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LONDON, SATURDAY, JUNE 5, 1915

THE REGENERATION OF FRANCE

That the heart and soul of France is turning to God and returning to the practice of religion is so strikingly apparent that no one gainsays the multiplied evidence of that consoling fact. Nevertheless there are those who, mindful of recent political history, cannot refrain from quoting the old couplet which also often contains more truth than poetry:

"When the devil was sick the devil a monk would be,
 When the devil got well the devil a monk was he."

Such doubts forget that there was a marvellous revival of religion in France before the War, a revival which was characterized by the Headmaster of Eton preaching in Westminster Abbey in November, 1913, as "the most momentous event occurring in Europe for at least a century." The War has only accelerated and widened that momentous movement to a degree unexpected and unlooked for even by the most devoutly optimistic believer in France and her mission.

There are many things in the present situation that indicate a permanent change for the better in the national life of France.

Only ten years ago was exposed the most contemptible, and at the same time the most dangerous of the petty intrigues that have disgraced and degraded French political life. J. E. C. Bodley, M. A., of Balliol College, Oxford, Corresponding Member of the Institute of France, is the author of several works on modern French history and he betrays no sympathy with Catholics at any time. He thus describes the exposure:

"M. Guyot de Villeneuve, Nationalist deputy for St. Denis, who had been dismissed from the army by General de Galliffet, brought before the Chamber a collection of documents, which, it seemed, had been abstracted from the Grand Orient of France, the headquarters of French Freemasonry, by an official of that order? These papers showed that an elaborate system of espionage and delation had been organized by the Freemasons throughout France for the purpose of obtaining information as to the political opinions and religious practices of the officers of the army, and that this system was worked with the connivance of certain officials of the ministry of war. Its aim appeared to be to ascertain if officers went to Mass or sent their children to convent schools or in any way were in sympathy with the Roman Catholic religion, the names of officers so secretly denounced being placed on a black-list at the War Office, whereby they were disqualified for promotion. There was no doubt about the authenticity of the documents or of the facts which they revealed. Radical ex-ministers joined with moderate Republicans and reactionaries in denouncing the system."

General André, minister of war, was so clearly implicated, with the evident approval of the prime minister (Combes) that a revolution of feeling against the policy of the anticlerical cabinet began to operate in the Chamber."

It is necessary to glance at this degradation of anticlerical politics in order to realize the incredible advance from such politics to patriotism which France has achieved in one short decade. The Church since the separation has given abundant proof of her never-failing vitality. "She became," says Abbe Dimnet, "conscious of her own possibilities, and she learned the miracle-working virtue of association; in a word she won for herself the respect which life and strength invariably command."

In politics we have seen the recognition of this life and strength of the Church in France by the greatest and most patriotic of her free-thinking statesmen in the inauguration of the great movement of *apaisement*. Though not immedi-

ately successful in securing a parliamentary majority the movement did its share in preparing the way for the magnificent national unity which France to-day is showing to her enemies.

In an article "Joffre and the New France," James Middleton, in the *World's Work*, gives a luminous and accurate account of the transformation effected in the last few years. In 1911, when France determined to reform and reorganize the army demoralized by anti-clerical politicians "the whole French mind and heart turned towards General Pau, the one-armed survivor of the Franco-Prussian War. The Cabinet and the army heads themselves indorsed this popular demand. While France was eagerly preparing to applaud Pau's elevation it was suddenly informed that General Joseph Joffre had accepted the appointment. The newspapers made rather disagreeable comments. Once more, we were informed, politics had taken possession of the army. General Pau was a monarchist; General Castelnau, who also had great claims, was a reactionary and a cleric. Joffre, the newspapers soon discovered, was a Protestant in religion, a Free Mason, and an ardent republican. These facts, of course, explained his preference. In a few months, however, when Pau and Castelnau, both on Joffre's recommendation, received the next highest appointments and set to work enthusiastically to assist the new general in his mighty task—to prepare the French army for the daily expected attack of Germany—the real truth became public property. The fact was that the Superior War Council had offered the headship of the army to Pau, who had refused it. 'No patriotic Frenchman,' he declared, 'had any right to accept this post when such a man as Joffre was available.'"

