

# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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PRICE FIVE CENTS.

## CALENDAR FOR THE WEEK.

Sunday, April 21. White—(Second Sunday after Easter). St. Anselm, Bishop, Confessor. Double.  
Monday, April 22.—Red—St. Soter and St. Catus, Popes and Martyrs. Double.  
Tuesday, April 23.—Red—St. George, Martyr. Semi-Double.  
Wednesday, April 24.—Red—St. Fidellus of Sigmaringa. Double.  
Thursday, April 25.—Red—St. Mark the Evangelist. Double second class.  
Friday, April 26.—Red—St. Clotus and St. Mercolinus, Popes, Martyrs. Double.  
Saturday, April 27.—Red—St. Anastasius, Pope. Double.

## CURRENT TOPICS

### The Vultures' Banquet.

It is estimated that 25,000 Filipinos have been killed in the war with the United States which has just collapsed.

### Imperial Parliament.

To-day the Irish Parliamentary Party is meeting preparatory to the reassembling of Parliament. The Budget statement will be made this evening and the Irish Financial Relations question will be raised, while to-morrow the debate on the Irish Catholic University will come on.

### Catholic Insurance.

It was announced in New York last week that a new and powerful life insurance company was in process of formation, to be officered entirely by Catholics, and to be patronized to a certain degree by the Catholic hierarchy. It was said that John D. Crimmins was to be president of the new company.

### Irish Music Festival.

Lovers of Irish music will be pleased to hear that the Irish Piper's Club, which has its headquarters in Cork, is now engaged in organizing a festival to be held in the Southern Capital on 16th May. Numerous and valuable prizes are offered, not only for the best performance on the pipes, but also for the best written music for that time honored instrument.

### The Bishops' Protest.

The letter from the Catholic Archbishop and Bishops of Canada to Cardinal Vaughan on the Coronation Oath, is moderate, yet forcible, in its tone, and the sentiment expressed will be approved by the large majority of Protestants, as well as by all the Catholics, in this country. The days of the penal laws are gone. Catholic emancipation is an accomplished fact. Liberty of conscience prevails throughout the British dominions.—Hamilton Times.

### Obscene Literature.

A New York despatch, dated April 9, said: A warrant was issued yesterday by Judge Brennan for the arrest of Mrs. Margaret L. Shephard, who has been lecturing in Brooklyn. Mrs. Shephard is charged with the creation and sale of obscene literature. Several policemen and detectives were looking for her last night, but at a late hour she had not been taken into custody.

### The Gael.

The Gael (New York), for April, is a credit to the literary progress of the Irish race in America. A beautifully printed number, rich in history, song and story, brimming with chaste originality, and nobly representative of the Gaelic revival which is placing the Irish language, not only in the columns of the periodical, but also the daily press, our contemporary merits the most hearty recognition. In another column we have taken the liberty of copying a ballad contributed by Father James B. Dollard, with whose inspired work our readers have for years been familiar.

### Diocese of Newark.

Information contained in a private letter from Rome to The Catholic University, is that Rev. Charles H. Colton, of New York City, has been selected as the successor to the late Bishop W. H. Wigmore, of the Diocese of Newark. Father Colton is the rector of St. Stephen's Church. He was a curate under the late Dr. Edward McClynn, and was appointed to the rectorship following Dr. McClynn's retirement, and succeeded in entirely reorganizing the parish, paying off the debt, and building a fine school. He was born in Cleveland, of Irish parents, in 1851.

### Irish Emigration.

The Emigrants' Information Office in London has issued a document which commands emigration to Canada, New South Wales, Western Australia, and New Zealand, and speaks of South Africa in these terms:—"Persons are again warned against going to South Africa at present in search of professional or manual work unless they have ample private means to meet the very high cost of living. They will not, as a rule, be allowed to proceed to the country, where there are already large numbers of persons in South Africa at the present time who are out of employment." This is no joke as if the prospect in the unhappy colony was brightening.

