

The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, DECEMBER 8, 1917

2042

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IN THE FOREFRONT

Every Catholic knows that the Church is not opposed to science or anything that can lead men to God. As an antidote to these charges Father Zahn has pointed out that all the great discoveries and inventions that have exerted the most potent influence in advancing and ameliorating the condition of our race are to be credited to the Church and her devoted children.

The great universities of Europe were founded by Catholic princes and often under the immediate Papal inspiration. Before Luther sounded the note of religious anarchy Oxford and Cambridge, Aberdeen and St. Andrews, Paris, Leipsic, Heidelberg, Bologna, Salamanca had their thousands of students from the ends of the earth. It is to the schools and scholars of Catholic times that we owe the inductive or experimental method of study. Lord Bacon has been claimed as the originator of the inductive system, but this system was accepted and followed centuries before he was born. J. W. Draper, who is not partial to the Church, says that to ascribe the inductive system to Lord Bacon is to ignore history. Does the world owe anything to the Church and her children for the application of this system to actual and successful work? Beginning with geography, has it ever occurred to us that nearly all the knowledge we have of the earth's surface comes to us from Catholic sources. Marco Polo in the thirteenth century wrote an account of his twenty-four years' voyage in the East. Columbus discovered the New World; Magellan rounded Cape Hope and his ship was the first to circumnavigate the Globe; Cortes and Balboa in Mexico and Central America; Pizarro in South America were prominent explorers.

SOME FACTS

To Canada came La Salle, the Jesuit Marquette, the Franciscans Hennipen and Membre—all pioneers and explorers.

The Church has invariably taken the lead in mathematical discovery and development. Arithmetic as a science owes its origin in Europe to the learned Gerbert. Galvani, of the Order of Jerome, was one of the inventors of the infinitesimal calculus and solved many problems that Kepler and others had given up in despair. Pascal, Cauchy and Descartes were as devoted to the Church as they were to science. In various departments of Physics we have Leonardo de Vinci and subsequently Galileo and his school. Torricelli, Viviani, Borelli, Castelli, Merenne and Gassendi who created these branches of the science known as mechanics, hydrostatics, hydraulics and hydro-dynamics. The microscope was invented by Galileo; Galvani discovered dynamical electricity; Volta made the first battery and Nobili and Melloni some of the most important instruments in modern laboratories. Ampere raised electricity to the dignity of a science. Chemistry is a Catholic science in a special way. Lavoisier is the father of modern chemistry and his discoveries affected a complete revelation in all the methods and appliances of chemical research. In medical and cognate branches we need but mention Vesalius; Falopius and Eustachius, called by Currier the father of modern anatomy; Malpighi and Cialpino, to whom some claim we are indebted for the discovery of the circulation of the blood. Clocks and spectacles were due to Catholics. Schwartz, a monk of Cologne, made gunpowder about 1320. The thermometer was invented by Santorio of Italy in the seventeenth century. The barometer was invented by Torricelli. The first photographs were taken in 1839 by Niepce and Daguerre. The magic lantern, the mariners compass, water-mills, water-engines and the steam organ were of Catholic origin. Magneto-electric machines for producing electric light were first constructed by Nollet and Van Maldern of Belgium.

The steam-engine usually attributed to Watt was invented by the Catholic Marquis of Worcester over

one hundred years before Watt took out his first patent. The first steam-boat was exhibited in the harbor of Barcelona in 1543 over two centuries before Robert Fulton sent his boat from New York to Albany in 1808.

The invention and application of illuminating gas, music, banks, glass windows, book keeping, post offices, artesian wells, knives and forks and wheel-barrow, cotton and linen paper, printing, etc., are proofs of Catholic industry and genius. Others may contribute towards development of what they have begun but it is easy to add to inventions.

EXAMPLE AND WARNING

In his "Memoirs" the great Lacordaire tells us that when he was seventeen years old he left college with his religion destroyed. And this result is easily explained. He had lived continually during the course of his education surrounded by the examples of ancient heroism and by the masterpieces of antiquity, and nothing had supported our faith while following a system in which the Divine Word gave forth only an indistinct sound without eloquence and without consequence. Some enterprising gentlemen who are planning to make the young Canadian thrive ethically on maxims such as "Be strong: Come out of the wet," etc., might, by Lacordaire's examples, be deterred from the manufacture of bromides. But this by the way. At twenty-two years of age Lacordaire was recognized as one of the most brilliant lawyers of Paris. The highway of worldly success was before him, but thinking much and believing more he quitted it, to the stupefaction of his friends and admirers, for the path that led to the priesthood. His object was to make Jesus Christ known to those who knew Him not. He coveted no honor, for he felt with Pascal that "the mania for being somebody destroys the best minds of our day. Glory is the greatest thing here below: and that very fact shows how little the things of earth really are."

