

The Catholic Record.

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

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JUST BY THE WAY

All reputations are fatal. A man by some accident gets a reputation for benevolence, and although he is as stingy as a flint, he has against the grain—if one may apply a vegetable simile to a mineral remain—to go on trying to live up to his reputation, and every dollar you pull out of him gives more pain than the proverbial dentist pulling a tooth. The only safe and happy nations are those which have no history, the only comfortable man is the man who has no reputation.

Of course there are some men who have enough courage to defy their reputations—to snap their fingers, so to say, in the face of their reputations—but these men are very rare. Remember what a reputation is. It is the opinion of your fellow-men, the men you meet every day, the men of your own class. It is not the opinion of 20,000 people in Japan. One could afford to laugh at their opinion of one, but although I may pretend to ignore the reputation I have, I do not; and most men, whether the reputation is deserved or not, try to live up to the level of it.

"Give a dog a bad name" and it is all over with that dog. On the other hand, treat a sinner as if he were a saint, and he will try to grow a nimbus. Of course it may be all right if the reputation is really well deserved. But that very seldom is the case, for the public who form the opinion, which is your reputation, is a stupid, ill informed public, and is very apt to be guided, not by a careful estimate of character, but by some flaring single instance. Of course there are resounding reputations, those of politics, of the bar, or any of the learned professions, but these are mostly shams, and are of course fatal to the shamers. The politician knows that his reputation is bought mostly by money, and to some extent by the blazoned banner of speech. In the old days men wore pennons on their lances; now there are no lances, and nothing but blatant flags. The end of these considerations is that there is no safety but in obscurity and the humility which ought to accompany it. If you come out into the sunlight and think that it is like a lime-light, which follows you on the stage of the world, it is sure to spoil your modesty and make you more "stagey" than you would otherwise have been. And there is no crime in acting but being "stagey."

But even the modest man, who is content to live in the shade, soon begins to make an affectation of his modesty. And it is a crime to vaunt a virtue. So we see the difficulty life presents us to solve. Earn a reputation, and it ruins you; abstain, either through lack of ability or from the wisdom that courts the shade, and again your character is in jeopardy, for you pride yourself on the humility, and in that way commit a suicide of character which is as fatal as the pomp and pride of great attainments and high estate. After all the only advice to give a man under such "touch and go" circumstances is to be himself, whether that self is an angel or its opposite, and it is safe advice, because he is sure to be just what he was made or has made himself, for although Nature rough-cast him he has helped to model the present self that struts or crawls through the bright minutes of the day.

LATER ON

But in the man himself the facts are different, and the golden age in his history is when he had golden curls, and when he left that behind and became brown like the bronze or iron grey with time, he had to recognize that his golden age was gone.

It is indicated to us in another way the stores of youth are our valuables, our crown jewels. It is these recollections that we are misers of—these we never part with. When the faculty of memory, the faculty which assures me that I am the same person thinking to-day that I was yesterday, and but for which I would not recognise myself from day to day or minute to minute—when that Supreme faculty of self-identity begins to fail us, and our title deeds to the possession of Self are slipping from us—which are the recollections which we depend upon to assure us we are still alive?—those of childhood. All that has happened in recent years slips from us, but those quite old memories, the vignettes of happy, sunny youth, still remain to us, and we can remember what happened in those jolly days and forget all that has happened in the strenuous times of the after life which we have passed through since then. One cannot wonder that Christ chose a little child as an example to the crafty Jews. It is the indelible impressions of youth, when the child trusted with God, and not with men, that are the real possessions, the "real property" of the soul. We see how these truths are reflected in literature. It is there that the primitive counts. A man who finds out humanity and the love of a little child under the oath-crusted exterior of a miner in "Roaring Camp" makes a name because he goes back to the youth of youth, to the primitive instincts, to the fresh air which blows upon children rather than to the fetid and scented air which blows upon their jaded seniors. But the only seniors that are worth anything are those who, while they have grown in stature with men, have retained the open mind and loving trust of childhood to the world and the God that is behind it.

CHILDHOOD DAYS

It is what would be called the trivial recollections of childhood that are our most precious possessions. It is in these early days that the whole important acquisitions of our lives are made and they are made by ourselves. We are on a voyage of discovery in these early days, and discover our own Americas. It is then that we fill the storehouse of the mind with treasures of our own finding—not the borrowed or plagiarized matter such as we "cram" in after years from books and newspapers. It is then that we have the best teacher in the world, "Self," in after life most of us posture like apes because others have attitudes.

