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LONDON, SATURDAY, SEPTEMBER 2, 1916

THE BEST SOCIETY ON EARTH TODAY

Everybody nowadays wants to belong to some good society. There are all sorts of societies catering for all sorts of men. There are the insurance societies, with many tactful representatives, suave, eloquent, talkers who drop in during leisure moments and enroll us on their books before we know it. There are societies for the promotion of women's rights, and societies for the promotion of the rights of labor, and fraternal societies, with aims that appeal to different people. Each of these societies owes its existence to some need. Man is a creature of needs. His intellect is ever in search of truth, his heart is ever seeking happiness. Individually man recognizes that the search for truth is difficult, and the pursuit of happiness elusive. Comfort comes to him in the belief that what he fails to find individually, he may find when enrolled in a body of members with similar aims to himself. Thus societies arise, each with some claim to satisfy the thirst for truth, or the desire for happiness, or sometimes the two together.

The worth of a society is to be judged by the actual benefits which it can confer upon its members, and also by the duration of these benefits. A society that can confer benefits lasting a lifetime would certainly rank higher than a society which restricted its benefits to the period of a year, while a society that could confer benefits that would last for all eternity, would surely be a society worth joining in the view of every reasonable man.

Judged by the above standard, the best society on the face of the earth today is the Catholic Church. She is not a society that confines her sole attention to the things of another world. She was instituted by her Divine Founder not merely for the purpose of guiding men safely to the unseen world, but to put them in the position to understand truth and to enjoy happiness on earth.

No man can enjoy happiness unless he knows his destiny and lives for it. What this destiny of man is has puzzled countless philosophers, and unless they believe in God, they had no sure solution to offer. Many a philosopher, without belief in God has perplexed himself and his readers through countless pages of speculation over a question that he could have solved in a moment by reference to one of the briefest and truest books that was ever written—Butler's Catechism.

"For what end did God make us?" asks Butler's Catechism.

"To know and serve Him here on earth and afterwards to see and enjoy Him forever in Heaven," is the reply.

Now the Catholic Church exists to illustrate the attributes of God. That was why God founded the Catholic Church—to show men what He is Himself and what He wants them to be. The holiness of the Catholic Church is a necessary mark of a church which can claim God for its founder. Not that all Catholics are holy. In His parable of the cockle and the wheat, Our Lord Himself warned us that there would be good and bad in the Church to the end of time. The Church is not a vast body of saints, but of saints and sinners. She is, as it were, a manufactory of saints, sometimes out of very poor material. In her fold are people in many stages of spiritual development, from the unconverted worldling to the saint living close to God. But the holiness of the Church will always be sufficiently conspicuous to

afford proof of her divine character to those outside the fold. Her holiness will always compel the notice of fair-minded non-Catholics. Thus the Protestant historian Parkman wrote of the nuns of the seventeenth century: "It is difficult to conceive a self-abnegation more complete than that of the hospital nuns of Montreal and Quebec. In the almost total absence of trained and skilled physicians, the burden of caring for the sick and wounded fell upon them. Nearly every ship from France brought some form of infection, and all infection found its way to the Hotel Dieu of Quebec. The nuns died, but they never complained. They and their sister communities were models of that benign and tender charity of which the Roman Catholic Church is so rich in examples."

The most fervent souls, the most faithful hearts are to be found in the Catholic Church. There are good people who do not belong to the body of the Catholic Church, but they belong to her soul. Among good non-Catholics, it will be found that the better they are, the more nearly their lives approach the Catholic pattern. And among Catholics themselves, it is certain that the more one meets them and gets acquainted with their lives, the more one is impressed by the self-sacrifice, self-denial and deeds of Christian charity that are to be found among them. It is unacquaintance with a sufficient number of Catholics that leaves men indifferent or hostile to the Church. The more widely a man grows acquainted with Catholics, and with the religious and charitable side of their lives, the more is one compelled to say of the Catholic Church that it is the best society on earth.