He became associated with de Lamennais in the paper *Avenir*. Lamennais was a priest of extraordinary learning and magnetism. In 1818 his first volume of his essay on "Indifference in Religious Matters" claimed and reinvigorated souls with his pure and life-giving philosophy. He became immediately the most venerated and most celebrated of the French priests. But pride, a fierce, reckless and dominating pride, made him afterwards powerless and entailed upon him the loss of a veritable intellectual royalty. The *Avenir* appeared for the first time on Oct. 15, 1830. The periodical, on account of its pretensions of an audacious and radical nature, fell under the ban of many French bishops. Lacordaire, Lamennais and Montalambert submitted their doctrines to the judgment of the Vicar of Christ. The *Avenir* was condemned by Gregory XVI. Lacordaire refused to obey the Church which he had probably once loved and certainly had once served and honored; and during the twenty-one years of his apostasy lived bitter melancholy days, pouring out vitriolic scorn upon the doctrines he had once championed. He went to his reward in 1854, when he was seventy-three years of age.

FRENCH PETITIONING NATION

Paris, Nov. 1, 1917.—A big movement is on foot amongst French Catholics for the restoration of diplomatic relations with the Holy See. A monster petition is being signed in every diocese demanding that the government once more approach the Vatican and place a representative of France at the Papal court. Various bishops have issued pastorals on the subject, showing that it is France alone who is the loser by her absence, not the Pope. It is also pointed out that the separation of France from the Holy See has never endured so long before, even in the days of the Revolution. Men who have no love for religion, and especially none for the Church, have said in the chamber of deputies that the moment has come to renew relations with Rome. Mons. Gustave Herve is a strong supporter of diplomatic representation at the Vatican, and there are many others who have not hesitated to let their voices be heard in the chamber at the same intent. The result of the petition, which is being promoted by Catholic women throughout the country, is awaited with interest.

SOLEMN WARNING BY CARDINAL LOGUE

IRISH REPUBLIC UTOPIAN THE END DISASTER

(Special Cable Despatch to The Globe)
Dublin, Nov. 26.—Cardinal Logue, ordering prayers for peace in the Armagh churches yesterday, said: "Whether due to the demoralization of the world by war, or to a fate hanging over unhappy Ireland, blasting her hopes when they seem to brighten, an agitation is spreading here which is ill considered and Utopian, and cannot fail to entail suffering, disorganization and danger, to the end of disaster, defeat and collapse; and all in pursuit of a dream no sober man can hope to see realized, namely the establishment of an Irish Republic either by an appeal to the potentates of Europe at the Peace Conference, or hurling an unarmed people against an Empire of five millions under arms, a thing which would be ridiculous if it were not so mischievous, and fraught with such danger to an ardent, generous and patriotic people."

WILL RUSSIA BREAK UP?

Speculations on the fate of Russia have usually assumed as a basis the continued existence of the country we now know by that name, with its present geographical bounds. It is quite possible, however, that that vast empire will disappear, resolving itself into its constituent elements. The declarations of independence by Finland, Ukraine, and other factors in the empire, and the declaration of the Caucasus, was reported only yesterday—may be symptoms. Russia is an enormous bundle of nations, which hitherto have been tied together by the string of Czarism. The string has been cut. The bundle may fall apart.

The tendency of the French Revolution was centripetal, the tendency of the Russian revolution may be centrifugal. So far as it may be said to have developed any tendency whatever, it seems to be in the direction of disunion rather than union. This applies not only to such declarations of independence as we have mentioned, which may be things to reckon with and may be only madnesses of the moment, but to such an event as the Cossacks under General Kaledines taking over the management of the Don region administering it without regard to the kaledinism of Governments at Petrograd. The Cossacks have shown indifference and even unwillingness to fight for the overthrow of the Bolshevik rule in the capital, but seem to have determined that they will charge themselves with the orderly government of that part of the country in which they are most interested.

