

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, NOVEMBER 17, 1917

2039

The Catholic Record

LONDON, SATURDAY, NOV. 17, 1917

CANADA'S VICTORY LOAN

What does it mean? It means that Canadians have an opportunity to get on the firing line of service. It means that they who stay at home have an opportunity to help the Canadians who are in the blood and welter of the trenches to achieve the victory to which they have dedicated their energies and their lives.

Victory Loan is a duty—a sacred and pressing duty for all who understand the meaning of patriotism. Were we deaf to the insistent summons of this duty the dead who keep vigil all along the "front" would rise up and exhibit their wounds as arguments to compel us to listen. What shall we say to them? And it costs so little—this duty. Not our lives, which are safeguarded by our Canadian soldiers—not the constant looking into the face of Death—not the physical discomfort born of mud and vermin and fatigue, but just our dollars—things of little value when compared with the sacrifices which have been given so plentifully and ungrudgingly for our benefit. But we are neither deaf nor blind. We see our duty: we hear it calling: and because we recognize that duty to country is a duty to God we are not only ready but eager to contribute our quota to the achievement of victory. Victory Loan means a profitable investment of 5 1/2% with the Dominion Government as security. All can take advantage of the offer—the poor as well as the rich. There is no argument against it.

TEACHERS AND PUPILS

Educators are our benefactors. The school-teacher is the most important and responsible citizen of the community though we give him the salary of a janitor to emphasize the fact that good work must be done for a pittance. But we are inclined to bestow on him advice, censure, and times, which neither encourages him nor helps him to wage war with the high cost of living. Some of us expect him to have the utmost patience with the vagaries, whims, insolence, which are the attributes of the "child-mind," and we look to him to work miracles—to transform a boy debauched by the motion pictures who will not, thanks to foolish parents, do his home lessons and is a law unto himself, into a human being who has some regard for discipline and a rudimentary idea that school means obedience, docility and work. We should give, it is admitted on all sides, we believe, better salaries to teachers. We eulogize them, but compelling evidence of the sincerity of fine words would be afforded by increasing their stipends. Our contentment is based on justice. And more remuneration that is adequate cannot be awarded to those who are trying despite parental indifference to mould plastic childhood into material for substantial citizenship. But at least we can show that teachers, so far as material considerations go, have a bowing acquaintance with the members of other professions.

Again, we should give them our sympathy and co-operation not by words only, but by upholding their authority and by checking quickly and effectively the cheap criticism that is based oftentimes on nothing better than the complaint of some undisciplined urchin or of a parent who fancies that idleness and insubordination on the part of the pupil must be viewed leniently by the teacher and tolerated as by-products of the home. Our wonder is that so many cultured men and women give of themselves so ungrudgingly to the wearisome and worrisome profession of teaching.

THE CHANGING TIME

There is a great deal of uninformed and hasty criticism, scarcely arising above the level of coarse partisanship, which cannot help to clear the common mind and only obscures the solemn issues that await the final settlement of the present great world struggle. This sort of thing panders to the vulgar craving for sensation; it also complies with the senseless desire to find scapegoats who can be sacrificed on the

altar of public reprobation. All wars let loose clouds of prejudice to serve stupid and ignoble ends. Leaders in the field and statesmen bearing burdens of responsibility which tax body and mind to the utmost, are treated with truculent scorn or studied neglect. The calm judgment of the impartial historian cannot be expected in such a time as this, but at least those who are undergoing fiery ordeals in their country's service might expect reasonable forbearance. The new place which will be gladly accorded to womanhood in the changed social and economical settlement following the close of the absorbing struggle demands full consideration. Yet it is pertinent to note that change in this particular will signalise a more radical alteration in the mental and spiritual vision of those whose influence will wax more and more powerful in future years. For when all is said, soul must govern sense, pride and passion bow before reality, more and more as humanity draws in sight of its goal. Science is cold and abstract, art a mere will-o'-the-wisp, unless sweetened and elevated by motives springing from higher sources than worldly policy. Woman is more susceptible to ideals that transcend matter and time. When reason is identified with pure thought and love reveals itself as the sublimation of human devotion to unselfish aims a new synthesis will appear to open nature.