CANADIAN CHAPLAIN HONORED BY KING

Among the recipients of recent honors for conspicuous bravery in the cause of human liberty on the western battle front is Rev. Father Ambrose Madden, formerly of Ottawa University, to whom has been awarded a military cross for gallant conduct under fire. It will be remembered that Rev. Father Madden left London some months ago with Rev. Father McCarthy, and those who met him in this city will rejoice with his friends at Lindsay, at Ottawa and in the west, at the news of the recognition that has fallen to his valor.

The official record states that Rev. Father Madden manifested conspicuous bravery under heavy fire, assisted to dress the wounded, and conducted men blinded to the dressing stations. He undoubtedly saved lives by digging men out of buried trenches.

Rev. Father Madden's feats of bravery are the more notable from the fact that he was not a robust man, but on the contrary, for some time previous to his going to the northwest, had enjoyed but indifferent health. Indeed, it was the need of recovering his health that sent him to the Canadian west from his scholastic duties at Ottawa University.

Returning from the northwest, where for six months he had been Catholic chaplain at a military camp, Rev. Father Madden, who was full of enthusiasm for his work in the army, obtained a post as chaplain at the front, through the Right Rev. Bishop Fallon, who had been one of his tutors at Ottawa University and had been entrusted to select all English-speaking Catholic chaplains for the overseas forces.

Rev. Father Madden was born in Lindsay, Ontario, and was ordained in 1902. He is a graduate of Ottawa University.

A BOOK NEEDED IN THE COLLEGES

Now that the reopening of colleges and universities throughout the Dominion and the United States is drawing nigh, it becomes a question of importance to ask ourselves what effect their college teaching will have upon the religious beliefs of our young men. In Catholic colleges and universities, of course, there is no doubt whatever that the teaching of professors, if properly attended to by the students, will confirm them in the faith once delivered to the saints. They will go out into the world with definite belief in Divine Revelation and in the authority of the Catholic Church to teach the truth infallibly. In non-Catholic colleges, on the other hand, young men will find themselves surrounded by uncertainty as to what is true in religion and as to what is false, and each will find a puzzling problem in

the views he hears as to the relations of science and religion. There is a book before us at this moment which it would be well for every grown up student to take with him into college. It will show him clearly in about four hundred pages what the leaders of modern science think of Christianity. He will find in it information about the theory of evolution and its relation to religion, and much interesting matter regarding the religious beliefs of the world's greatest mathematicians, chemists, mineralogists, geologists, physiologists, zoologists, botanists, and other authorities in natural science.

Here is what Lord Kelvin says of creation. "Science positively affirms creative power. Science makes everyone feel a miracle in himself. It is not in dead matter that we live and move and have our being, but in the creating and directive power which science compels us to accept as an article of belief."

"We cannot escape from that," continues Lord Kelvin, "where we study the physics and dynamics of living and dead matter around. Modern biologists are coming once more to a firm acceptance of something, and that is a vital principle."

Sir Geo. Gabriel Stokes, the famous Lucasian professor at Cambridge, referring to what he had written on the theme of religion, wrote to the officials of Edinburgh University: "I have gone on the basis of accepting a supernatural revelation, and more especially on that of accepting the Resurrection of Jesus of Nazareth as a supernatural fact."

Scores of apposite quotations from the works of leading scientists in regard to religion will be found in this book, which is entitled "Christianity and the Leaders of Modern Science." The author is Karl Kneiler, and the translator is T. M. Kettle, B. L., M. P.

AN OBJECT LESSON

Antigonish, N. S., neither a great city nor the home of the millionaire, is showing what united effort and splendid generosity can effect.

As our readers know, it has a university, Catholic to the core, equipped to meet all the legitimate needs of the day and recognized by educators as a great hall of learning. It is also a monument to the wisdom, zeal and self-sacrifice of our Antigonish brethren. They recognized the need of higher education and they paid for it. They saw that if they were ever to get out of the hevers of wood and drawers of water stage they had to furnish their young men with an education that would enable them to compete with the graduates of secular institutions. So they opened their purses, spoke the word of cheer to the men directly behind the movement and worked until they had a university which is one of the greatest assets of the Church in the Maritime Provinces.

