in its calmer moments" it will regret a statement so utterly unwarranted.

We are sorry that at the moment of writing we cannot quote the exact words of the Register; but, if our memory serves us right, it assumed that in opposing Prohibition Bishop Fallon was in favor of the present license system. While we cannot presume to speak for the Bishop of London in the premises, we hold that the inference is unwarranted. The present license system is not the only alternative to Prohibition.

Another esteemed contemporary—and taking into account its point of view the time honored term is not a misnomer—The Christian Guardian, goes further:

"We regret that a man like Bishop Fallon should have taken up the cudgels for the liquor traffic."

This is neither honest nor decent. Our Methodist contemporary will admit that the Bishop might have taken the other side and gained a great deal of evanescent popularity. He did not do so. He is not that sort of man. And even our Methodist friends, in the bottom of their hearts, respect him all the more for the stand he has taken.

We believe that Prohibition will carry in Ontario by an overwhelming majority, but nevertheless we are without qualification opposed to the principle for the reason laid down by the Bishop of London:

"I regard the present agitation in Ontario a dangerous invitation to the State meddlesomely to interfere with the rights of the citizen and an equally dangerous attempt to regulate all human conduct by statute. It is a return to the pagan idea of the

omnipotence of the State, whereas the Christian ideal is the responsibility of the individual.

"The action of the State marks the limits of the free action of the individual, and the question how far the State ought to control the individual is the fundamental question of personal liberty. We are threatened with a multiplication of the functions of the State that will gravely narrow the circle of individual rights."

The result, we admit, may be good, but the principle involved that the State may determine what is right or wrong is essentially bad. The prohibitionists in Arizona have only carried their principles to their logical conclusion even though they interfere radically with religious liberty.

Some of the members of the State Congress of Arizona may have voted for the rigid measure of prohibition passed by that legislative body without realizing that no provision was made for excluding wine for sacramental purposes. But if the spirit of intolerance were not behind the zeal for legislative morality an amendment would before now have been introduced and passed which would remove from the statute books this evidence of rabid anti-Catholic bigotry which hides itself under cover of zeal for public morality.

THE HOLY SEASON OF LENT

Cardinal Newman has written some things about Fasting that are peculiarly appropriate at this holy season which the Church sets apart to be devoted in an especial manner to prayer and mortification of the sensual appetites.

"The objection," he writes, "that devotional practices, such as prayer, fasting, and communicating, tend to self righteousness, is the objection of those, or at least is just what the objection of those would be, who never attempted them. Men speak as if it was the easiest thing in the world to fast and pray, and do austerities, and as if such courses were the most seductive, easiest, pleasantest methods of attaining heaven."

"We fast by way of penitence, and in order to subdue the flesh. Our Saviour had no need of fasting for either purpose. His fasting was unlike ours, as in its intensity, so in its object. And yet when we begin to fast, His pattern is set before us; and we continue the time of fasting till, in number of days, we have equalled His."

"There is a reason for this—in truth we must do nothing except with Him in our eye. As He it is through Whom alone we have the power to do any good thing, so unless we do it for Him it is not good. From Him our obedience comes, towards Him it must look. He says, 'Without Me ye can do nothing.' No work is good without grace and love."

"Vain were the deeds of the Law, because they were not attended by the power of the Spirit. But God hath reserved some better thing for us. This is what it is to be one of Christ's little ones,—to be able to do what the Jews thought they could do and could not; to have that within us through which we can do all things; to be possessed by His presence as our life, our strength, our merit, our hope, our crown; to become in a wonderful way His members, His instruments, or visible form, or sacramental sign of the One Invisible Ever Present Son of God, mystically re-iterating in each of us all the acts of His earthly life. His birth, consecration, fasting, temptation, conflicts, victories, sufferings, agony, passion, death, resurrection and ascension; He being all in all,—we, with as little power in ourselves, as little excellence or merit, as the water in Baptism, or the bread and wine in Holy Communion; yet strong in the Lord and in the power of His might. These are the thoughts with which we celebrated Christmas and Epiphany, these are the thoughts which must accompany us through Lent."

"When we are engaged in weaning ourselves from this world, when we are denying ourselves even lawful things, when we have a subdued tone of thought and feeling, then is an allowable time surely to speak of the high mysteries of the faith. And then, too, are they especially a comfort to us; but those who neglect fasting make light of orthodoxy too."

"(Many) are hindered, nay, possessed and absorbed by this world, and they cannot rise because they have no wings. Prayer and fasting have been called the wings of the soul, and they who neither fast nor pray, cannot follow Christ."

