

WAR ACTIVITIES OF THE K. OF C.

EDIFYING FAITH OF THE SOLDIERS

Writing of the departure of troops from an army camp to go to France, one of the volunteer chaplains says: "It has been edifying, time and time again, to behold so many of our boys anxious to go to confession and receive Holy Communion just before the moment of departure. Every morning this week brought its quota of boys, even as early as 4:30 seeking the consolation of their religion."

RESULT OF A MISSION

That gives a picture of camp life from the viewpoint of the priest. Here is the same picture from the viewpoint of the layman—the soldier himself. The writer of the following is a young New England soldier and he writes home to his pastor of the effect of the chaplain's presence upon the men, some of whom away from the Sacraments for years, have returned to their duty in camp: "Father you ought to see them after they have talked to one of the priests and have gone to confession. They come back to me and almost go again. It does one good to see so many realize their former neglect. Our building here holds about one thousand six hundred. We had a Mission here last week, given by the Dominicans. Fathers, The Y. M. C. A. gave us the use of two of their largest rooms for the whole time, and the Fathers speak in glowing terms of the courtesy shown them while here. "There are in our camp five U. S. Catholic chaplains with our own two, and they certainly were kept busy hearing confessions from 7 a. m. to 9:30 every day and evening and the first three days of this week for those who were at the range last week and could not come. "Bishop Kiely of Savannah celebrated a military field Mass on Palm Sunday on the training ground. It was a glorious sight and was attended, it seemed to me, by the whole camp. In fact, I think the whole city of Atlanta came out. "The boys are the best behaved that the most particular could desire. I do not think that I have heard the name of God taken in vain or a wrong word spoken to me. They are a model city in themselves."

THE K. OF C.'S WORK PROVISIONAL

These are the brief glimpses of a great work now going on in all the camps of the country. The K. of C. is glad to have been the instrument chosen to do this work. "It was provisional," writes Bishop Gallagher of Grand Rapids, Michigan, in a recent letter to his clergy, approving in his diocese the drive for the K. of C. War Fund, "that at the outbreak of the War the Knights of Columbus were in a position to undertake at once the stupendous task of erecting buildings in the various cantonments for the recreational and religious needs of our Catholic young men and of providing secretaries and chaplains. "In this splendid work this organization has been eminently successful and has received the approval and the commendation of the whole Catholic Hierarchy."

NEMO ME IMPUNE LACESSIT

SCOTTISH CONVERT ANSWERS ENGLISH CONVERT

2498 St. Dominique, Montreal, April 23. Dear Sir,—After reading an article in last week's edition of the RECORD by a Mr. Walker, I don't know whether to admire his nerve or effrontery the more. From his article "Catholic Growth in the British Empire," we are taught to believe that England is practically Catholic and Scotland a land of four-faced Presbyterians "of the fine old covenanting type," as our best sellers would put them. I suppose there are many of your readers who really believed all Mr. Walker wrote, so I should be much obliged if you will print "my side," which may be less scholarly, but will have the advantage of being the truth, and as Burns wrote, "facts are chieftains that winna ding."

The State Church of Scotland is not the Presbyterian, as Mr. Walker states, but the Church of Scotland, or "Auld Kirk" as the people call it. The worship is similar in both churches, but I found the spirit of the people as wide as the poles. I was born Presbyterian and stood it until I was nearly nineteen, when God be praised, I had the grace to have done with it forever. The members of the "Auld Kirk" possess a much broader spirit and are much more charitable than those of the Presbyterian form and I found them a much more lovable people and more truly Scotch than those who followed the soulless affair I had the misfortune to be born into. Here I may state that the only place I ever found one of the fine old covenanting type, which is only a poetical name for intolerant bigotry, was in a novel. The press of the country where I mostly lived belonged to Northcliffe, an Englishman, and is hostile to the Church. As far as I know Scotland has no Catholic newspaper; there are several printed in Glasgow, but they are more Irish than Catholic, and I believe do a great deal of harm. Should any of your readers have Scotland's interests at heart, I would

beg of them for the love of the Sacred Heart to pray that Scotland may have a Catholic newspaper.