This is a great fact of double significance. That Pau the Catholic monarchist should be offered the supreme command of the army would have been impossible a few years previously; that he should decline in favor of his Masonic and Republican rival is a glorious evidence that patriots are superseding petty politicians in the control of affairs in France. And Joffre was patriotic enough to dismiss forthwith several generals, who owed their promotion to political and Masonic influence. Astonished France heard that in future promotion would go purely by merit.

Another interesting sidelight on the passing of the clique of Masonic politicians is furnished by this extract from an article in the *New York Times* on "General Foch, the New Master of War":

When King George of England was at the front in France recently he conferred the Grand Cross of the Order of the Bath—the highest military distinction in the form of an order within the gift of the British Crown—on two Frenchmen. Joffre was one. The other was Foch. "Foch? Foch? Who is Foch?" asked the British public, perplexed, when the newspapers printed the news of the granting of this signal honor.

The English newspapers demanded from their correspondents in France an answer to the query, "Who is Foch? Why the Grand Cross?"

And the main features of the answers to that query were these: Foch is the "greatest strategist in Europe and the humblest," in the words of Joffre.

Foch is the hero of the Marne, the man who perceived on Sept. 9 that there must be a gap between the Prussian Guard and the Saxon Army, and who gathered enough artillery to crush the guard in the St. Gond marshes and forced both the Prussians and the Saxons, now separated, to retreat.

Foch is the man of Ypres, the commander who was in general control of the first successful fight made by the French and the British, aided by the Belgians, to prevent the Germans from breaking through to Calais.

Foch, in short, is one of the military geniuses of the War, so record observers at the front.

"They are old friends," were French and Joffre, and Joffre and Foch.

The inclination of Foch to something of the Napoleonic is shown by the realm of strategy and tactics. Foch is credited with knowledge of the French soldier, his heart, his mind, his capabilities, and the method of getting the most out of those capabilities, in a way reminiscent of the winner of Jena. And Foch knows not only the private, but the officers. When he went to the front he visited each commander; the Colonels he called by name, the corps commanders, without exception, had attended his lectures at the Ecole de Guerre.

Yet General Foch would have been blacklisted by the Masonic spies ten years ago, for he is a devout Catholic and the brother of a Jesuit priest.

M. Ferdinand Buisson, who has been so prominent in the dechris-

tianization of the schools of France, declared lately to an interviewer:

"If you ask me to summarize my views, my choice is made: the policy of to-morrow should be the methodical and organic continuation of what is called to-day the 'sacred union.'"

These and many other things which we have noted from time to time lead us to believe that the War will go far to complete the regeneration of Catholic France.

PRAYER FOR PEACE

So much heathenish humbug has been talked about prayer, and so much savagery has entered into the discussion of peace that it is perhaps not surprising that Dr. Elliot's advice on prayer for peace should receive such respectful not to say reverential hearing. It was given at a meeting of Baptist ministers in Boston:

"Do not pray for peace now. I cannot conceive a worse catastrophe for the human race than peace in Europe now." And so on.

Asked when ministers might begin to pray for peace, Dr. Elliot said: "When Germany is driven back into her own territory and forced to pay full indemnity to Belgium."

Dr. Elliot is a great educationalist and was for forty years president of Harvard University; but he is not a Christian; he possesses the prophetic reason why he is sure of a respectful hearing from professedly Christian clergymen.

We had grown accustomed to the cheap scoffing of shallow and irreverent writers at the people of contending nations praying to the same God for victory for their respective sides in the great War. President Elliot gives us a slight variation of the popular misconception of prayer.

It is necessary to clarify our ideas of prayer when such rubbish passes for wisdom. The Catechism teaches that "prayer is an elevation of the soul to God, to adore Him, to bless His holy name, to praise His goodness, and to return Him thanks for all His benefits."

And prayer is also but only in the second place "a humble petition to God for all necessities for soul and body."