The beauty of these early remembrances is that they are got in play—and then we were able to play with them and had not been removed by harsh time from these pleasant haunts. That is precious which is got with pleasure, that is paltry which is acquired by the sweat of the brow and the bent back—like the treasures which the old benchers heap up. Other impressions, sorrows, bereavements, cut deep into memory, but they cut so deep that they injure the past, and afterwards it bleeds tears; but the acquisitions of childhood are all blessings, and when they are recalled in after life they are wreathed in smiles. Perhaps one of the reasons why these early impressions in the soft wax of the young mind are excellent, is that to make the impressions you have not to obliterate any other impressions; you have the virgin wax, and every touch of nature tells. A few years come and go, and the mind is warped and twisted by prejudice, and it is no longer fit to paint upon, like an old smirched canvas or a warped and twisted panel. But a better reason is that when you are quite young you have not acquired the prejudices which come with years, you can greet nature as a friend and a colleague, or, better still, as a playmate, and it is in that intercourse that you learn the most important lessons of life.

It may not be that in the race the golden age is behind us; it may well be that the golden age is to come, when the base metals of the bronze and iron ages may be transmuted into gold.

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Against Germany's 7,000,000, Austria's 3,000,000, Turkey's 300,000, and Bulgaria's 800,000, are arrayed the following armed forces: Russia 9,000,000, France 6,000,000, Great Britain 5,000,000, Italy 3,000,000, Japan 1,400,000, United States more than 1,000,000, Greece 300,000, Portugal 200,000, Montenegro 40,000, Siam 38,000, Cuba 11,000, and Liberia 400. San Marino and Panama also have small forces under arms.

JOHN D. CRIMMINS

FINANCIER AND PHILANTHROPIST DIES AT HIS HOME AGED SEVENTY THREE

John D. Crimmins, wealthy philanthropist, retired contractor and real estate operator, and one of the foremost Catholics of New York, died November 9, at his home, 40 East Sixty-eighth Street.

Mr. Crimmins' wife died several years ago. At his bedside were seven of his ten children—Mrs. C. Jennings, Mrs. F. R. Charles, Mrs. Arthur C. Patterson, Miss E. Crimmins, Mrs. M. Crimmins, John D. Crimmins, Jr., and Cyril Crimmins. Lieut. Colonel M. L. Crimmins, Lieutenant Thos. Crimmins, and Lieut. Clarence Crimmins were unable to come to their father's side because of their military duties.

A GENUINE "OLD NEW YORKER"
John Daniel Crimmins, born in New York City, May 18, 1844, was a genuine "old New Yorker," with a real love for his native city, and particularly for its unfortunate, and a gift for talking and writing about the history of the upbuilding of the city and of the achievements of his race in America that made him nationally known.

In Catholic circles he was perhaps the best known layman of New York. His was an almost lifelong devotion to the interests of St. Patrick's Cathedral and in every important movement of Catholicism he was sure to play a leading part. His benevolence was private, as well as public, and his Christmas dinners to the aged, at many of which he himself donned a waiter's apron, were among the most cheerful of Yuletide festivals.

ONCE EMPLOYER OF 20,000 MEN
He was educated in the Public Schools and St. Francis Xavier's College and entered the employ of his father's contracting firm as a clerk upon graduation. He soon was made Superintendent of the work then under way, was made a partner at twenty and became head of the firm when his father retired in 1873. He was one of the first to make use of the steam drill in making excavations, and after years of constructing railways, laying out parks and streets and putting up dwellings and skyscrapers he had set up the greatest contracting business in the whole country. For many years he was in the forefront as a builder of street railways, while many of the buildings of the west side of New York testify to the extent of his construction operations and some of the greatest hospitals, churches, and public edifices prove the variety of his operations.

So great did his operations become that at one time he was said to be the employer of more than 20,000 men. The influence he had with that large force helped to make him a power in politics and he could have had more than once any public office within the gift of his fellow Democrats. But he preferred to be a more silent power in the development of the city and never accepted any appointment within its gift except that of Park Commissioner. Even then his acceptance was due not to political ambition, but to his passion for flowers and for landscape gardening, a passion which led him to employ a score of gardeners at his country home in Noroton, Conn., where he cherished a collection of rare growths said to be worth more than \$100,000. On three occasions Mr. Crimmins was a Democratic Presidential elector and once a member of the Constitutional Convention. He was a lover and breeder of horses, and until very recently a devotee of outdoor pastimes.