GOING FORWARD

Mere logic cannot envisage the greater truth of life. Poetry, as Goethe showed, and our own splendid literature illustrates from age to age, holds more precious treasure for seeking pilgrims than bare fact and the chronicles of events can convey. The true bard is the prophet in barren years. New and more spiritual experiences, minds purged in the fires of affliction, inward sight made clear by conflict with demonic powers, of such will the generation now rising out of the ashes in lands freed from oppression be moulded. Then shall hope spring up afresh in weary societies, and faith—relieved from the incubus of presumptuous authority—create institutions worthy of the new world that will succeed the old, to which we still owe a lingering sad farewell.

AN OLD AXIOM

We cannot close our eyes to the fact that most of us are obeying the old Horatian precept in a very liberal fashion; a way which would have seemed unlikely three years ago—"Carpe diem" suits the armchair moraliser whose livelihood is assured by a comfortable income from an inherited estate or from lucky investments; it also falls in with a quietist philosophy, whether grounded in a devout faith or in a temperance which readily accepts the inevitable chances and changes of this mortal life. Wordworth's Leech-Gatherer has schooled himself in solitude and poverty to take his lowly lot with equanimity; and the Imperial Stoic, Marcus Aurelius, set down edifying reflections which have helped numberless readers during the best part of two thousand years. Today passivity of mind is the rarest of accomplishments, and counsels of patience amid the world's vicissitudes are either resented as inapplicable to one's individual case or silently scorned as degrading to human nature—which should view misfortune as a spur to endeavour. Clearly this catastrophe which has flung empires into the melting pot has likewise crumbled out complacent theories of life's meaning and end. We are face to face with the Sphinx again—only it is a transformed one, an embodied enigma with a more complex modern air.

NATURE NOW

Nature is now the chief foe to be overcome and yoked to the car of progress—the desolating storms and earthquakes feared by our primitive ancestors can be foreseen, and we have compelled the electric and mechanic force to do our bidding in a myriad ways. Yet the struggle for life goes on without pause. Not alone in the lower spheres, but throughout society a strenuous competition is the order of the day.

Happily it is not merely a conflict on the brute level; the apish and tigerish qualities that haunt our active being are restrained by moral ideals; the Sphinx has evolved with the ages and generations, though her riddle is as insistent as ever. A true advance for a man or a class or a nation is still conditioned by principles not to be flouted at the peril of failure and vain remorse.

THE PROPHET OF THE LORD

Once upon a time a monarch who was about to receive the just reward of his evil deeds and the evil deeds of his house, sent word to the avenger: "Are there things peaceable?" "What hast thou to do with peace?" was the reply. He tried again; and again a third time: "Is there peace, Jehu?" The second answer was as discouraging as the first. The third was more so, and was accompanied by some unpleasantly plain speaking. So long, said the avenger, as certain evil courses remained "in their vigour" there could be no peace—nor was there.

To day the Germans are at the height of a "peace offensive," and the methods of the House of Hohenzollern remain a fairly faithful copy of those of the House of Ahab. The allied nations, on the other hand, are just as little inclined as was Jehu to parley with an impenitent troubler of the people's peace, and are equally confident that in this refusal they are carrying out a mission not sought by themselves, but imposed upon them. They went out in 1914 not merely to protect their own or one another's interests, but because they were driven to it; and when driven to it they found that the affair was a crusade. That crusade they are determined to see through. But one solitary and commanding figure stands in the background. The Prophet of the Lord to day confessedly does not command the allegiance, nor in the days of Faith under the new. Yet it is significant of much, and a tribute all the more impressive that the words and the attitude of no single person are scanned so anxiously to day by all the belligerents as those of our Holy Father the Pope. Anti-clericalism, whether Protestant or wholly anti-Christian, may pretend that the Supreme Pontiff does not matter. Alone the violence of its abuse proves that he matters very much indeed. And the deference with which even dissent from his utterances is expressed in the more responsible organs of non-Catholic opinion is a further and more pleasant testimony to the fact. We need not stay to inquire into the honesty of clamorous demands for Papal intervention against Germany on the part of those who have always been the Pope's enemies. But plenty of non-Catholics have been honestly perplexed both at his silence and at the nature of his words when he spoke. Here, at last, they say, is a clear case. After three years of war *securus iudicis orbis terrarum*. Why is the Prophet of the Lord not only not leading the forces of light, but apparently, as some imagine, parleying with the powers of darkness? Such questions are, of course, as every Catholic knows, based upon a false analogy. Christendom is not a Theocracy; the Pope is not the Vicar of God on earth. That is not his commission, nor ever has been, and this fact alone justifies the Pope in everything he has done both and left undone. The Morning Post—and it is difficult to excuse such a paper on the ground of ignorance—states the exact contradictory to the fact, when it says that "the Pope has always claimed the regency of the whole field of human affairs," and proceeds to attack him for not publicly condemning Germany for the original violation of Belgium, and for all his actions and omissions since. Any authoritative political intervention of the Papacy, as of right; any dictation to the world of the world's politics, is so impossible a conception, that we need waste no further words upon it. There remains the intervention of moral authority. Here obviously the declaration of moral principles and their application to any given circumstances are two different things. The Divine assistance does not promise infallibility to the Pope in the latter, and the mere fact of his incomparable position places on him an incomparable responsibility. There is no Pope but would prefer to wait till he could act on judicial inquiry with both parties, and all the evidence represented before him, as they are not in the present case. Suppose the case to have become too clear to require this, and the evil too pressing for delay, there is no Pope but would leave, up to the last minute of the eleventh hour, a place for repentance to the nations—containing many millions of his own spiritual responsibility, are in the wrong. Or suppose still further that he were minded to try and bring the parties together, would he not, even if he were convinced that right lay on one side, have to assume for the purposes of his inter-