Men who like enthusiasm and determination came to its assistance—Neil McNeil, Esq., of Boston; Dr. Jno. Somers of Cambridge, Mass.; Mr. Mocker, N. S., are munificent supporters. No word of praise is too great for the generous laymen and the big-hearted priests of the Antigonish diocese, who have by their support of the University done much for the glory of the Church. And they are not at an end, by any means. Lately, when the University called for contributions toward a library building the citizens of Antigonish and the priests of the diocese responded nobly and generously. It is a way they have.

We cite these facts to confound the pessimist and to show that when laymen and priests are united in self-sacrificing effort, beneficent and enduring results can always be achieved.

RIGHT REV. MONSIGNOR MURRAY'S GOLDEN JUBILEE

Hale and in harness at seventy-three, fifty years a priest, thirty-seven years pastor of one parish—that is the rather unique record that gave added significance to the event that was celebrated by Bishop, clergy and people in Cobourg on Wednesday last. We may not here dwell upon the particulars of that occasion, the manifestations of love and esteem from parishioners and brother priests, the reassembling of the consecrated daughters of the parish to honor the spiritual guide of their childhood and the eloquent tribute from the pulpit of an anointed son to the friend of his youth. These and many other incidents of that glad day are of special import to those immediately

concerned, but to a much wider circle of readers its historic significance will be of interest; for it recalls the early days of Catholicity in Northumberland County and links us with the first foundation of the Irish race in Canada.

Right Rev. Monsignor Murray was born in the original Irish parish of the City of Quebec in the year 1843. The year after his birth marked the erection of Quebec into a Metropolitan See, with Montreal, Kingston and Toronto as suffragans. That same year saw O'Connell's monster meeting on the field of Clontarf. How little removed are we, after all, from events that seem to belong to the dim past! His clerical training was begun in Upper Canada's first Catholic college Regiopolis of Kingston and completed in Canada's oldest institution of learning, Laval University, Quebec. He was in a singular manner associated with the Holy See; for he was a nephew of a Roman Prelate, Right Rev. Monsignor Horan, fourth Bishop of Kingston, and his brother who was a member of the Papal Zouaves took part in the historic events of the pontificate of Pope Pius IX. and was wounded at the battle of Mentana.

The year 1877 marked his advent to the parish of Cobourg. His immediate predecessor was the late Rev. Michael Larkin, whose name is a household word in the Township of Haldimand. Father Larkin was, however, but administrator for a period of two years; so that his predecessor in office was the Rev. M. Timlin, who had been in charge of the parish for thirty-three years. This brings us back to the year 1844. By a singular coincidence, the pastorates of the two clergymen bridge the interval between the present and the first notable influx of Irish emigrants to our shores. Cobourg was in those days the starting off point for many of the Irish settlers who laid the foundations of parishes in the Townships of Seymour, Percy, Asphodel and in the Lindsay district. The Ottonabee valley was settled by an emigration in charge of Peter Robinson, who gave his name to the city that is now the Episcopal See.

The Irish priests of that generation have passed away. They were not all great speakers or great financiers, but they were strong characters who kept the light of faith burning brightly among those within reach of their ministrations, and bore with fortitude, in common with their people, the hardships and difficulties incident to pioneer life. There was one virtue especially that they inspired, one that the present age is much in need of, the virtue of reverence. Wherefore their names are held in benediction. They appeared indeed men set apart to offer sacrifice. Our earliest recollection is of one of them. His dignified bearing, his aloofness, his unlikeness to other men, left the impression that he had never been a boy, but was like the high priest Melchisedech "without father, without mother, without genealogy."