HIS MANY BENEVOLENCES
His benevolences were many. At the time of the panic in 1873, when starvation threatened to wipe out many New York homes, he was busy as President of the New York Relief Committee, supplying hundreds of destitute families with food and fuel. As an active and influential member of the Roman Catholic Church he found much to do in the way of relief for the orphans of the city. Each year for more than twenty five years he provided Christmas dinners for the inmates of the Home for the Aged. Shortly after the San Francisco earthquake, he raised a fund to relieve the distress of the earthquake sufferers. In recognition of his benevolent work, Pope Leo appointed him Knight Commander of the Order of St. Gregory. Much of his attention in late years was confined to his Wall Street office, where he directed the business of the New York Mortgage and Securities Company, of which he was Vice Presi-

dent. While a Director of the New York Securities Company, he paid \$1,800,000 to the New York City Railways Company as his share in settling the litigation suit brought by that company against him and several others of the New York City Railways had come to grief in 1907, and instituted suits against Mr. Crimmins and others, including Thomas F. Ryan, P. A. B. Widener, and E. J. Berwind, causing them to make substantial settlements.

Mr. Crimmins was largely interested in real estate, and was a Director in the Fifth Avenue Bank, Title Insurance Company of New York, and the Chelsea Realty Company. He was a member of the Chamber of Commerce, American Geographical Society, Museum of Natural History, Trustee of the Provident Loan Society, Treasurer of the Friendly Sons of St. Patrick, Society for the Reformation of Juvenile Delinquents, and a Trustee of the following institutions: Catholic University of America, St. Vincent's Hospital, Seton Sanatorium, St. John's Day Nursery, and St. Patrick's Cathedral.

MR. LAVELLE'S TRIBUTE
Commenting on the death of Mr. Crimmins, Mr. Michael J. Lavelle, rector of St. Patrick's Cathedral, said: "John D. Crimmins was a type of all that is best in American citizenship, Irish blood, and Catholic faith. He was a true patriot, loving his country and the flag, anxious at all times to contribute his bit to the city and land of his birth. As a contractor he helped build a considerable portion of New York and her principal utilities.

As a Catholic, Mr. Crimmins believed the faith and lived it. He was a man of the highest integrity. In business his insight was known, his energy indefatigable, his leadership resourceful, and his word inviolable. He was extremely charitable to the poor and needy. Many an object of his generosity will mourn his loss. He took the deepest interest in the welfare and the prosperity of the Church, and held many high positions therein. By his death New York has lost one of her strongest and worthiest men whose place it will be difficult to fill."

Editorially the New York Times paid him this tribute:

The whole life of John D. Crimmins was spent in this city, and while others whom the people of New York have looked upon as among their chief men, like Mr. Bigelow and Mr. Choate, surpassed him in length of years, few New Yorkers have set their mark deeper upon the very form and structure of the city. In the laying out and construction of streets of parks and parkways, of great buildings, and in the service rendered in the creation of institutions which are the city's pride, Mr. Crimmins took his place among the foremost. His interest in the city and in the welfare of the people was unflagging, he was intimately familiar with the history of New York, the story of its growth and development, and was an ardent collector of books and publications of every kind relating to the city.

He was wise in counsel, and his advice was sought and his co-operation given in aid of innumerable movements and causes for civic betterment, which he had very much at heart. He was a trusted adviser of the prelates of the Catholic Church here and a loyal supporter of its good work. Mr. Crimmins was a prominent figure in that large class of New Yorkers who have come to distinction through service to the city and its people.

GREAT INFLUENCE OF PAPACY
WASHINGTON EDITOR TELLS WHY IT IS ABLE TO EXERT SUCH POWER

Of times people will imagine that efforts for good which emanate from the head of the Catholic Church can be relegated to one side and made of no effect, says the Baltimore Catholic Review. When the Pope has ever started a movement, in the run it becomes efficacious. The influence of the Pope has ever been subtle, persistent, strong, far-reaching and felt. The able editor of the Washington Times has penned the following trenchant and true estimate of the papal influence:

"Do you know why the Popes through hundreds of years have exercised such influence, exercised such authority and displayed continuous conspicuous ability?

The Popes have had the greatest possible advantage over kings and emperors. Emperors and kings have been selected by the accident of birth. Popes have been selected by the College of Cardinals, a gathering of keenly intelligent men, with no thought except to put at the head of the Church the man best fitted for the work of the period.