"A smooth easy life, an uninterrupted enjoyment of the goods of Providence, full meals, soft raiment,

well furnished homes, the pleasures of sense, the feeling of security, the consciousness of wealth,—these and the like, if we are not careful, choke up all the avenues of the soul, through which the light and breath of heaven might come to us. We must, at least at seasons, debar ourselves of nature, if we would not be defrauded of grace. If we attempt to force our minds into a loving and devotional temper, without this preparation, it is too plain what will follow—the grossness and coarseness, the affectation, the effeminacy, the unreality, the presumption, the hollowiness, in a word what the Scripture calls hypocrisy, which we see around us; that state of mind in which the reason, seeing what we should be, and the conscience enjoining it, and the heart being unequal to it, some or other pretence is set up by way of compromise."

When we remember that Newman wrote and preached thus of fasting while he was still an Anglican we can, in a measure, understand the mysterious working of God's grace which led him finally into the fullness of light and truth.

Let us who have the priceless heritage of Catholic faith and practice as a birthright be led by the great convert to a truer appreciation of the spirit which should pervade our lives during this holy season consecrated by the Church to fasting and abstinence.

THE BILINGUAL SCHOOL QUESTION

In a temperate and exhaustive statement the Honorable G. Howard Ferguson, Acting Minister of Education, reviews the bilingual school troubles and gives to the reading public of Ontario an opportunity of studying and understanding this vexed question.

Study and understanding are needed to prevent the injection into politics of an issue that could not fail to do serious harm to Canada.

The grievance which agitators are trying to create will disappear in the light of the facts.

French papers often refer to the case of the Windsor Separate schools as one where serious injustices being perpetrated on French Canadians.

Mr. Ferguson thus deals with that charge:

"It has been contended that the position of the French language in the Windsor Separate schools is a proof that the department is preventing French speaking children in those schools from learning their own language. It should be said that nothing has been refused to the Windsor Separate schools in the way of the use or the teaching of French, to which the acts or regulations entitle them. These schools are not under regulation 17 and, accordingly, the right to introduce French teaching into them, whether they were schools in which French had never hitherto been taught or schools where it had been taught for a time and then abandoned would be determined by regulation 12 (3), which does not apply unless where French is the prevailing language. French is not the prevailing language in Windsor, according to every test which can be applied in such matters."

The Windsor Separate schools are now just what they have always been since their organization under Bishop McEvay—English Separate schools.

THE POPE AND PEACE

In a Lenten letter to the Cardinal Vicar of Rome our Holy Father, Benedict XV, thus refers to his efforts to bring the warring nations of Europe to an understanding that would lead to peace with justice:

"We threw ourselves, as it were, between the belligerent peoples, as a father between his sons in a struggle. We conjured them in the name of that God whose justice and charity are infinite to renounce their designs of mutual destruction, to make known, once for all, with clarity, in a direct or indirect manner, the desires of each of the parties, taking into consideration, within the limits of justice and possibility, the aspirations of the peoples, accepting, if need be, for the sake of equity and the common good of nations, the obligatory and necessary sacrifices of pride and particular interests."

"Such was and such remains the only way of settling the monstrous conflict according to the rule of justice and for arriving at a peace which would be advantageous not alone to one of the parties, but all, and which would be just and lasting."

The Father of Christendom exhorts all the faithful, especially during this season consecrated to penance, to more fervent and more assiduous prayer to God that the horrible fratricidal war may be terminated by a just and lasting peace.

NOTES AND COMMENTS

LORD ROSEBERRY, speaking recently on the War, expressed the opinion that unless Prussian Germany is utterly ruined, there will be no hope for Christianity. Which obiter dictum leads the Canadian Churchman (Anglican) to affirm that "the Christianity professed in Prussian Germany is essentially no Christianity at all. And yet, what is represented as the scholarly section of the clergy of every Protestant denomination has for twenty-five years been sitting at the feet of such teachers and making the principles there learned the essential basis of their theology. It is perhaps late in the day to have awakened to the reality of this, but it is certainly better than not to have awakened to the reality at all."

If ANY PROOF were needed of the existence of demoniacal possession in this generation it could be found in the published reports of a "lecture" delivered by an individual of the "ex-priest" variety in a public hall in Toronto last week, under the auspices—so it is stated—of the "Liberty League" (whatever that may be) of West Toronto. It would be difficult to imagine utterances such as this creature is reported to have delivered himself of emanating from other than a Satanic source. It is even more difficult to imagine "fifty people, mostly women," sitting patiently under such a harangue. Nor does it increase one's respect for a paper like the Toronto Star to find it reproducing for the delectation of its readers sayings that were turned down as indecent by its advertising department. The one redeeming circumstance of the affair is the announcement that the Y. W. C. A. had cancelled the "Liberty League's" contract for the hall when it was apprised of the nature of the lecture. "Twas not always thus, as Catholics have only too much reason to know."