Russia is such an enormous country that in the past, when her entrance into the ranks of free nations was forecast, it has frequently been assumed that that great size and weight would make her preponderant in influence. But she is not homogeneous. In that vast extent of territory were gathered together nations as foreign to each other in thought and life as the people, say, of Persia are from those of Sweden. A country that includes the Moham medans of the Caucasus and the half-tamed tribes of Central Asia, Finns, Poles, Lithuanians, Ukrainians, and Cossacks is likely to be separatist without a common bond. There was a common bond; it is gone.

The empire still holds together, despite such uneasy movements as those in the Caucasus, Finland, and Ukraine, but it may be that habit has much to do with it. Habit would not control forever, in the face of the strong impulses toward separation which the revolution has set at work. There always seemed something unnatural about the size of Russia in a world of so much smaller countries. As long as she was backward, her size was neutralized by her inefficiency. Her backwardness was fostered by her form of government. Imagine such a colossus suddenly freed and enlightened and made efficient by democracy, and who could calculate her power? And, so men used to argue, believing that history would repeat itself, and that the French Revolution, duplicated in Russia, was what was sure to come out of an overthrow of Czarism. History sometimes repeats itself, but has not a habit of doing it. If we must have a historical instance, perhaps we should go back to the fall of the Roman Empire. Those who overturned the Government at Rome by no means expected or desired that the empire should cease to be, and made honest and bewildered efforts to prevent that outcome, but when the tie that had held together so many incongruous nationalities was cut, they fell apart, and nothing could prevent it.

Hitherto, in all the pointless gambolings and cavortings of enfranchised Russia, men have looked for the signs of that necessary rise of a welding, coalescing principle which we should certainly see by this time

in any other nation so placed. But it does not rise; on the contrary, all the movements that end seem to die away. Perhaps it is because they are artificial and against the underground spirit of the land. Every attempt to summon a Constituent Assembly, even though the date and place and conditions were fixed by legal authority, has simply died out; it has not been antagonized or thwarted, it has perished of inanition. It may be that the soul of Russia is not interested in it; or rather the many souls of the different Russias.

Leaders arise, but none of them can command the support of Russia. It may be, as most of us have assumed, that this was because the individuals were incompetent, but it may be that there is no Russia to support them, or that there are too many Russias. When Korniloff led his men against Petrograd, emissaries from the city explained to his Mohammedan soldiers, those upon whom he most relied, what was the object of his invasion, and they then refused to support him. At the same time this was cited merely as an amusing instance of the volatile and frivolous nature of his support. It may be that the Mohammedans knew what they were about, that they acted upon a selfish consideration of their own interests, and decided that Petrograd, whether Bolshevik, Kerensky, or Korniloffized, was nothing to them. At any rate, no leader and no party since that time has had any Mohammedans in his or its support. It may be that the historian, looking back at the wake of the ship, will disregard the zigzag dashes and serpentine undulations which engross the attention of us who are close to it, and will see it as a straight line; and that he will describe the March revolution as the initiation of the creation of new nationalities which for many centuries had been gathered together under the illogical rule of the Czar.—N. Y. Times.

AMERICAN CATHOLICS

AND MILITARY SERVICE

Conde B. Pallen in N. Y. Evening Mail

The Catholic population of the country is something near 18,000,000 out of a total population somewhat over 100,000,000. Out of every hundred people eighteen are Catholics. We would then expect that out of every hundred in military service eighteen would be Catholics. But, as nearly as can be ascertained by such means as are available, the proportion is as high as 35%, and is reckoned by some even as high as 40%.

Secretary Baker in a statement September 23, 1917, regarding the work of clubs, societies, fraternal organizations, etc., in relation to military training camps, explaining the War Department's action in allowing the Young Men's Christian Association and the Knights of Columbus to erect recreation buildings inside the lines of the cantonments and national guard training camps, says:

"The Young Men's Christian Association represents the Protestant denominations, which will roughly contribute 60% of our new army."

"The Knights of Columbus represent the Catholic denomination, which will constitute perhaps 35% of the new army."

The Secretary of War does not say by what means he arrived at the estimate of 35% of Catholics in the service. But he must have based his figure upon some reasonable and approximate data, ready to his hand as Secretary of War.