A humble shepherd, a great prince, a student or a man of fierce courage like the Pope who brought the German Emperor to stand barefooted in the snow before his palace—men of power were wanted. Rank and birth were nothing—the Church chose the strongest man to be the

head of the Church, while for the temporal thrones there came a succession of accidents with an occasional success.

"No wonder the Papacy has endured with power. It has been a democracy surrounded by haphazard autocracy."

CATHOLICS IN RALLY

CARDINAL FARLEY PRESIDES AT A MEETING TO GIVE IMPETUS TO WAR WORK

KNIGHTS OF COLUMBUS PLAN TO RAISE \$7,000,000

N. Y. Times, Nov. 12
Cardinal Farley presided last night at the Catholic Club at 120 Central Park South at a patriotic rally called to give impetus to a campaign to raise \$7,000,000 as a starter to carry on the work of the Knights of Columbus and other Catholic societies at army cantonments and other military and naval stations.

More than 1,000 persons had already been raised for this purpose, and forty-eight buildings for social and religious purposes have been erected under the direction of the Knights of Columbus at army and navy posts. Twenty-one other buildings are under construction. Cardinal Farley presided President Wilson and the War Department for prohibiting saloons and resorts within five miles of cantonments and for their encouragement to the activities of the Y. M. C. A., the Knights of Columbus, and other organizations of social works. Speaking of the five mile zone order, Cardinal Farley said:

"I am prouder of this Government for this measure than for anything else that I can mention since the beginning of the War. While President Wilson and Secretary Baker are using every effort to safeguard the morals of the soldiers of this country, in Europe such precautions are not taken and are not even thought of."

Cardinal Farley reviewed the part taken by Catholics in all of America's former wars. He pointed to the fact that Catholics are in the army and navy in much larger proportions than the percentage of Catholics to the total population.

"I thank God that in this war we, as Catholics, true to our traditions, shall bear a noble part," he continued. "The Secretary of War, according to my information, has said that the Catholics of the United States have contributed 35 per cent of the personnel of the army. I have been credibly informed that 40 per cent of the men in the navy are our co-religionists."

"I am proud of the splendid evidence of patriotism, which this crisis has shown in every part of the country. The inheritors of this citizenship, which makes us all—rich and poor, learned and unlearned, immigrant and native born—partners in this enterprise, will read the history of these stirring times with pride. Our youth of fighting age have rallied to the colors with an enthusiasm that has thrilled the entire nation."

"Wonderful also has been the answer of our American womanhood. Mothers and young wives have sent their sons and husbands with a cheerfulness and a fortitude found only in a strong, and virile people. Admirable also has been the spirit of American womanhood displayed in the various agencies of service organization to relieve the suffering and to bind up the wounds which war will cause."

"I thank you, gentlemen of the Catholic Club, for the opportunity which this meeting affords me. As your Archbishop, I pledge your loyalty and devotion to the flag. It is the emblem of freedom for which our Catholic ancestors in the colonies fought. Catholic courage, energy, and love have contributed their share to the brilliance of each separate star that has appeared in the brightening blue quadrant—the virtues of Catholic manhood and womanhood have done their share to keep unstained its pure white stripes and Catholic valor on every battle front in which it has appeared, had bleed, and, if necessary, will bleed to keep unsullied the splendid red courage of the nation."

SPIRITUALISM

When, a short time ago, the Holy Father sent forth a warning against Spiritualism some people wondered that so much attention was paid to what they considered a dead issue. But the Church does not act without good reason. If she has made a new pronouncement concerning the dangers of Spiritualism it is because she has found that on account of present conditions there has been aroused a fresh interest in Spiritualism. We have been told by reputable foreign correspondents that the War has produced many charlatans who are enriching themselves at the expense of those who have been afflicted by the death of their loved ones.

It would not be so bad if it were confined to the charlatans. They are always present, and always have the same irresponsible ready

to pay for a choice from their bag of tricks. But the evil is not confined to them alone. The charlatans are doing a big business because they are able to appeal to the authority of prominent men and fundamentally approving their chicanery. What is one to think for instance, when a man like Sir Arthur Conan Doyle comes out in favor of the follies and evils of Spiritualism?