Two of Mr. Walker's "three English peevesses" are Scotch—the Duchess of Norfolk, premier duchess of England by marriage, but premier baroness of Scotland by birth, the other is Lord Byron's great-granddaughter, who despite her English birth is Scotch heart and soul as was Lord Byron. His "English queen of Spain" being a royalty must be described as British although Her Imperial Majesty was born at Balmoral Castle, Scotland. The brain of man has conceived many strange and wonderful things and among the most strange is Mr. Walker's remarks regarding Spanish women looking with suspicion on English people. With the want of tact for which his race is famous—or is it notorious? he adds because of the difference in their religion. How does he account for Scotch, Dutch, Norwegian, Swedes, Danes and Americans doing the very same thing? The answer is simple. Mr. Walker and his like make their whole race detested by their arrogance in writing and saying such stuff as he has written. Scotland like England, is largely Protestant, but the same liberty is allowed the Church in both lands, and the same State acknowledgment is given by the government which is nil. Let no Canadian Catholic be deterred from visiting Scotland; there you will find a people hospitable, musical, poetical and like all Celtic races impulsive and generous to a fault. The last named virtue is not allowed us, but never has there been a greater calumny spread against a people, nor I think a more unbearable one. We have grave faults, but greed is not one of them. No nation has contributed more to the War, no nation has given more for the mission, no matter how mistaken the latter gift may be; it proves the people gave what they believe to be right. Americans I have met have told me that in all their wanderings the hospitality of the Scotch was beyond praise. For strangers they will contrive all kinds of parties, dances, drives and games and they will see to it that it costs the stranger nothing. This lie against us has been as well planned as the German spy system and it has been carried by the real Scotch born of one end of the Empire to the other. It is more than time we woke up to the fact that such slander needs to be met with something other than contempt. Scotland is a country which has given writers, singers, painters, and sculptors to the world which no other land except the United States I admit they do not belong to Presbyterian Scotland but neither does the real Scotland belong to this loathsome leprosy. Like the heart of France, the real heart of Scotland, the Scotland of Wallace, of Bruce, of Isabel of Buchanand of Mary Stewart, burns with the white fire of love for God and the Holy See. Look at our ruined churches, the home of the God and the shrine of the Immaculate late, now the homes of the birds; they show indeed how Scotland loves the higher arts. Not even Italy can boast of a gem so rare as Roslyn Chapel; an Irish priest told me it was surely the gem of Europe. It is of course a sad sight to see these glorious churches in ruins, but better far a ruin than they should become the home of the novelties brought by John Knox from Geneva and called "Presbyterianism," and surely indeed these ruins are blessed, for they give the lie direct to the appalling blasphemies of the "Reformed" faith, and many a wandering Scotch soul has been led by these stones to the Church of the one Shepherd and the One Fold, as a friend of mine wrote:

"All mutely as the ages roll
Fair Roslyn doth thy stonewort
acroll
Defined against the skyline blue
I proclaim the faith unchanging true
No vandals hand, nor spoilers might
Can quench God's truth in deathless night
They halloved walls were raised to shine
Thou silent witness of the past
Who mourns poor Scotland's day
Shall play thy part yet to efface
With Mass and prayer our land's disgrace.
Fair Roslyn is mentioned by Sir Walter Scott as the chapel "where all unconfined lie the lords line of high St. Clair." The chapel itself is like a piece of cobwebby lace, so delicate and frail it looks as if a breath of wind would blow it away. It is one of the few "pre-Reformation" churches not in ruins. In it the Luther idolatries are performed with the addition of another rite peculiar to the apostles of the Reformation. In the days of faith people entered the chapel—free to pay homage to Our Lord in His Blessed Sacrament, now they pay one shilling to the Protestant descendant of "the lordly line of high St. Clair" to view the work of Catholic monks. Conversions are many in Scotland. One of the descendants of the drunken, adulterous, unbrothered priest John Knox became a brother of the Holy Cross Order, last year another entered the Church. All Sir Walter Scott's descendants are Catholic; the young laird of Abbotford was married last week to the daughter of a highland chief whose race have always kept the faith. Blanche, Lady Roslyn and her daughter Millicent, Duchess of Sutherland, are converts, besides many more too numerous to mention. Before closing may I beg of

you to ask Canadians of Scotch descent to pray to the Sacred Heart and Our Lady of Perpetual Succor under whose protection Scotland has been placed. Another title dear to Mary's Scotch children is Our Lady of Aberdeen, better known to you perhaps, as Our Lady of Good Aid, but it was from Aberdeen this miraculous statue was taken at the time of the Great Robbery, alias the "Reformation," and the Aberdeen title is the older.