### Academic Literature.

The academic magazine is steadily increasing its power in the literary field. From Catholic colleges and schools, it is one of the best publications in the world. It is in Toronto the only one of its kind. It is in Toronto the only one of its kind. It is in Toronto the only one of its kind.

be a welcome visitor to all the ex-pupils and friends of the widely-known academy, conducted so successfully in this city by the Ladies of Loreto. The Easter number, which has just reached us, is a most creditable proof of the literary force which is developing within the quiet walls of the Abbey. Nor is this all; for the contents of the issue are still more commendable for the range and purity of the subjects treated—a chaste setting to the excellent acquaintance with letters and books shown on every page.

### Irish Emigration.

The emigration statistics of Ireland for the year 1900 are set forth in the annual report of the Registrar-General for Ireland, which has just been laid on the table of the House of Commons. 1,107 persons, of whom 45,288 were natives of Ireland, left Irish ports in 1900 as emigrants, being an increase of 8,847 as compared with the number in 1899. Of the persons who emigrated from Ireland 82.2 per cent. were between the ages of 15 and 35, so that the exodus was really a draining of the bone and sinew of the country. Of the 45,288 natives of Ireland who emigrated in 1900, 37,765 went to the United States, 6,050 to Great Britain, and 64 to New Zealand, 472 to Canada, and 84 to Australia. Ulster furnished the largest contingent to Canada, 229 out of a total of 472.

### South Africa.

Our Dumb Animals: It seems to us that the fighting of the Boers in South Africa is likely to bring to an end (in actual warfare), bayonets, gold epaulettes, brilliant uniforms, feathers and military bands, substituting long range rifles and cannon with telescopic sights, the most undistinguishable uniforms for both officers and men, and the large use of horses and mules for rapid transportation; and with the passing of all this glitter and show and military music, we think war will largely lose its attractions to our young 'uns, and be more clearly seen to be [what it is in most cases] simply murder, and its consequences "hell on earth."

### Widows and Orphans.

The Duke of Cambridge, writing to Lord Minto, Governor-General of Canada, says: "All applications from widows, orphans and other dependents of those connected with the Canadian contingents who have lost their lives in the war in South Africa will be referred by the Secretary of the Patriotic Fund Commission to the Secretary of the Canadian Patriotic Fund. This is all the more necessary, as, owing to the prolongation of the war in South Africa, there have been already registered as applicants for assistance from the Transvaal War Fund, administered by the Patriotic Fund Commissioners, upwards of 2,500 widows, 3,000 orphans, and 1,800 other relatives, while greater numbers will no doubt have ultimately to be provided for by us."

### Oblates in the War.

Father Marchal, O.M.I., who has returned for a while to France from South Africa, was with Botha's troops as chaplain. English news about the war, he declares, is usually exaggerated. England has not so many men in South Africa as is supposed, and the figures given of prisoners, horses, cattle captured from the Boers are generally inflated. It was formerly stated that the Boers were not well disposed towards the Catholics. Father Marchal is reported to have said that this is the case no longer. The Calvinists of the Transvaal have seen and learned to admire and appreciate the remarkable work and deeds of the Oblates in the field of battle and in camp by missionaries and nuns, who risk their lives. The movement of sympathy towards the Catholics is thus increasing among the Boers, notably towards the Oblates and Marists. General Louis Botha has personally expressed his deep gratitude for the services of the Oblate chaplains with his commandoes.

### Interference of Judges.

Mr. Justice MacMahon did not go at all out of his way at the Hamilton Assizes in freeing the judges from an imposition of contact with the press. A case which has been so much discussed in the House of Commons. After addressing the jurors on the business before them, His Lordship went on to speak on a matter that was in some sense a personal one. A newspaper in the city had given currency to the report that the judges were in the habit of taking passes from railway companies. If this were true, it would be deplorable that men of the standing of justices on the bench were guilty of accepting such passes from any corporation; and for a newspaper to publish such a thing it could not well have known what wrong it might do to the judiciary. The attention of that paper has been drawn to the statement, and it was told that no judge had ever accepted a pass from a railway company in this or any other province.