"No other religion," he says, "is as strongly supported by the testimony of able and learned men as Spiritualism." A gratuitous assertion that needs no refutation. He continues: "The War by compelling re-assessment of values has made me realize fully for the first time the importance to everyone of the study which aims at the break-down of the wall between the two worlds. Through Spiritualism a new revelation is in process of delivery. Certainly the body and fresh doctrine has already been annihilated mainly through automatic writing, but partly also by direct voices and other sources which have told us of the life on the other side. It is fatal to creeds except that of materialism, but Christianity, like everything else, must change or perish. The change has already been delayed too long. Christianity is failing because too much is made of death and not enough of life in Christ." Conan Doyle eliminates hell, though he strangely holds to some kind of Purgatory of his own invention.

No need to follow him in all his vagaries of doctrine. All his findings are pure imagination, the mental exercises of a man whose second nature is the manufacturing of fiction. In spite of his assertion that Spiritualism is more strongly supported by able testimony than any other religion, he gives no proofs.

But one assertion he makes should be noted. He is honest enough to admit that Spiritualism is anti-Christian, materialistic. It has always been our contention that what is in so-called "scientific" Spiritualism apart from chicanery and foolishness is diabolical. Spiritualism is not uplifting. It is degrading. One of the greatest weapons of the powers of hell is to prove to a man that there is no difference between good and evil.

It is for serious reasons, therefore, the Church warns her children not to dally with the evil of Spiritualism. It is to play with fire. And we have examples enough in its perversion of otherwise good intellects.—Boston Pilot.

At the present time there are no less than eighteen thousand priests serving in the Italian army, of whom seventeen thousand are combatants, and the remaining thousand, chaplains appointed to the various regiments and the warships. The Chaplain in Chief is Mr. Bartolomei, Field Bishop, who holds the rank of Brigadier General, and has under him three Colonels, all the other chaplains ranking as Captains. Of the thousand chaplains twenty-five have fallen on the field of honor, three hundred have been wounded, and seventy have received the medal for military valor.

A dispatch from the American Army in France says: This is All Souls day, which in France corresponds to Memorial Day in the United States. The soldiers are participating in various impressive ceremonies in memory of the dead soldiers of France. In some towns where Americans alone are billeted, they decorated the graves of fallen soldiers. The drivers of motor lorries deposited flowers at the roadside graves of Frenchmen who were buried where they fell in the earlier days of the War. An army chaplain conducted a memorial Mass in the historic hillside church near the birthplace of Joan of Arc.

The following cablegram was received by His Lordship Right Rev. M. F. Fallon, on Saturday, Nov. 17, of Major the Rev. Father McCarthy, former assistant in the Mount Carmel parish, being gassed, and confirms the report of the wounding of Capt. Lowry, former assistant at St. Joseph's Church, Stratford. The cablegram, which is from Lieut. Col. the Rev. Father Workman, assistant director general of Catholic chaplains in France, reads as follows: "Major the Rev. Father McCarthy slightly gassed, remained at duty. Captain the Rev. Father Lowry, gunshot wound right leg. All did magnificent work. (Signed) WORKMAN."

Rev. Louis J. O'Hern, C. S. F., recently gave some striking figures regarding the number of Catholic young men in the service of the country. There are, he declared, at the present time, more than 300,000 Catholics under arms in the United States, and out of the draft probably 137,000 will be Catholics. Among the Marines, who are called "the most efficient fighting force in the world," more than 50% of the entire army are Catholics, and the navy has a slightly higher percentage. Hence there will be 437,000 Catholics in the first national army. The government will provide only a part of the priests needed to minister to this vast number of Catholics.

Comparisons are proverbially odious and we quite agree with the Star that the only really useful purpose served by this statement is that, to quote its words: "The notion that the Roman Catholic Church is away behind in enlistment is dispelled by these figures."

How did that notion get abroad? Simply through bold, malicious and persistent slander, reiterated daily and hourly, to the torture of the many good and inoffensive Catholics who have been compelled to listen to it. The publication of the figures, then, is not for purposes of offense against anybody. It is made as a pure measure of defence against cowardly and brutal attack—all the more cowardly and brutal in that it has been and is doing the work of the enemy in promoting dissension among our people.

Apart from this, then, we do not claim that the figures have any special significance. We have no desire whatever to minimize in the least the very creditable record made by the Anglican body in the Province. It is, however, only fair to all the others concerned to remark that of the recent immigrants from England who were numerous in the years preceding the War, the great bulk were naturally adherents of the Church of England; and the recent English immigrants who were eligible went, as is well known, almost to a man on the outbreak of the War.—Catholic Register.