ENLISTMENTS IN CATHOLIC CENTERS

In a letter of September 28, 1917, Paul R. Martin, director of publicity for the Knights of Columbus committee on war activities, in reply to an inquiry as to the proportion of Catholics now in military service says: "Such reports as we have received would lead us to believe that there must be at least 40%. The navy chaplains, who have done more statistical work of this kind than any one else, say that the United States navy today is 60% Catholic. The regular army has been in the past as high as 75% Catholic. This was owing to the fact that the great bulk of enlistments come from Catholic centers, such as New York, Illinois, California and Massachusetts."

The Rev. Lewis J. O'Hern, C. S. P., official representative of the American Hierarchy at Washington for the placement for Catholic chaplains in military service, states in an address on "The Chaplains and the Camps": "It is an actual fact that the ratio of Catholics in the volunteer army is far out of proportion with our population, which speaks well for our patriotism. Both the regular army and the national guard contain so many Catholics that I honestly believe 40% is not an overestimate."

"In the marine corps, which is known as the most efficient body of fighting men in the world," says Father O'Hern, "there is supposed to be the highest average rate of Catholics in any branch of the service, namely 50%. I have no definite figures at my disposal, but I believe this estimate to be correct."

THE PROBLEM OF CHAPLAINS

It is evident that the response of Catholics to the call to arms for national defence has been out of all proportion to their numbers, which makes a very definite and concrete refutation of the charge sometimes put forward by ignorant people that Catholics are not patriotic.

This, however, is a matter of little concern for the moment in face of a very serious difficulty confronting Catholics, and the country at large as well, in supplying chaplains for our soldiers.

Nothing will so conduce to the moral discipline of our troops as the presence and comfort of chaplains. This is especially the case with Catholics, who are in the habit of seeking the spiritual advice and consolation of their priests, especially in times of stress and danger.

Under the present law the supply of chaplains is utterly inadequate! One chaplain for every regiment, and a recent regulation has raised the regimental force from 1,200 to over 3,000 men! Under this ruling there will be only forty seven Catholic chaplains in the new national army. Catholics are striving, at their own expense, to supply the enormous deficiency by sending supplementary chaplains with our soldiers.

The present is a grave crisis in the nation's history; none graver has ever confronted the American people. This is as much a war of independence as that which brought forth the republic, and the issue of the Civil War was not fraught with weightier consequences to the nation.

Catholics are doing their full share in men and means, as they have always done at every crisis in our history, and their blood will flow not less freely than their fellow citizens of other beliefs on the battlefields of Europe and on the high seas.

VENICE

As the flames of war approach Venice, the eyes of the world turn with pained apprehension to the gem city of the world.

For the survival of Roman civilization, for the resurrection of Greek ideals of beauty, the world is largely indebted to Venice. Founded in the dawn of history by aboriginal men who sought protection from beasts and ruder men in huts built upon piling in the peaceful lagoons, Venice shares with Rome the honor of handing down to mankind the political institutions of the organized state and with Athens the role of preserver of the worship of the beautiful.

Some of the world's greatest art treasures are preserved in the queen city of the Adriatic, which already can hear the reverberations of war's thunders. Here are to be found the masterpieces of Titian, of Bellini, and Tintoretto, Paul Veronese and Carpaccio. And the city itself, with its broad lagoons, storied palaces and peerless churches, is a jeweled casket worthy of the treasures which it guards.

Politically and commercially, Venice is one of the great facts of the world. Long before Germany's name was recorded in history and before England had emerged from its mists, Venice was a world city and an empire. Like England centuries later on, Venice reached out its hands to the east. It sent its fleets through the Mediterranean and out of it. It planted its standards in Greece, where the standards of Rome had been borne before. It became the mistress of the Mediterranean. It extended its frontiers to the Alps. Its armies and its navies gave battle to Atila, to the Slavic pirates. The backwash of the mighty wave of conquest set in motion by Charlemagne broke upon its battlements. The Saracens and the Magyars pounded in vain at its gates. The lion of Venice floated over the Crusaders who finally conquered Constantinople, the gateway to the east. It was the chivalry of Venice that did more than Byzantium itself to stay the destroying hand of the Turk.