Perhaps the secret to that high esteem in which Mgr. Murray is held by his people is that his personality presents a happy blending of that clerical aloofness with a spirit of cordiality that has made him the object of the veneration and love of his congregation, and of all classes of citizens in the community. Here we might state that one of the most inspiring features of the whole celebration was the manifestation of good will and affection on the part of non-Catholics from judges and members of parliament to the humblest laborer on the street. Nor would Mgr. Murray ascribe to himself the sole credit for this. It is the spirit of the place. That the Catholic priest should be the recipient of a civic address, read by the Mayor was in itself significant; but this was not a mere formal act of courtesy. It was the frank heartfelt expression of the good will of a community, where public sentiment would not permit religious bitterness to stifle the voice of honest appreciation of merit. If other places would take to heart this object lesson of tolerance and Christian charity, given by the town of Cobourg, much of the unpleasantness that too often mars the harmony of our civic life, would be obviated.

THE GLEANER.

It is hard to believe that anything is worth while, unless there is some eye to kindle in common with our own, some brief word uttered now and then to imply that what is infinitely precious to us is precious alike to another. —George Eliot.

NOTES AND COMMENTS

Mr. THOMAS F. Meehan's interesting sketch of early New York Catholic publishers which appeared in a recent issue of America has had wide publicity in the United States and Canada through the Catholic weekly press. It has recalled the fact to many minds that Catholic intellectual activity, in spite of repressive laws and the indifference of so many of our own people, dates back to the beginning of the Republic, and that its roots are sunk deep down into the colonial period.

VERY FEW people, Catholic or non-Catholic, realize that in the setting up of the printing press, the Catholic colonies ante-date by more than half a century the like enterprise in New England. When the Pilgrims were yet in Holland a Peruvian wrote in Florida, the first of its historical books, Ulliva, the first Spanish Governor of Louisiana, was a well-known name in literature; Lescarbot, on the coast of Maine, composed his "Muses de la Nouvelle France"; Jogues, in the office of the Dutch commandant at Albany, wrote in Latin the narrative of his sufferings, which Rome and Austria reprinted and circulated in the highest intellectual centres of Europe.

ATTENTION was called to these important facts more than sixty years ago, but it has in some circles been convenient to forget them, and where thousands have heard of Eliot's Bible, how few know of the innumerable productions from the press in the Spanish colonies of Central and South America, dating back well into the sixteenth century! "More Franciscans were invited (to Florida) in 1592," says Shea, "meanwhile, the Mexican father, Francis Pareja, drew up, in the language of the Yamassee, his 'Abridgement of Christian Doctrine,' the first work in any of our Indian languages that issued from the press." This was in 1592.

WE ARE drifting away from New York, and from books in the English language, written and printed by Catholics in the early days of the Republic. New York, as pointed out by Mr. Meehan, has an honorable record in this respect, but despite the tendency to arrogate all the big things and all the first things in America to that great city, it must, in this particular, be content to acknowledge the priority of Philadelphia and yield place also to Boston, Baltimore, Albany, Bardonia, and Burlington, with several other places treading closely upon its heels. Mr. Meehan has shown that the first Catholic book published in New York was Pastorine's "History of the Christian Church," issued by Bernard Dornin, in 1807. This, so far as known, may have been the first in English; it can, we think be shown that there was an earlier in French—but this need not concern us here. But while Bernard Dornin was thus laying the foundation of the superstructure of Catholic book-making in New York, Matthew Carey, in Philadelphia, was in his twentieth year as a Catholic publisher, and Michael Duffy, in Baltimore, had nine years the start of Dornin with his "Short Abridgement of Christian Doctrine," issued from the press in 1798.

BUT EVEN Philadelphia, impregnable as its position is as the pioneer Catholic publishing centre of the United States, must yield actual priority to Annapolis, the capital city of Maryland. An apostate priest, and ex-Jesuit, named Wharton, had in England printed a pamphlet, containing the usual stock calumnies against the Church. This man had family connections in Maryland, among them being Archbishop Carroll of Baltimore. For this reason, perhaps, the pamphlet was circulated widely in Maryland, and, in the event, led to quite a long series of books and pamphlets, pro and con. The man himself finally came to America and assumed charge of a Protestant church in New Jersey. But in 1784, the year in which his screed first appeared in Worcester, England, Archbishop Carroll, in reply, printed and published at Annapolis "An address to the Roman Catholics of the United States of America," being the first Catholic work written by an American Catholic and published in the United States.