Primarily and above all prayer is the spiritual union with God the Source of all grace, all strength, the all-powerful and all-knowing Creator. "It is not necessary," remarks some intellectual weakling who fancies himself a Christian, "it is not necessary that the Deity be told what is just and right, still, etc." What a conception of prayer! Of course God needs nothing from us; He does not need our prayer; but we need prayer, and God in His infinite mercy allows us to soar on the wings of prayer above all earthly things and unite ourselves with the Creator who has revealed Himself as the loving Father of all mankind. And this loving Father allows us also to participate in His counsels and to influence His judgments. Humility is an essential condition of prayer. "Out of the depths I have cried unto Thee, O Lord." No Christian soul prays without sinking into the wholesome depths of humility, Charity, all-pervading and all-embracing, is another fundamental condition. Resignation to God's Holy will is elementary. The Christian praying for victory for his country's arms in all humility acknowledges his own and his country's sins and while he begs for mercy according to the multitude of God's mercies, he says in all humility, "Father, not my will but Thine be done." He accepts even the scourge of War and the bitterness of defeat as the chastening of an all-wise, all-loving Father.

Our divine Lord in the parable of the Pharisee and Publican taught a great lesson of prayer; but some seem to think that the Pharisee is the model for imitation. They think God they are not as the rest of men . . . even as those Germans. The publican of to-day honestly and humbly acknowledging his own and his country's sins would be regarded with suspicion and distrust.

"Do not pray for peace now" says Dr. Elliot; lest, it would seem, the infinite and omniscient God might be led into some mistaken course. The god such men appeal to is force, brute force. We must overcome the brute force of Germany with brute force, leave God out of it. One hesitates between amusement and horror, at this gross materialism. The conception of God and of prayer is ludicrous; the faith in brute force is limitless. Above

all such insane phariseism and worship of force Our Holy Father's voice is heard, pleading for peace, praying for peace, enjoining on all the faithful prayers for peace; that God may touch the hearts of the rulers of the warring nations, that the death and agony and destruction and horrors of this fratricidal war may cease. That does not mean that injustice shall be perpetuated; we pray to the God of Justice. It means only that we who pray have a humble and unlimited faith in God's justice, His wisdom and His mercy. We believe that the merits and grace of Jesus Christ are infinitely more potent to change the hearts of men than brutal and bloody god of Force. And we pray as Christ taught us to pray to our common Father that the blessings of peace may quickly succeed to the horrors of war.

ABOUT BOOKS AND READERS

The Catholic author and the Catholic reader public are usually strangers to one another. For this neglect of our own writers we have many excuses. In the first place, Catholic books are inferior. Are they? What non-Catholic novelists excel Benson, Sheehan, John Aycock, to mention but a few. What non-Catholic poets are superior to Francis Thompson or Alice Meynell? What essayist is more charming than Agnes Repplier? Who has given us more delightful books than Rosa Mulholland? Right here in Ontario we have writers whose books are worthy of a place, and an honored place, in any library. Why should we read Service and ignore Father Dollard? If we are in search of a good story why should we pass over Fischer's "Child of Destiny"? How many of us are acquainted with the sweet poetry of Dr. O'Hagan? We could fill columns of the RECORD with queries such as these. Let us hear no more, then, of this excuse that Catholic writers cannot deliver the goods. To advance such an argument is but to advertise our own ignorance.

Again we are told that Catholic books are too dear. If Catholic books are dearer than the like publications of non-Catholics there must be a reason. And it hardly ever occurs to us that the reason is our own rigorous boycott of the literary output of our co-religionists. The cost of the production of two books of similar size and binding, etc., will be the same. The price of the two books will vary in accordance with the probable circulation. If the non-Catholic publisher can count on a circulation of 5,000 copies, it follows that he can sell his wares at a lower price than the Catholic publisher who knows that 1,000 copies will be the high water mark of his sales. We refuse to patronize our own writers, and then raise an outcry against exorbitant prices, when it is our refusal to buy his books that forces the Catholic publisher to charge more than his trade rival. Printers, and book binders, and proof readers, and even authors, have to live, and if the non-Catholic publisher sells five books for the Catholic publisher's one, he can fix his price considerably lower and still make a larger profit.

Another objection that our indifferent Catholic readers make is that one has to hunt in the byways, and have the detective sense highly developed, before he can discover Catholic books, whereas the works of other writers stare us in the face at every book stall. Again the reason lies with ourselves. Demand creates the supply, and if booksellers do not carry Catholic books it is simply because they are never asked for them. When we are educated up to the point that we will read our own authors, then, and not till then, will the book stalls carry them.