THE LATEST organization to make its bow to the Canadian public is the "Canadian Protestant Publicity League," whose prospectus, printed Toronto, has been sent to us by some thoughtful friend. It is certainly an entertaining and instructive document. It is not necessary as a description of the nature of its contents to say more than that among its signatories is an ex-Mayor of Toronto, who also enjoys the distinction of being the editor of the official organ of Orangemen in Canada, but some of its paragraphs are too ingenious and too diverting to be passed over in that summary fashion. The larger its circulation, we should say, the more it will tend to advance the Catholic cause.

THIS RATHER entertaining production begins (by bawling the "deplorable lack of knowledge of the vital principles of Protestantism," and the neglect of its "essential doctrines," on the part of the Canadian Protestant public—an ignorance and a neglect which has "reacted upon the vitality of the churches" to such an extent that "men to-day hold their religious convictions much more lightly than in former times." Consequently, "there is a real need in the Dominion of Canada for a wider distribution of literature for the purpose of stimulating Protestant sentiment," and this in the judgment of the promoters of the Protestant Publicity League, can be best effected by the distribution of "Protestant literature" in the form of pamphlets issued by "one thousand men in Canada," whose names are to be kept secret, but who will, out of the depth of their Protestant enthusiasm, contribute to the fund the modest sum of \$10 a year for five years. This would give the Toronto committee the snug sum of \$10,000 per annum wherewith (after deducting 15 per cent. for administration) to diffuse "accurate information on the vital doctrines of Christianity," and at the same time to slang-whang the Pope, and to expose the "various movements of the Roman Catholic Church designed to secure dominance in Canada."

Now, we would be the last to quarrel with the Protestant Publicity League in its ambition to diffuse accurate information on the vital doctrines of Christianity, had we any assurance at all that either the promoters of the movement or the Protestant people of Canada generally had any clear idea of what those doctrines are. Is there any Protestant body in Canada that in its membership is agreed on what constitutes the authentic creed of Christianity?

On the contrary, is it not the boast of every one of them that they are not now confined within the narrow limits of dogma, but that every man is the arbiter of his own creed, and that even diabolical in the divinity of Christ, the foundation rock of Christianity, need not debar a man from communion in any one of them?

BUT THIS, after all, is but a veil to the real objects of the League which as revealed in the body of the circular is but to play second fiddle to the nameless Orange organ which for a generation or more has devoted its every effort to the fomenting of religious discord in Canada, and to the dissemination of every vile species of slander and vituperation which hatred could suggest against the only steadfast witness to the vital doctrines of Christianity which the world possesses—the Catholic Church. That this is the essential purpose of the Protestant Publicity League the circular before us does not leave any doubt. And the Catholic Truth Society may take some umbrage to its soul in the assurance therein revealed that its work in distributing accurate information about the Church and its teaching has not been without effect in Canada. "It should be remembered," says the circular, "that the Catholic Truth Society has flooded the country with Roman Catholic literature, explaining in subtle, and sometimes convincing ways, the doctrines and the authority of the Church, and the arguments for the supremacy of the Pope." They could not very well be more than "convincing," and the admission of even such a motley association as the Publicity League to that effect, is evidence that the thinking portion of the public is not found, after fifty years or more of Lodge propaganda, to be in harmony with the misty and perverted ideas of religious truth represented by its promoters.

AND—ANOTHER thought occurs to us on this subject—must it not be construed as a most humiliating confession that a whole century of Protestant religious effort in Canada, and no less a period of sectarian vituperation has succeeded in producing only "ignorance as to the vital doctrines of Christianity," and a "deplorable lack of knowledge of the vital principles of Protestantism," that the only crop they have garnered is that "men to-day hold their religious convictions much more lightly than in former times?" This, having regard to the nature and violence of the propaganda, is, we repeat, a most humiliating confession and goes further than the \$10,000 per annum can possibly do in exposing the shallowness and lack of vital principle of the entire fabric of sectarian Christianity.