vention that the case was arguable on both? What else has the present Pope done from beginning to end? It took President Wilson, the temporal ruler of one nation, nearly three years to make the grave decision he in the end came to. What about the incommensurable responsibility that rests on the shoulders of millions scattered over all nations? Almost up to the end Mr. Wilson held language, which gave no small offence, implying some sort of parity in the aims of the respective combatants. What language so strong in the same sense has the Pope used in his appeal? Vulgar abuse has been heaped upon both. Is it not likely to turn out as premature in the one case as it has been in the other? We are confident that such simple considerations as these should go far to solve the perplexities of non-Catholics of good-will in regard to the attitude of the Pope. It is for us Catholics to drive those considerations home upon our fellow-countrymen.

For ourselves, we need no spur to our loyalty, whether to our Pope or to our country. Confident in the right, we persevere in our task, believing that the Prophet of the Lord is with us in our cause—in its general aims, its intention, its temper, whatever its human imperfections. And after all, it may be that the peace which we all long for is not so very far off. The roar of the guns in Flanders grows daily, and Sir Douglas Haig is driving the Germans home towards. Well may the House of Ahab cry out for its own peace, as it thinks itself that "the driving is like unto the driving of Jehu, the son of Namsi, for he drives furiously."—The Universe.

NO POLITICS

AN APPEAL AND A MESSAGE TO FRENCH CANADIANS

Quebec, Nov. 9.—Sir Wilfrid Laurier opened his campaign in the ancient city of Quebec to-night. He spoke to one of the largest and most intensely enthusiastic of gatherings. But it was not a campaign speech. It was an appeal and a message. In his first words the veteran Opposition leader brushed aside mere political problems. "The great and dominating question, the one question," he declared, "is the problem of the prosecution of the War. Every other issue is swallowed up in this."

In short, telling sentences Sir Wilfrid defined his position in regard to conscription. He stood for voluntary service. As he made his declaration the vast throng went wild with acclaim. For moments the picturesque figure waited for the cheering to spend itself. Then came his appeal. With dramatic force and fire, amid the tense silence, all the more impressive by reason of the immediately preceding roar of applause, Sir Wilfrid spoke to his compatriots, men and women, in serious and earnest solicitation. The people heard him in silence.

WHY IN THIS WAR?

"I stand for voluntary service," he reiterated, "but I stand for service." He appealed to his compatriots to prove that his position was right by heroic deeds, not by eulogistic cheers. Why, he asked, was Canada in this War? Why, he predicted that country would be twelve months ago when he spoke at Montreal, appealing for recruits. He had not feared actual invasion, but he did fear, with a great fear, the world domination of a power which violated every human and Divine law.

HORRORS OF HUN DEEDS

"You may think I exaggerate the menace," he exclaimed. "Listen till I tell you of the outrages of these Hun barbarians."

In graphic and dramatic words the veteran statesman told of the German atrocities in Belgium and France. When he described the scene in Lille, when men and women were torn from their homes and sent into German slavery, "a slavery indescribable for the suffering of women," there were cries of "Shame!" and several women were weeping. "This," exclaimed Sir Wilfrid, "is the foe Canada is called to fight. My compatriots," appealed the Liberal leader, "remember again the first hours of this War. Every one in this city was asking with anxiety if Great Britain would again let Germany crush poor old France. 'What will England do?' was the question on every lip. And if Britain had stood aside a general sentiment of regret and blame would have been current throughout our country, and especially throughout French Canada."