The most crushing argument of all is that very many of our people cannot afford to buy books, and have to be satisfied with what is provided for them in the public libraries. But this is no argument at all, for just as the booksellers will carry our books when it pays them to do so, in the same way the public libraries will stock our authors when their clients teach them the necessity of so doing. If the patrons of the libraries ask for Catholic books, and keep on asking, they will eventually have their needs supplied.

COLUMBA.

The colored sunsets and the starry heavens, the beautiful mountains and the shiny seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—Faber.

NOTES AND COMMENTS

THE LATEST information about General Joffre is that while always at least a nominal Catholic or nothing, he has since the outbreak of the Great War become what we are accustomed to call, a practical Catholic. This is definitely and undeniably asserted and proved by the well-known author and Academician, M. Maurice Barres. In the course of a remarkable article in one of the French reviews, M. Barres lays special stress upon the confidence which the French people repose in their Commander-in-Chief, and the affection with which he is regarded not in the Army alone, but by civilians who know him only through the tributes of subordinates and friends.

THAT A GREAT commander should inspire such affection is perhaps not extraordinary. Genius has ever had its warmest devotees in the multitude. Its possessor may be a man of austere character and frigid exterior, but, in the case of a soldier, the strong arm, the penetrating intellect and the far-seeing sagacity which is able to anticipate the designs of the enemy and to forestall them, not only effects conquests in the field but becomes a conqueror also of the far wider realm of the hearts of his countrymen. Thus we have the endearing sobriquets applied to many of the great commanders of history as "The Little Corporal," "Old Jack," "Bobo" and many others. To this category must now be added "Papa," applied to the latest but not the least of them, General Joffre.

REVERTING to the religious character of the French Generalissimo, it may be said that though always a man of high character—above reproach, it is said, in public as well as in private life—he could not, before the War be said to belong to the "body" of the Church. Public life in France within the past decade could not be said to be conducive to the development of the religious character, and to be a practical Catholic was not the passport to favor or promotion. It is probable that in this respect General Joffre was the victim rather of the secular character of state education, than that he carried favor with officialdom. His demeanor since the War began is not in harmony with the latter supposition. Whatever may have been his deficiencies to-day certainly was not among them, and now that he has been brought face to face with the dependence of man upon his Creator, his real character has come into view and the religion of his fathers claimed him for its own.

IT IS STATED authoritatively that of the members of the Newfoundland contingent to Europe the majority are of Irish descent. From Waterford and from County Wexford chiefly, came those sturdy men whose pluck and tenacity laid the foundation of the Island's fisheries, and made famous her reputation for producing the best of the world's seamen. From the same stock come those soldiers who at the call of duty have now placed themselves at humanity's disposal. The Governor of the Island has officially testified to this fact in a letter, now made public, addressed to the Lord Provost of Edinburgh, thanking him for the courtesy and hospitality extended to the Newfoundland Regiment placed in garrison at the Castle. The "Oldest Colony" is nobly represented in both Army and Navy.

WE HAVE seen little reference in the daily papers to the death on the field of battle of "Jimmy" Duffy the well-known athlete, who has so often carried the colors of Canada to the front on many a hard fought clunder path. Duffy enlisted in the First Contingent and was assigned to the 16th Battalion. In this capacity he served valiantly in the trenches and, dying a hero's death, has found his last resting place in the blood-stained soil of France. His death has caused profound regret in athletic circles in Great Britain where he was well and favorably known as in the United States and Canada.

ALTHOUGH DUFFY has been in Canada for several years, he was by birth a Scotman. His progenitors of course were Irish. He is especially well-remembered in Edinburgh where he was born, educated, and first came into prominence as a runner. Having early showed signs of speed and remarkable powers of endurance he was taken in hand by Father Smith-Steinmetz, then of St. Patrick's, who foresaw his possibilities, and assisted

in his early training. To the careful coaching of this priest "Jimmy" undoubtedly owed his later successes. Chief of these in Scotland was the making the new five-mile record of 25 minutes, 52 seconds. This was in 1910. A few months later he came to Canada and his subsequent achievements are fresh in memory. He was easily the premier long-distance runner of America when the War broke out, and he found a still more strenuous vocation as a soldier on active service.