If the \$10,000 were to be expended in an attempt to revitalize the truths, fragmentary though they were, which formerly were held by devout and well-meaning Protestants, we could wish well to the movement, but the real motive of the League being but to add fuel to the dying embers of religious discord in our midst, and to stimulate the bad passions which have so long found expression through such channels as the official organ of the lodges, is a movement which, however heavily subsidized by ten dollar subscriptions, is doomed to the ghastliest kind of failure. It is quite understandable, therefore, why those who accept the invitation to take part in it, should have the guarantee given to them in the concluding paragraph of the circular that "the list of subscribers will be regarded as confidential and will not be published at any time." If honest, why secret? and if secret it is because there is that in the whole movement of which its participants do well to be ashamed.

BIGOTRY IN ENGLISH HOSPITALS

Much indignation has been caused in various parts of England by certain regulations prevailing at some of the military hospitals. At Knutsford, Cheshire, there is an example in point which is being brought to the notice of the War Office by the local priest. As set down by him, the charge is one of moment.

The wounded soldiers are not permitted to leave the hospital to attend Mass even on Sunday, while no provision is made for them to hear Mass in the wards, although Church of England services are held in each ward every Sunday. The Catholic Church is almost opposite the hospital. No reply has so far been received to the complaint addressed to the War Office and the matter may come before Parliament.—Church Progress.

ON THE BATTLE LINE

The tremendous series of battles for the possession of the great fortress of Verdun continues with incredible intensity, and holds the world's attention to the practical exclusion of all the other theatres of the war. Yet important events are taking place elsewhere.

Confidence that the Germans had shot their bolt in the Verdun attack was disturbed by the midnight French official statement, which announced that "during the day the Germans made fierce assaults on our positions in the Corbeaux Woods. Numerous attacks were repulsed in succession by our artillery, infantry and machine gun fire, which wrought great havoc in the German ranks. Despite losses out of all proportion to the objective sought, the Germans launched a final assault with effectives of at least a division—12,000 infantry—in the course of which they were able to occupy that part of the Corbeaux Wood which we retook from them on Wednesday."

The reports of the fierce fighting in the Corbeaux Wood early in the week indicated that on Tuesday the Germans penetrated the wood and held the greater part of it. Next day the French regained so much of the lost ground that their official report stated that the Germans retained only a fringe of it. The enemy now will be able to organize within it a force for the assault on the Heights of Camiers, which will inevitably follow. These heights are absolutely essential to the Germans if they propose to mount heavy guns on the west bank of the Meuse with which to menace Verdun, and the Crown Prince still stands prepared to pay a price "out of all proportion to the objective sought" the gun positions west of the river.

East of the Meuse the French lines are held firmly. Twice yesterday the enemy attacked the trenches west of Donauumont, and on both occasions they were stopped by French artillery and machine guns and were unable to penetrate the French lines at any point. The Germans at Vaux prevented the Germans from launching an attack in preparation there. Confirmation is officially given of the statement that at Vaux on Thursday the Germans made heavy sacrifices during their unsuccessful attack. There is evidence that they are preparing for a fresh assault around Eix and Moulainville, to the east of Verdun. The artillery fire there yesterday was intense.

General Aylmer is having a hard time of it in his endeavor to relieve Kut-el-Amara. The War Office announced last night that his column, which was operating from seven to eight miles from the right bank of the Tigris when the action of Wednesday was fought, has been forced by lack of water to fall back on the river after having removed all the wounded.

The Turkish War Department announces that in the unsuccessful attack upon the Turkish positions on Wednesday the British left 2,000 dead in the Turkish trenches, which were captured during the action, but from which the British were ejected before the close of the struggle. This report is undoubtedly meant to revive the drooping spirits of the people at Constantinople. General Aylmer's statement that his losses were not heavy can be accepted with the utmost confidence.

Some of the readers of the Summary hope for even greater things from the operations in the Near East. The suggestion is made by a correspondent that the deadlock on the western and Russian fronts may be broken and final collapse of the Germanic powers may come through "the junction of the Russians and British in Mesopotamia and the on-sweep through Asia Minor to Constantinople. If it is true the Turks are in extremis and clamoring for peace, and that the Germans and Austrians have been withdrawn from the Saloniki front, does it seem improbable that, first Turkey, then Bulgaria, will quit, and the Russians and British, together with the Allies at Saloniki, may combine in a grand move through Serbia on Austria from the south, supported as they would be by the Serbians and Italians, and also the neutral armies of Greece and Rumania?" There is no doubt at all that the Danube line is far more vulnerable than that of the Rhine, but an advance into Hungary by the Russians and Rumanians is still a possible means of breaking the deadlock. Russia has the men if the Allies can arm them for her. To reconquer the Balkan Peninsula will not be child's play and would take much more time than a drive across the Carpathians into Hungary.—The Globe, March 11.