WHAT WILL YOU DO?

Sir Wilfrid paused, then, coming to the front of the platform, he raised both hands, appealing. "My compatriots, men and women," he cried, "the War is still going on. France is still under the heel of Germany. Britain is still heroically fighting, and fighting the foe on the soil of old France. What will we French Canadians do? I come to speak to you

frankly, with the same honesty as ever. I never deceived you and I have confidence in my compatriots. With pleasure or pain I always spoke the language of the truth. I shall do the same to-day.

"I believe that our first and pressing duty is to share in the fight. I believe that it is our immediate duty to help our armies who have covered themselves with glory. We must support them with men. We must support them with money. We must stand with all earnestness, I stand for service."

NOT RELIGIOUS, BUT RACIAL

THE ARCHBISHOP OF TORONTO PUNCTURES A SLANDER

Toronto Star

Most Rev. Dr. McNeil, Archbishop of Toronto, expressed great indignation to a Star reporter with the speech of the Rev. E. I. Hart in Montreal, criticizing the Catholic Church as being at the bottom of the trouble in both Quebec and Ireland. The Archbishop denounced Mr. Hart's statements as false and mischievous. So far as there is lack of enthusiasm for the British cause in Quebec and Ireland, says the Archbishop, the causes are racial and not religious.

MANY SOLDIERS ARE CATHOLIC

"The speech of Rev. E. I. Hart," said the Archbishop, "depicts two great institutions as pitted against each other. One is the Catholic Church. The other is the British Empire. In this way he seeks to explain the attitude of Quebec and Ireland. If this explanation was well founded we might as well begin to prepare for what ever regime is going to succeed the British Empire, for the Catholic soldiers fighting for the cause of the Allies at the Front far outnumber the Protestant soldiers. To-day the loyalty of the Catholic soldier and of Catholic populations is absolutely essential to the continued existence of the British Empire, and people are so confident that this loyalty can be depended on that they play with side issues which seem superficially to indicate that there is a difference between Catholics and Protestants in the War. There is no difference. We are all involved in the same issue."

LOOK HERE UPON THIS PICTURE

Montreal, Nov. 6.—The Grand Lodge of Freemasons of England is responsible for the Canadian conscription act, according to Mayor Mederic Martin, who told a Liberal gathering in St. Mary's electoral division last night that the said grand lodge passed the word to Sir Robt. Borden, and as a result the military service act came into being.

AND ON THIS:

THE KAISER'S PEACE DRIVE

Germany is well understood to be planning another peace drive. We shall hear much of this before the winter advances very far. Who can tell how much of the War weariness in Russia may be accounted for by a quiet and powerful move among the Slavs in sympathy with the new German chancellor and the Catholic party in Germany?

SPEAKS FOR CATHOLIC CHURCH

"Quebec and Ireland are a very small part of the Catholic Church," replied His Grace. "I am not authorized to speak for either; but I can speak for the Catholic Church in this matter. I do not need to guess or infer—I know that the Rev. E. I. Hart is wrong and mischievously wrong. The raising of false issues at this time is dangerous. If an Englishman came to Toronto now to upbraid us for spending so much money on motor cars and other luxuries, we might resent his interference, but we should have to confess among ourselves that we deserved the reproach. But if he went on to inveigh against the clergy of the city as lacking patriotism and opposed to the cause of the Allies on the ground that they encouraged the useless expenditure of money needed for that cause, I think he would then be engaged in a mischievous campaign."

"Thirty years ago we all held in Canada the opinion which still prevails in parts of Quebec. We looked upon ourselves as British colonists depending on England for defence against any public enemy. Sir Charles Tupper often argued that Canada contributed to the defence of the Empire by production, and by facilities of communication, and should not be asked to do more. No one ever thought of accusing him of disloyalty on that account. It is worse than unfair to impeach as disloyal those Canadians who still think as Tupper did. The sentiment of Canadian nationality has grown lusty since his day. It is unreasonable to expect it to grow with equal increase in all parts of the Dominion. The real test of loyalty is obedience to the law. No part of Canada has yet failed in this test. Not until there is disobedience to the law will it be time to speak of disloyalty."