THE SUBJECT in itself is interesting and important and a fit theme for extensive development and comment. We have space merely for a few

glances at it here. Continuing, then at least one other city of the United States can claim the honor of an eighteenth-century Catholic book, and that is Burlington, but whether the Vermont or New Jersey place of the name has, strange to say, never been clearly determined. But, whether the one or the other, at Burlington was issued in 1794, (printed by I. Neale and H. Kaunrener), a translation of the Abbé Barruel's "History of the Clergy during the French Revolution." The identity of the printers is not established, but Neale, at least, was probably a Catholic, and a relative of the second Archbishop of Baltimore.

BOSTON, MASSACHUSETTS, and Bardonia, Kentucky, come next in order. At the former, in 1808, appeared the "Roman Catholic Manual or Collection of Prayers, &c.," printed by Manning & Loring, No. 4, Cornhill. This manual was compiled to commemorate the dedication of Holy Cross Cathedral in that year, and was probably the work of the celebrated Father Matignon. The copy before us was presented by Bishop Carroll (who visited Boston for the purpose of the dedication) to Miss Lucy Macdonell, subsequently the wife of Henry Jones of Brockville and mother of Rev. A. E. Jones, S. J., the well-known authority on the Huron Missions. At Bardonia the then remote frontier Diocese of Kentucky, was issued in 1805, "The Real Principles of Roman Catholics in Reference to God and the Country," by "A French Clergyman." This was the Rev. S. T. Badin, the first priest ordained in the United States, and who, after an apostolic career of sixty years, died at Cincinnati in 1853. And so the catalogue might be continued far beyond the space at our disposal.

THE FOREGOING is not intended as derogatory in any degree to the name and fame of New York's pioneer Catholic publisher, Bernard Dornin. On the contrary, he was the first exclusively Catholic publisher in the United States, his predecessor, Matthew Carey, in Philadelphia, having devoted his energy his time and his money to books of various kinds. Dornin, an Irish political exile, came from Dublin in 1803, and settled at Newburg, N. Y. but soon removed to the city. Later he went to Baltimore and, then, about 1817 to Philadelphia, publishing many books in each of these places. He enjoyed the warm friendship of Archbishop Carroll and of his successors, including Dr. Kenrick. He was esteemed an excellent writer, highly educated, and gifted with a fine memory, which happily told in literary and social circles. He retired from business about 1823, and finally removed to Ohio, to reside near his daughters, where he ended his days in 1836, aged seventy-five years.

MR. MEEHAN is not altogether correct in placing New York's first Catholic book as in 1807. In 1805 there was printed in Brooklyn, by T. Kirk, for Campbell and Mitchell, a New Testament which bears the imprint: "D. Smith and B. Dornin." Brooklyn was not then included in New York city it is true, but its present status in Greater New York should not exclude its achievements in the book-publishing line.

OF MATTHEW CAREY, the real pioneer, it must be said that while he was not exclusively a publisher of Catholic books, yet the Catholics of the United States are deeply his debtors. He issued the first Catholic Bible, a sumptuous quarto, in 1790, and another, also a quarto, in 1805. He was a devout and earnest Catholic, a scholarly man, and a patron of art and letters. He seems to have been on terms of intimacy with Gen. Washington as early as 1785, letters (still in existence) having passed between them in that year. He died in Philadelphia, Sept. 16th, 1839, attended at the last by his intimate friends, Very Rev. Dr. Moriarty, O. S. A., and Right Rev. Dr. Gartland. A list of Catholic books published by him would make a goodly pamphlet. It is to be lamented that his family is no longer Catholic and that the house which he founded, and which rendered such good service to the Catholic cause in his time, has in the interval, alas! not even been neutral.

Oh, how good and how peaceful is it to be silent about others, and not to believe all that is said, nor easily to report what one has heard.—A Kempis.

ON THE BATTLE LINE

At St. Mihiel Salient, south of Verdun, the Germans began a new offensive against the French line. The attack was made against the tip of the salient, and the enemy rushed some of the trenches in the first fierce assault. The French succeeded, however, in driving out their assailants, according to an official report from Paris.