An important phase of the world's battle for democracy was fought within its walls for centuries. Through government by tribunes, government by Doges, by the Council of Ten, the Grand Council and the Senate, the intelligence of Venice grappled with the problem of government. During a period of darkness in which the individual had become a mere pawn on the chessboard of princes, the tradition of industrial rights was maintained in Venice.

Venice is the object of the world's affectionate veneration, both as a treasure house of beauty and as a living record of the progress of the race. The world cannot but hope, while it fears an odious fate, that Venice will escape the destroying hand of war.—Evening Mail.

ARCHBISHOP SPRATT EXPLAINS

Canadian Press

Kingston, Nov. 30.—Archbishop Spratt, on the occasion of the sixth anniversary of his consecration, made a statement in St. Mary's Cathedral this morning in regard to the case of Sister Mary Basil, who sued him and other Roman Catholic defendants for \$29,000 for abduction and assault and who was awarded \$20,000 by a jury. His Grace declared that he did not come into the pulpit to apologize for any fault or default.

"I stand here," he said, "to deny every charge that has been brought against me, fully conscious of the responsibility of such a declaration."

For five years, he said, he endeavored to settle this difficulty that was at present before the public mind, and causing so great a scandal, using every faculty of soul and body and every gift of nature and grace, but to no purpose. The case became more and more hopeless and finally he came to the conclusion that it was an impossible one.

Supported by a decree of the Sacred Congregation of Religious in Rome, dated April 9, 1895, declaring that in the removal of Sisters from one place to another, the superiors of any community held this right independently of the bishop, he refused to have anything whatsoever to do with any action outside of the ordinary.

He was acting within his own right and could not safely do otherwise, as it would be a dangerous thing for a bishop to interfere with the rights of others. After mature deliberation he came to the conclusion that he had not the right to interfere, when he was assured that the proper legal procedure was being adopted.

"You will further perceive," continued His Grace, "that I have become the victim of circumstances."

The name of the Archbishop has been everywhere held up to scorn and obliquy by the press. His name has appeared in large type as the representative of guilt. He has been made the mark for the shafts of prejudice and bigotry, for it is spoken, "Strike the shepherd and the sheep of the flock shall be dispersed."

He said that he had asked the plaintiff's counsel what would be required to effect a settlement and stated that if it were a monetary consideration, he was of the opinion it could be obtained. But he was told that the offer could not be considered, that there was little possibility of settling without recourse to law as what was required was vindication by the proper authorities.

"You will bear well in mind that the Church is not responsible for the acts of individuals insofar as she approves them. This case has been investigated by a representative of the Holy See who spent many days in this city and other parts of the archdiocese. It is at present before the highest ecclesiastical court in Rome. This is the only court that is competent to pass judgment on our actions in such matters. We are prepared to abide by the decision."

"As to the daily newspapers of the city, we feel that we have a very serious grievance against them. There is an opening or a libel suit in one case, and in the other there is an inflammatory article in the editorial column calling upon the people of the city to rise and depose the administration which, of course, includes the Archbishop."

"Were I of a vindictive turn of mind I would appeal to the Catholic people of Kingston in protest against this extravagant malvolence towards their religion. But we must return good for evil, however, by reason of our office we must protect the interests of religion. "We, therefore, take this opportunity to state that if this unfair, unjust, biased and bigoted attitude is persisted in we will be obliged to have these papers classed with the Menace and other anti Catholic organs and in the exercise of our episcopal office decree that they be excluded from every Catholic home in the archdiocese."

Some persons may be anxious to hear why the Archbishop did not give evidence during the trial in his own behalf. He was not subpoenaed by either party and his counsel would not permit him on the contention that there was no evidence to implicate him.

Contrary to Sister Basil's report the orphanage was declared by the Archbishop to be a model institution. It was this report, it will be remembered, which, according to the plaintiff, led to the attempt to get rid of her by removing her to an insane asylum on the evening of September 14, 1906, and so forth.

"This trouble," said His Grace, "has not arisen from any weakness in the administration, but from a refusal to accept the law of obedience. For the preserving of the Catholic religion, especially in community life, we must insist on that form of obedience the Church prescribes."

A congregation which completely filled the big cathedral heard the Archbishop.

An address signed by the clergy of the archdiocese was read to the Archbishop, expressing love and loyalty.