A woman can make a home a heaven; she can also make it a hell. A kind word and pleasant countenance will make it the one, while a frown and a bad tongue will make it the other.

CATHOLIC NOTES

Some thirty bequests, ranging in amount from \$1,600 to \$5,000, were left to Catholic educational and charitable institutions by the late Miss Catherine A. Sullivan of Roxbury, Mass. Most of the institutions remembered are in the Boston Archdiocese.

The Ruthenians of Brantford, Ont., who for some years worshipped in the chapel at St. Basil's have now a parish church of their own. Rev. Father Srumski, Secretary to the Rt. Rev. Nicetas Budka, Ruthenian Bishop of Canada, assisted the pastor, Father Irka, at the opening of the new church, Nov. 11th inst.

Referring to the progress of the Church in England since the re-establishment of the Hierarchy, the Rev. James Nicholson, S. J., of Liverpool, recently gave these figures: "In the year 1850 there were 587 priests in England. Today there are 3,865. In that year there were 770 churches; today there are 1,895. There were forty-one convents in England in 1850, whilst today there are 822."

Mlle. Eve Lavalliere, for years one of the familiar figures of Parisian life and long a favorite at the Theatre des Varieties, has left the stage to take the veil, says a delayed Associated Press cablegram she has sold all the luxurious furnishings of her apartment, divided her dresses, furs and jewels among her friends, and entered the Order of the Carmelites.

Rev. Mother Josepha, provincial of the Poor Sisters of St. Francis of the Perpetual Adoration, and her assistant, Sister Bernarda, superior of St. Elizabeth Hospital, Lafayette, Ind., the headquarters of the Order, are at St. Anthony Hospital, on their way to Gallup, N. M., where a good-sized and modernly-equipped hospital is to be dedicated soon by the Order. This will be the first hospital of the Lafayette Franciscan community in New Mexico.

Father Bernard Vaughan, S. J., preaching at Farm street, London, referred to Mr. H. G. Wells' new story, "The Soul of Bishop." He said that the author, having in a previous book created a brand new God of his own, who was creator neither of heaven nor earth, had now placed another book on the market, in which he had created a brand new Jesus Christ of his own. The Jesus of Mr. Wells had given his followers neither a creed nor a morality, neither a church organization, nor a priesthood and a sacrifice.

At the present time there are no less than eighteen thousand priests serving in the Italian army, of whom seventeen thousand are combatants, and the remaining thousand, chaplains appointed to the various regiments and the warships. The Chaplain in Chief is Mr. Bartolomei, Field Bishop, who holds the rank of Brigadier General, and has under him three Colonels, all the other chaplains ranking as Captains. Of the thousand chaplains twenty-five have fallen on the field of honor, three hundred have been wounded, and seventy have received the medal for military valor.

A dispatch from the American Army in France says: This is All Souls day, which in France corresponds to Memorial Day in the United States. The soldiers are participating in various impressive ceremonies in memory of the dead soldiers of France. In some towns where Americans alone are billeted, they decorated the graves of fallen soldiers. The drivers of motor lorries deposited flowers at the roadside graves of Frenchmen who were buried where they fell in the earlier days of the War. An army chaplain conducted a memorial Mass in the historic hillside church near the birthplace of Joan of Arc.

The following cablegram was received by His Lordship Right Rev. M. F. Fallon, on Saturday, Nov. 17, of Major the Rev. Father McCarthy, former assistant in the Mount Carmel parish, being gassed, and confirms the report of the wounding of Capt. Lowry, former assistant at St. Joseph's Church, Stratford. The cablegram, which is from Lieut. Col. the Rev. Father Workman, assistant director general of Catholic chaplains in France, reads as follows: "Major the Rev. Father McCarthy slightly gassed, remained at duty. Captain the Rev. Father Lowry, gunshot wound right leg. All did magnificent work. (Signed) WORKMAN."

Rev. Louis J. O'Hern, C. S. F., recently gave some striking figures regarding the number of Catholic young men in the service of the country. There are, he declared, at the present time, more than 300,000 Catholics under arms in the United States, and out of the draft probably 137,000 will be Catholics. Among the Marines, who are called "the most efficient fighting force in the world," more than 50% of the entire army are Catholics, and the navy has a slightly higher percentage. Hence there will be 437,000 Catholics in the first national army. The government will provide only a part of the priests needed to minister to this vast number of Catholics.