Yours truly,
WILLIAM GORDON MACFARLANE.

THE TEACHER-SAINT

FEAST, MAY 15TH

On May 15th the Church celebrates the feast of the great Teacher-Saint and Founder of the Christian Schools, St. John Baptist De La Salle. The saintly Pius IX., speaking of St. De La Salle, once exclaimed, "That man seems to have been raised up by God rather for our day than his own," and indeed, the spirit that animated De La Salle is universally needed today. We are living in an age of intellectual progress where educational facilities are perhaps more widespread than ever before, but, likewise, is the struggle between the powers of good and evil for the mastery of the child being carried on more fiercely than ever. As a celebrated preacher has said: "The battleground of the forces of Darkness and of Light has been changed from the bloody arena and the Christian temple to the halls of the University and the class rooms of the Academy and the Public Schools." Under these circumstances we need the intercession, the example, and the spirit of the great Teacher-Saint who heroically devoted to the cause of Christian Education, his goods, his talents, and his life. To the many who have at heart this Apostolate—the greatest in the Church to-day—the story of the life and work of St. De La Salle must be of more than passing interest. It is an encouragement and an inspiration.

John Baptist De La Salle was born in the historic city of Rheims, France, April 30, 1651. His father was Chancellor of State to the King of France and President of the High Court of Rheims. His mother was equally noble and pious. From his childhood, grace reigned in young De La Salle and he loved to spend long hours at the foot of the altar. At an early age, he entered the University and his progress was rapid and pronounced. At the age of eleven he received the clerical tonsure and at sixteen was named Canon of the great Cathedral of Rheims. At nineteen he completed his course in philosophy and graduated from the University. We next find him at the Seminary of St. Sulpice, Paris, where he pursued his theological studies and on Easter Eve, 1678, he was ordained to the holy priesthood. He then continued his studies in his home city and at the age of thirty, having brilliantly defended his thesis before the Faculty of the Rheims University, he received the Doctor's Cap.

All biographers of the Saint have noted his deep intellectual culture. Indeed this is his conspicuous trait among educational reformers and founders of religious institutes. The secret of his great intellectual strength lay in his intense piety and angelic purity. Such was the manner in which God prepared the soul of the Apostle of Christian Education for his future mission. As a priest, St. De La Salle was untiring in his work for souls and was always ready to take up any work in which there was question of saving them. Gradually his interest in the work of education was aroused. He saw the children around him growing up in ignorance and vice and his heart bled for them. The Church in France had not yet recovered from the shock of the so-called Reformation. Dangerous opinions were advanced, erroneous doctrines broached, and rationalism was already making fearful strides, especially among the ignorant poor. De La Salle, with his far-reaching mind seems to have understood not what was needed as a remedy in his day, but what would also be a preservative in the future ages. The remedy and preservative must be sought through Christian education. Take the ignorant, then, and educate them in a Christian manner; take the poor, and with a kind and helping hand teach them in the spirit of charity; take the young mind and fashion it after the model given by Christ our Lord. This was the grand ideal of De La Salle. Knowing that a man with a special mission from God must devote himself unreservedly to the work, he lays aside all but what is essential to his priestly vocation, and becomes the poor, humble Brother, the first of the Christian Schools, and founder of an Institute destined to carry out till the end of time a high and mighty project. His devotion and self-sacrifice could not remain hidden. He soon found himself surrounded by a number of generous-souled young men who desired to become his disciples. They had been struck by his noble and untiring zeal and now wished to imitate his example. He took them to his home, drew up rules for them, and trained them in the art of teaching. His first schools were opened and were everywhere a success. Like all the works of God this great undertaking bore the stamp of the Cross. Trials, contradictions, calumnies, and persecutions threatened at times to overwhelm his work, but the Saint's unbonded confidence