On the Somme front during Friday the French guns shelled the German organizations. The enemy also succeeded in penetrating the French trenches at Ailly Wood, but was immediately ejected when the French counter attacked. On the rest of the French line there is nothing new to record. In the fighting on Thursday 1,600 Germans were captured.

West of Ginchy, between Longueval and Guillemont, the Germans advanced to attack the British lines, but were dispersed by machine gun fire. The enemy kept up a heavy artillery bombardment during Thursday night and all day Friday. German guns also bombarded the positions taken by the British near Delville Wood on Thursday night. Heavy guns were active on both sides at various points along the line. In the advance of several hundred yards from Delville Wood the British linked up their right with the French near Maurepas. On the eastern and northern edges of the wood there was fierce fighting as the British pushed forward positions on each side of the Longueval-Flers road. Yesterday eight officers and 479 men were taken prisoner by the British. The Asiatic campaign is once again in full blast. After a couple of weeks of rest and reorganization the Grand Duke has again cast his net over a wide area. The Russian troops are now advancing along the whole front, and the Turks are again on the move, fighting and retreating. After the capture of Mosul advance squadrons of Cossack cavalry made a dash for Bitlis, which was speedily evacuated by the Turks, who are being pursued.

In the Eastern theatre Petrograd reports the situation as unchanged. During Friday Hindenburg and Linsingen launched a series of attacks, which the Germans claim, were successful, but the Russian official statement says they were all repulsed by certain fire. Southeast of Kovle, where heavy fighting continues, the Germans claim to have retaken trenches that were lost to the Russians on Monday.

In the Balkans, desultory fighting continues. East of Lake Thakovo, fifty miles northeast of Saloniki, British cavalry crossed the Angista River and blew up several bridges in the direction of Drama in the face of a heavy fire. The towns of Drama and Kavala have been attacked by the Bulgars. The Greeks are deeply stirred by the Bulgarian advance on Kavala, which is dictated by political rather than military considerations. On the eve of the Greek elections this Bulgarian advance on the coveted Kavala simply plays into the hands of Venizelos, and is likely to endanger King Constantine's throne. It is this territory which Bulgaria has long coveted, and which King Ferdinand swore to reconquer after the second Balkan war. Kavala is a walled town and seaport on the Bay of Kavala. It is still supplied with water through an aqueduct erected by the Romans. It is believed to be the Neapolis of St. Paul's days, at which he landed on the way to Philippi.

In the Struma region vigorous actions took place between advanced bodies of the opposing armies, and skirmishing occurred on the Beles Mountains. Towards Lake Doiran, on the right of the Vardar, vigorous artillery duels are in progress. In the neighborhood of Ljuma the French troops are consolidating their gains. On the left the Serbs are progressing in the Kukuruz zone. Northeast of Lake Ostrovo violent Bulgarian counter-attacks have been repulsed by the Serbians, who took several hundred prisoners.—Globe, August 26.

T. P. O'CONNOR'S LETTER

AN INTIMATE CHARACTER STUDY
OF LLOYD GEORGE

THE FOREMOST FIGURE IN ENGLAND
Special Cable to the CATHOLIC RECORD
(Copyright 1916, Central News)

There was something weird—though I ought not to have felt like that—in going into the spacious building of the War Office the other day and finding Mr. Lloyd George in the room and in the very seat which were occupied for nearly two years by Lord Kitchener. It was not merely that the two men were so opposite in character in opinion and in careers, but that they were known to have been more than once in sharp division of opinion as to the conduct of the war. It seems some centuries ago—though it is only a few years—since the political enemies of Mr. Lloyd George—now among his warmest political friends—used to talk of him as a little Welsh attorney. And yet to-day nobody seems to be the least surprised that the little Welsh attorney should be in the great position of War Minister. For consider what that position means. It is he who has to be consulted as to every great operation of war; it is he who has to be consulted about every great appointment; he can make or he can break great generals; five millions of men have more or less to look to him for orders, for