SAY THE ROSARY

Say the Rosary every night in Lent, and say it with your family about you—as it used to be said in your own parents' home. This beautiful holy practise is falling into disuse in too many Catholic families. And so what poor, flimsy reasons. "No time." "Can't get the young folk together." So many things going on now a days. Very true. But surely Catholic families can manage to give our Lord and His Blessed Mother fifteen or twenty minutes in the evening, to recite together prayers that bring a blessing on the home and make it a place of peace. For Catholics there should be no engagement, after the

day's work is done, to keep them from saying the Rosary. As soon as the evening meal is finished, kneel down, parents and children, and pay the Blessed Mother the sweet familiar tribute of praise and prayer. The children of a home where the Rosary is said carry out into the world with them a saving influence and a sacred memory.—Sacred Heart Review.

T. P. O'CONNOR'S LETTER

Special Cable to THE CATHOLIC RECORD
(Copyright 1916, Central News)

London, March 11.—This has been a week of mingled anxiety and growing confidence. Verdun still fills the foreground and the people here read the hourly accounts of the great battle with as keen interest as do the French people.

There is no real fear that the Germans will push through or that they will seriously interfere with the defence of France or her ultimate advance in the Spring.

On the other hand the growing trouble Turkey is having with Russia, who is taking possession of her whole Asiatic dominions, the reported movement against Enver Pasha and the growing peace movement, reported largely from American sources, increases the belief, long held, that the real stroke against the Central Powers will come in the East in the overthrow or the backing out of Turkey. Either would certainly mean the intervention of Rumania, possibly of Greece, and perhaps the withdrawal of Bulgaria from giving further assistance to Germany.

Here the speech of Winston Churchill has proved a regular bomb-shell, but whether it will effect the position of the Ministry is not yet clear.

The strong personal animosities that Mr. Churchill's strong personality have always evoked, the Gallipoli disaster, which still hangs around his neck, the abruptness of his whole volte face with regard to Admiral Lord Fisher, has weakened the effect of his speech. Arthur J. Balfour is a more leasured personality and, not as effective as Winston Churchill's ill-regulated driving power, has added weight to the indictment.

On the other hand there is a powerful anti Fisher party in the Navy. Mr. Balfour has many friends and many critics who regard Churchill's intervention as inopportune and mischievous and further developments must be awaited before we can pronounce the ultimate effect of this disturbing speech.

I saw Mr. Lloyd George last week at his country house at Walton Heath. He looked thin and pale and tired but was full of spirit. He is loud in his admiration for the French nation and says that they have confronted the grave situation with as much as if not greater energy than have any other of the Allies.

France is, indeed, a great nation," he said.

The Irish in England are preparing for the celebration of St. Patrick's Day, but in accordance with the present conditions there will be no banquets nor political speeches. There will be, however, receptions and charity concerts.

St. Patrick's Day has been declared a "flag day," when subscriptions will be raised in London and all the great cities of England for funds that will be used to supply Irish soldiers and Irish prisoners with comforts. All classes of Irishmen, Nationalists and Unionists have joined the committee.

It has just been announced that twenty-nine Irish soldiers have won the much coveted Victoria Cross.

Some Thomas Hardy of this war time as Thomas Hardy has written about episodes in the days of the war with Napoleon. For the war meets us everywhere in England to-day. I realized this a few days ago when taking a little trip down to Bath to visit two friends—Sir Charles and Lady Henry—the latter, as is known, one of the most prominent and popular figures in the political society of London and formerly Miss Lewisham of New York—whose only son has been missing since the Battle of Loos. Bath is the most eloquent survival to-day of the eighteenth century, crowded with lofty, spacious and beautiful old-fashioned houses; and in every nook and corner some survival by medallion or statue of the days of Sheridan and the world that figures in The Rivals and The School for Scandal. After half a century of more or less eclipse, Bath is coming to its own again; for the closing of Carlsbad and other German and Austrian resorts has thrown the British back on the water cure towns of his own country, quite as good, though perhaps not so amusing as those of the Continent; and Bath has got a greater claim, owing to the discovery by Sir William Ramsay, our greatest scientist, of radium in its waters. I can speak from personal experience of the waters and baths of the old city as the best I have met yet.

But not even an hourly occupation in water drinking and baths could keep me oblivious of the ever present and ever haunting war. Every waiter—except a young Swiss—who attended at table, wore an armband as proof that he had offered himself for military service. The street cars, as everywhere else, had young women as conductors, and women as ticket collectors met every train. Something new to me, however, and entirely new to English life, was the