IT IS pleasant now to remember that Duffy remained to the last unspoiled by success. It is related of him that much as he prized his athletic honors he thought still more highly of his mother's letters of appreciation. If she were pleased it seemed to him that nothing else mattered. He was always attentive to his religious duties, and now that he is gone those who knew him but speak of him as "so exemplary a son and so good and practical a Catholic." His amiable disposition and agreeable manners endeared him to all, and the memory of Private James Duffy will not soon be forgotten. R. I. P.

ON THE BATTLE LINE

THE SUBMARINE

THE Admiralty announced last night that the battleship *Majestic* was torpedoed and sunk yesterday morning while supporting the army on the Gallipoli Peninsula, and that nearly all her officers and men had been saved. The submarine which has sunk two battleships in two days is still foot loose in the Aegean Sea, with at least half a dozen more torpedoes to use, and a great fleet of British and French warships from among which to choose its victims. The combat between submarine and battleship is like that between the swordfish and the whale. Size and strength count for nothing against the lightning stroke of the torpedo rushing through the water at a speed of thirty miles an hour. The situation is serious. Five British battleships and a French pre-dreadnought have been sunk in the Dardanelles by mine or torpedo in a little over two months. Several of them were on the way to the scrap-heap in any event, and Britain can still risk and lose more of the same class without impairing materially her naval supremacy; but the facility with which the lurking submarine, manned by a crew of perhaps 35 men, can send a mighty ironclad with 700 or 800 men upon her to the bottom makes it plain that Sir Percy Scott's recent assertion that the submarine would revolutionize naval warfare and ultimately drive the battleship off the seas is not the idle chatter of an alarmist, but the reasoned judgment of a profound student of maritime warfare.

The range of under-water craft in hostile areas closed to other ships of war was further illustrated yesterday by an announcement that in a raid upon shipping in the Sea of Marmara the British submarine E-11 sank a Turkish vessel with a great quantity of ammunition on board, chased and torpedoed a supply ship off Rodosto, on the north shore about midway between Gallipoli and Constantinople, ran another ship ashore, and finally entered the harbor of Constantinople and discharged a torpedo at a transport lying alongside the arsenal. The torpedo was heard to strike. A few more raids like those of the E-11 recently and now of the E-11 in destroying Turkish shipping will even the score run up by the submarine that sank the *Triumph* and the *Majestic*.—Globe, May 29.

IN GALICIA

FOR the first time since the Austro-German drive toward Przemysl and Lemberg began the German official bulletin reports reverse. It is stated that a German force on the right, or eastern bank of the San, ten miles north of Jaroslau, was driven back, and lost six cannon during the retreat. The Russians claim that there is no possibility of the Germans cutting off and besieging Przemysl. The strength of their attacks has greatly diminished, and to the southeast of the city, in the marshes lying along the Dniester, they have had very great losses without making appreciable progress. The German casualties alone during the advance from the Dniester are understood to have totaled 106,000, while those of the Austrians, who form a large part of the army operating along the Dniester, have been even greater. The problem of supplies and ammunition for the large number of troops fighting in districts not served by railways is also becoming a serious one. Russian Staff officers conversant with the conditions are convinced that Przemysl is safe.—Globe, May 29.

IN FLANDERS

UPON the front there has been relative quiet, and the centre of interest in the west is the region between Armentieres and Arras, where the British and the French are hammering away in the direction of Lille La Bassée and Lens. In a French official report issued last night it was stated that the British have made progress toward La Bassée. To the south, where the French have recently made important advances, the Germans are attacking with absolute

recklessness in the hope of winning back their trenches. The report says that during yesterday they made five of these counter-attacks, but every time they were rolled back. On Thursday night two similar attacks had been made, so that in less than twenty-four hours the Germans near Arras tried seven times to retake their lost positions and failed every time. In addition to these infantry attacks an artillery duel of special violence continued throughout the day. It would seem that the storm of war which recently spent its violence around Ypres has now broken out with increased strength east of the Lys.