CATHOLIC NOTES

As a sign of the times and of changing conditions in St. Louis, a few days ago a Methodist minister was the principal speaker at a meeting of workers for the K. C. war fund. He gave \$50 and paid a beautiful tribute to the noble, patriotic work the order is doing for the army.

The first navy medal of honor to be awarded since the United States entered the War, Secretary Daniels announces, goes to Patrick McGinnigal, of Youngstown, Ohio, a ship's fitter. At great hazards McGinnigal rescued an observer from a kite balloon at sea brought down by a squall. He also received \$100 in cash.

Secretary McAdoo, in a speech delivered in Baltimore, says the Sacred Heart Review, announced that \$10,000,000 must be raised by bond issues, certificates of indebtedness and war savings certificates before June 30 in order to meet the program laid out by Congress and the administration for the prosecution of the War.

The provincial of the Maryland, New York Province of the Society of Jesus, Very Rev. Anthony Maas, S. J., of New York, on Nov. 16 received a cablegram from the Papal Secretary of State, Cardinal Gasparri, announcing that the Holy Father had granted a dispensation for the ordination of Rev. Henry J. Wessling, S. J., who has been blind seven years. Mr. Wessling is thirty years old and has been for some time a member of the faculty of the College of Saint Francis Xavier, New York. While making experiments with chemicals in 1910 in Saint Canisius College, Buffalo, an explosion occurred which deprived him of sight.

The Rev. E. Huntley Gordon, Anglican Vicar of St. Catherine's, Nottingham, England, from 1909 to 1914, together with Mrs. Gordon, has been received into the Catholic Church in the Transvaal, where they took up their residence on leaving Nottingham in June, 1914. The Vicar's successor at St. Catherine's, Nottingham, Mr. Gordon states, "I saw the Bishop of Pretoria, who was most kind and said he did not think that dissatisfaction with the Anglican Church was sufficient justification for submission to Rome. I agreed, but said that we had got long past mere discontent with Anglicanism to a whole-hearted acceptance of the Papal claims."

Practically the entire southwest is looking forward to the consecration of the Rt. Rev. John J. Cantwell, D. D., as the new bishop of the diocese of Los Angeles and Monterey, which will take place in St. Mary's Cathedral, San Francisco, Wednesday, December 5. The event is eagerly awaited by the Catholics of the southwest as the dawning of a new era for the Church in that diocese. The consecration ceremony will be performed by the Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco, assisted by the Rev. Joseph S. Glass, C. M. D., bishop of Salt Lake, and the Rt. Rev. Thomas Grace, D. D., bishop of Sacramento. Churchmen from all parts of the province will be included in the procession.

Professor James C. Monaghan, a well-known Catholic lecturer, teacher, writer and United States consul in Kingston, Jamaica, died on Nov. 12, at Brooklyn, N. Y. Mr. Monaghan was a native of Boston and sixty years old. He was awarded the Laetare Medal by the University of Notre Dame in 1908. He served as president of the New York School of Technology, on the School Board of Providence and was a member of the faculties of Notre Dame University, St. John's College, Brooklyn, the University of Wisconsin, and George Washington University. He was consul to Mannheim and Chemnitz, Germany, respectively, before his appointment to Jamaica. He promoted the cause of international trade and industrial art education, particularly by his writings, which were published as reports by the Government.

An event of interest in the story of the Canadian "occupation" of Shorncliffe has taken place in the Garrison Catholic Church. The troops quartered in Shorncliffe last summer subscribed for a Canadian Flag to be hung up in the Church as a memorial of the Canadian occupation. On Sunday, September 23rd, the Lord Bishop of the diocese, Dr. Amigo, held the canonical visitation of the Garrison Church and received and blessed the flag. In addressing the men, His Lordship spoke in highly appreciative terms of the inspiring presence of Canadian troops in Shorncliffe. He reminded them of what the little Church had been to them and their comrades about to cross over to the front, and promised that the Canadian Flag should hang as a memorial and thank offering on the altar as long as the Church stood. His Lordship took occasion to thank the troops for their liberality towards the Church which had just been entirely renewed and decorated out of funds contributed by them. With Lt. Col. Workman, Senior Canadian Catholic Chaplain, there were also present, Hon. Capt. J. P. Fallon, Senior Chaplain of the Shorncliffe Area, Hon. Capt. Thornton, C. F., and Hon. Capt. Hussey, C. F.