"Canadians who are not British by race are loyal to the Empire more by seasoned submission than by sentiment. They perform their legal duties. They share the financial burdens of the State without complaint. Many of them are even enthusiastic in their support of British institutions. But the ties of blood are not the same in their case as in ours. Quebec differs from Ontario both in race and religion. The mistake of the Rev. E. I. Hart is that of attributing to religion certain phenomena which belong properly to race."

THE IRISH TROUBLE

"Ireland is a different case. The summary given by Lionel Curtis in his project of a Commonwealth will do as well as another to suggest the explanation. Referring to the eighteenth century he says: 'As a series of laws was passed depriving Catholics (of Ireland) of the right to vote and excluding them

from the (city) corporations, from the magistracy, from the bar, from the bench, from the grand juries, from the vestries, and from the army and navy. They might not be sheriffs or solicitors, or even game-keepers or constables. They were forbidden to possess any arms or a horse worth more than £5. No Catholic could be a guardian, and all wards in Chancery were brought up as Protestants. The land of a Catholic was divided among his children, but if an eldest son conformed to the Protestant religion the father was reduced to the position of a tenant for life and the property secured to the Protestant son. . . . The most malignant of these measures were those designed to confine education to the Protestant colonists."

"These laws were all repealed," commented Dr. McNeil, "when they had effected their purpose, more than a hundred years later. But the iron which entered the Irish Catholic soul in the process still shows itself. There is no need of invoking the attitude of the Catholic Church of to-day as an explanation of the mentality of the Irish."

"The British Government and the Canadian Government would oppose strenuously to-day the removal of the moderating influence of the Catholic Church in Ireland and Quebec," was the emphatic declaration of the Archbishop in closing the interview.

LOOK HERE UPON THIS PICTURE

Walter C. Stokes, of the firm of Walter C. Stokes & Co., bankers and brokers, No. 66 Broadway, New York City, has been received into the Catholic Church. He was baptized by the Rev. William B. Martin, D. D., assistant pastor of St. Patrick's Cathedral, who for some time has been giving him instruction. His wife was the only other person present. Mr. Stokes, who was Miss Adele Watson, is not a Catholic.

The Catholic University of America believes it has the youngest full-fledged college student in the district, in the person of Charles O'Donovan, Jr., a member of the class of 1921. Young O'Donovan is not yet fifteen years old. He is the son of Dr. Charles O'Donovan, of Baltimore, is a graduate of the Loyola High School, and is pursuing a four year course at the Catholic University, preparatory to the study of medicine.

The Holy See has granted to soldiers and sailors of the United States, in active service, the permission to eat fresh meat on any day of the year except Ash Wednesday, the vigil of Christmas, the vigil of the Assumption (August 14) and the last three days of Lent. This privilege extends also to the soldier's family living with him, but not if living apart. To use this privilege, soldiers and sailors must be in active service and not on leave. They may eat meat even on the above days if nothing else is to be had.

In the will of the Nathan Schloss, a Hebrew, filed for probate in Kansas City, Mo., recently, disposing of an estate of \$1,000,000, four Catholic institutions were remembered to the extent of \$6,000. St. Joseph's Hospital and the Perry Orphan Boys' Home were each given \$2,000 and St. Mary's Hospital and St. Margaret's Hospital, Kansas city, were given \$1,000 each. Two hundred thousand dollars is left to establish a Jewish hospital in Kansas City.

Proposed legislation to include in the selective draft law young men between the ages of nineteen and twenty one is endorsed in principle by Cardinal Gibbons in a letter addressed to H. H. Sheets, secretary of the National Association for Universal Military Training and made public this week. "The legislation," the Cardinal wrote, "will benefit them morally as well as physically, and help to prepare them for their vocations, or, if necessity arises, for the sterner needs."

The Holy Father has authorized the issuance of bread and sugar cards to the whole of the Vatican population. Six hundred cards were issued. They are the cards of the Italian Government. The Vatican will exercise the strictest supervision to prevent possible evasion. This is probably the first time in history that the Vatican has been rationed. There are probably ample supplies in the Vatican for the Holy Father and his official family, but the Pope, moved by an uplifting sense of duty, requires that he himself and his people shall endure the privations common to all other Romans in time of war.