in God triumphed over every obstacle. Worn out by excessive labors and mortifications the holy man's strength gave way. He had labored for nearly forty years in the great work of Christian Education. He had perfected a system; he had gathered around him a body of men illustrious both for their pedagogical ability and holiness of life, and now he may say with his divine Master: "The work is finished!" On Holy Thursday, 1719, he received the Last Sacraments. To the Brothers who pressed around their dying Father to receive his last words, he recommended fidelity to their rules, obedience to the Sovereign Pontiff, devotion to Mary and St. Joseph, and detachment from the world. Being asked by Brother Bartholomew, his successor as superior of the Congregation, if he accepted his pains with joy, he said: "Yes, I adore in all things the will of God in my regard." These were his last words. An hour later he opened his arms wide, as if to embrace some invisible presence, and expired. It was Good Friday and the first Friday of the month, April 7th, 1719. He was sixty-eight years of age, and every one of those years had been consecrated to the glory of God and the good of his neighbor. No sooner was his death known than the people exclaimed: "The Saint is dead!"

The Institute of the brothers of the Christian Schools was solemnly approved by Pope Benedict XIII. in 1725 and the holy Founder was canonized by Pope Leo XIII. on May 24th of the Roman Jubilee Year 1900. On this occasion that great Pontiff declared that St. De La Salle is the Model for Christian teachers, the Patron of Christian Schools, and the Protector of youth. Little do our modern educators realize what they owe to the genius of this saintly pioneer of popular education. He was the originator of the schools in which they were trained, the inventor of the system by which they teach. St. De La Salle was the originator of (1) A Manual of Methods for organizing, teaching and governing schools; (2) The Mutual Simultaneous Method (1682); (3) Primary Schools, properly so called; (4) Normal Schools (Rheims, 1684); (5) Technical Schools and Schools of Design (Paris 1689); (6) Boarding Schools and Academies (Paris 1689, Rouen 1705); (7) Reformatory Schools (Paris 1705); (8) Sunday Schools (Paris 1699). In his great scheme of education the Saint did not limit himself to one important question, but included every feature that in any way related to the great problems. It is any wonder that master teachers have paid the Founder of the Brothers the highest tribute that language can express?

Like the mustard seed of the Gospel, the Institute founded by St. John Baptist De La Salle has grown into a mighty tree whose branches cover the whole world. At the death of the holy Founder, the Institute comprised 27 houses with 274 Brothers educating 9,000 pupils. To-day there are nearly 20,000 Brothers, who, dispersed among 1,500 houses in various parts of the world, devote themselves to the Christian education of over 400,000 children. The sons of St. De La Salle are to be found in every continent and their is indeed an "empire upon which the sun never sets."

In the organization of his Institute, St. De La Salle displayed a rare executive ability enlightened by faith. The rules and constitutions, that to this day are the source of the strength and prosperity of his great religious family, were drawn up by him and have served as a model for all subsequent congregations of religious workers. The Brothers aside from the obligations entailed by the religious vows of poverty, chastity, and obedience, devote themselves exclusively to teaching. With far-seeing wisdom, their saintly founder made it an essential rule that no priest be admitted to the society. Free from the obligations and responsibilities of the clerical state, the Brothers are enabled to concentrate on the boys and young men with the result that they are in a correct sense specialists in educational work. The society is governed by a Superior General who is elected for life. He has twelve assistants who with him form the administrative council of the Institute. The houses throughout the world are grouped into provinces each being under the direction of a Brother Visitor or Provincial and having its own Novitiate and Training College. There are at present five provinces of the Order in the United States and two in Canada, including that of Toronto, recently established to meet the needs of Ontario and the West. The mother house of the Toronto Province is the De La Salle College, Aurora, Ont., where boys and young men are received and trained to become qualified religious teachers and worthy sons of the great Teacher-Saint.

MARRIAGE
McNAMARA-MOYNIHAN. — On Wednesday, April 10, 1918, at St. Mary's Church, Campbellford, Ont., by Rev. Father Whibbs, John Leo McNamara of La Salette, Ont., to Mary Elizabeth Moynihan of Campbellford, Ont.

What you cannot tolerate in another, take care not to tolerate in yourself.—Anon.
Pleasure is the flower that fades; remembrance is the perfume that endures.—Boufflers.

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One pound of learning requires ten pounds of common sense to apply it.—Proverb.

DIED
QUINN.—At Napanee, Ont., on Thursday, April 18, Matthew C. Quinn, Napanee. May his soul rest in peace.

DALEY.—At his late residence 122 Creighton street, New Edinburgh, on April 23, Mr. John Daley, aged fifty-nine years. May his soul rest in peace.

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