ST. PETER'S SEMINARY

On Saturday, May 29th, the Ordination services conducted in St. Peter's Cathedral, London, were among the most impressive ever held in the Diocese. His Lordship Bishop Fallon ordained six young men to the Holy Priesthood as well as a large number to the other orders. In officiating he was assisted by Very Rev. D. O'Connor, Rector of St. Peter's Seminary, Archdeacon; Very Rev. P. J. McKean, Rector of St. Peter's Cathedral and Rev. J. Harding, Master of Ceremonies. Those ordained to the Holy Priesthood were: Rev. Wilfred J. Langlois, of Windsor; Rev. Arthur Finn, Windsor; Rev. Joseph Bell, Blyth; Rev. Frederick Costello, London; Rev. Hubert Dignan, London; Rev. Francis McCarthy, Kinkora; to Ton-sure, Maxime Brisson, Drysdale; John Isaac Ducharme and Joseph Gerard: to Minor Orders, Leonard Forrietal.

After the ceremony the Bishop addressed the newly ordained priests and the congregation in telling words, encouraging the young men to zealous and faithful work in the house of God, thanking the parents of the newly ordained for their sacrifice and inspiring every one of the hundreds present with faith and piety.

The following priests were present in the sanctuary: Right Rev. Mgr. Aylward, Sarnia; Very Rev. C. E. McGee, Stratford; Very Rev. D. J. Downey, Windsor; Rev. F. P. White, St. Columban; Rev. J. Hogan, Lucan; Rev. W. J. Kelly, Logan; Rev. D. J. Egan, Stratford; Rev. A. E. Goodwin, St. Thomas; Rev. E. Goetz, Tilsonburg; Rev. J. Gnam, Ingersoll; Rev. J. Strouder, Zurich; Rev. W. Murray, C. S. B., Toronto; Rev. F. Powell, C. S. B., Sandwich; Rev. J. Stanley, Woodstock; Rev. P. Mahoney, Woodstock; Rev. J. Mahoney, Bothwell; Rev. Father Carey, Detroit; Rev. R. Fleming, Detroit; Rev. P. Lennon, Hamilton; Rev. M. J. Brady, Wallaceburg; Rev. J. Ronan, St. Mary's; Rev. P. Quinlan, Strathroy; Rev. Father Hodgkinson, London; Rev. T. Valentin, London; Rev. P. N. Doyle, C. S. B., London; Rev. J. Hamilton, London; Rev. F. X. Laurendeau, London; Rev. J. T. Foley, London; Rev. J. V. Tobin, London; Rev. C. Parent, Tilbury; Rev. J. P. Brennan, LaSalette; Rev. F. J. Brennan, London; Rev. J. G. Labelle, London; Rev. T. Corcoran, London; Rev. T. G. Hussey, Kinkora; Rev. T. Ford, Woodside; Rev. C. Laliberte, Ruscom River; Rev. P. McCabe, Maidstone; Rev. D. Forster, Ridgeway; Rev. J. Dantzer, Haddon; Rev. H. R. Robert, Windsor; Rev. E. L. Tierney, Mount Carmel; Rev. T. McCarthy, Mount Carmel; Rev. A. Fuhrer, West Lorne; Rev. M. O'Neill, Parkhill; Rev. J. Fallon, Wingham.

SIDELIGHTS ON THE GREAT WAR

THE ATTITUDE OF ENGLISHMEN

By way of contrast with the above, the following testimony from that offered by a fine art publisher, recently returned to Germany from England, and printed in the Berliner Tageblatt, may be given:

Hatred against Germany does not exist, and the great feeling of hatred that one encounters on arriving in Germany is quite foreign, and indeed, is incomprehensible to the English. . . . Both I and my relations, as well as numerous German friends and acquaintances, have received from all classes nothing but friendly sympathy and exceeding politeness. . . . Still greater consideration and friendliness were shown us by the Home Office officials in the numerous conversations I had with regard to obtaining a permit to leave the country. No English official and no Englishman with whom we had to deal during the days preceding our departure parted from us without the most cordial wishes for our journey. Germans who go away may take with them any sum of money they like, though, of course, gold is prohibited. Not only do Germans receive kind words, but the tremendous amount of relief work, which is undertaken for German prisoners as well as for German women and children, would not have been possible without the collaboration of the authorities, and especially without the financial help of English people.

LIKE SARDINES IN A BOX

Private N. Revelle, of the 2nd Battalion Royal Irish Regiment, writing from France in acknowledgment of a packet of religious articles, says:

We had a small service in one of the wooden huts at this place, and there were some of the men who came a long distance to go to confession and Communion. Father King is very anxious about the welfare of all his soldiers here, and he goes to a lot of pains to meet every-