As a result of the patriotic concert given by John McCormack in New York, \$15,000 was realized for the dependents of the members of the "Fighting 69th." A feature of the concert was the singing of "The Star Spangled Banner" by the great tenor with two sturdy warriors of the famous regiment beside him—one holding the flag which the regiment will follow into the battlefields of France, while the other carried the flag which the old Sixty ninth followed in many a battle during the Civil War. The concert was given under the auspices of the Friendly Sons of St. Patrick. His Eminence, Cardinal Farley, occupied one of the boxes at Carnegie Hall.

CATHOLIC NOTES

At Kandy, in the Island of Ceylon, Pope Leo XIII. founded in 1893 a seminary and placed it under the care of the Jesuit Fathers. It has already given over 150 priests to the Church in India.

The Abbe Parot, chief of the Social Organization of the Diocese of Tournai, Belgium, who entered a protest against the deportation of French citizens, and was sentenced to five years' imprisonment, has been transferred with twenty Belgian priests to the prison at Cologne.

The Holy Father has appointed Cardinal De Lai, Cardinal Pomplun, Cardinal Bisleti, Cardinal von Rossum, Cardinal Ginstini, Cardinal Lega and Cardinal Gasparri, members of the commission for the interpretation of the canon law, the last named being the president. They will be assisted by eight prelates and six religious, all noted canonists.

One of this year's members of St. Xavier College, Louisville, Ky., is Brother Adalbert, who for the past six years has been teaching at St. Joseph College, Bardonia, N. Y. He is a convert from Episcopalianism, and a former student of the Episcopalian Kenyon College. He is a nephew of the late John Hay, Secretary of State under the administration of President Roosevelt.

Walter C. Stokes, of the firm of Walter C. Stokes & Co., bankers and brokers, No. 66 Broadway, New York City, has been received into the Catholic Church. He was baptized by the Rev. William B. Martin, D. D., assistant pastor of St. Patrick's Cathedral, who for some time has been giving him instruction. His wife was the only other person present. Mr. Stokes, who was Miss Adele Watson, is not a Catholic.

The Catholic University of America believes it has the youngest full-fledged college student in the district, in the person of Charles O'Donovan, Jr., a member of the class of 1921. Young O'Donovan is not yet fifteen years old. He is the son of Dr. Charles O'Donovan, of Baltimore, is a graduate of the Loyola High School, and is pursuing a four year course at the Catholic University, preparatory to the study of medicine.

The Holy See has granted to soldiers and sailors of the United States, in active service, the permission to eat fresh meat on any day of the year except Ash Wednesday, the vigil of Christmas, the vigil of the Assumption (August 14) and the last three days of Lent. This privilege extends also to the soldier's family living with him, but not if living apart. To use this privilege, soldiers and sailors must be in active service and not on leave. They may eat meat even on the above days if nothing else is to be had.

In the will of the Nathan Schloss, a Hebrew, filed for probate in Kansas City, Mo., recently, disposing of an estate of \$1,000,000, four Catholic institutions were remembered to the extent of \$6,000. St. Joseph's Hospital and the Perry Orphan Boys' Home were each given \$2,000 and St. Mary's Hospital and St. Margaret's Hospital, Kansas city, were given \$1,000 each. Two hundred thousand dollars is left to establish a Jewish hospital in Kansas City.

Proposed legislation to include in the selective draft law young men between the ages of nineteen and twenty one is endorsed in principle by Cardinal Gibbons in a letter addressed to H. H. Sheets, secretary of the National Association for Universal Military Training and made public this week. "The legislation," the Cardinal wrote, "will benefit them morally as well as physically, and help to prepare them for their vocations, or, if necessity arises, for the sterner needs."

The Holy Father has authorized the issuance of bread and sugar cards to the whole of the Vatican population. Six hundred cards were issued. They are the cards of the Italian Government. The Vatican will exercise the strictest supervision to prevent possible evasion. This is probably the first time in history that the Vatican has been rationed. There are probably ample supplies in the Vatican for the Holy Father and his official family, but the Pope, moved by an uplifting sense of duty, requires that he himself and his people shall endure the privations common to all other Romans in time of war.

As a result of the patriotic concert given by John McCormack in New York, \$15,000 was realized for the dependents of the members of the "Fighting 69th." A feature of the concert was the singing of "The Star Spangled Banner" by the great tenor with two sturdy warriors of the famous regiment beside him—one holding the flag which the regiment will follow into the battlefields of France, while the other carried the flag which the old Sixty ninth followed in many a battle during the Civil War. The concert was given under the auspices of the Friendly Sons of St. Patrick. His Eminence, Cardinal Farley, occupied one of the boxes at Carnegie Hall.