### Eloquent Figures.

An Irish contemporary has reproduced the following statement approved of the Government's denial that there is any favoritism in selections for official positions in Ireland:—Of the Privy Councillors appointed there were Episcopalian, three Presbyterians, two Roman Catholics. Judges of the Supreme Court—Two Episcopalian, one Roman Catholic. Two Episcopalian, one Presbyterian, one Roman Catholic. Crown Solicitors—Five Episcopalian,

and one Roman Catholic. Resident Magistrates—Ten Episcopalian, one Presbyterian, and three Roman Catholic. President of the Queen's Colleges—Two Roman Catholics. Resident Commissioners of the National Board—One Episcopalian, one Roman Catholic. Commissioners of the Local Government Board—Two Episcopalian and one Roman Catholic. Inspectors of Local Government Board—Five Episcopalian, one Presbyterian, and two Roman Catholic. Auditors of the Local Government Board—Five Episcopalian and one Roman Catholic. Fifteen Roman Catholics amongst these sixty-seven officials.

### The Irish Census.

When Spencer Gully voted the Irish language in the House of Commons he never could have dreamed of the many forms in which protest would be made. A few weeks ago two Guardians of the South Dublin Union signed a number of cheques on behalf of the Board in the Gaelic characters, and the National Bank, as the bank founded by O'Connell, might be expected to have duly honored them. The Irish propaganda has already produced its effect upon the Irish Census returns, many of the forms—having been filled up in Irish. It is consequently expected that notwithstanding a great decrease in the population, the result of the census will show a considerable increase in the number of speakers of Irish, the activity of the Gaelic League having produced a very remarkable effect in the country. Another feature of some of the Irish census returns, the London Daily News declares, is the entry of "idolater" in the religious column—by way of protest against the terms of the Coronation Oath.

### 20th Century War.

We are often told that the twentieth century will be an era of commercial wars. It hardly seems likely, unless nations take to choosing their rulers from their asylums. Commerce is there in spending thousands of millions down for a possibility of obtaining hundreds of millions in the distant future? Supposing a nation to be considering the possibility of war with another nation over some commercial question. It can certainly count on an expenditure of at least three billion dollars, and probably more. If it should take that money and apply it to the development of its own domestic resources, would it not gain more than it could possibly hope to gain by fighting for external commercial advantages? Of course, in the days when nations went to war for the ambition of kings, or the sentiment of mobs, or the considerations of profit and loss did not count. But we have entered an era now so businesslike that even an emperor does not think it beneath him to canvass Europe drumming up trade. Under such conditions, how long will the civilized nations of the world continue to spend ten dollars for the bare possibility of getting back one?—Saturday Evening Post.

### Bigots Evicted Down.

Rev. Madison C. Peters, of New York, who has made his name notorious as a bigot, has been discovered by The Boston Pilot in the editorial chair of The Book World. With him appears, designated a Reverend Mr. St. John Gaffney, of New York, called the attention of the proprietor of The Book World to The Pilot's exposure of these persons, and in reply has received a letter from which the following sentences have been extracted: "Your letter is the first one that we have received relative to the matter you mention, and I wish to state to you as I have to others that the views expressed in the article as above, were not with the sanction of our firm, and our business editor entirely overlooked the matter when reading the proof of same. I can assure you there is no intention on the part of our firm to have any article published in The Book World that would be offensive in any manner to any of its readers, and the only excuse and apology we can offer is as above stated."

### Catholics of the World.

At the Australasian Catholic Congress, among the important papers read was one specially contributed by the late Michael G. Mulhall, the famous statistician, concerning the religion of the peoples of the earth. Of the 1,450 millions, making up the population of the world, Mr. Mulhall, basing his figures on the returns of 1898 computed that 501,000,000 are Christians, the proportion to each faith being as follows: Catholics, 240,000,000; Protestants, 169,000,000; Greeks, 88,300,000. Under the head of Protestants are included more than 100 different sects who profess one or other form of Christianity. Assuming all classes of Protestants to form one religion, their total number in relation to that of Roman Catholics would be as two to three. According to official returns for five years ending December, 1898, the annual increase, if nobody changed from the religion of his parents, would be Catholics, 2,860,000; Protestants, 2,380,000. It is, however, notorious, said Mr. Mulhall, that numbers of Protestants in England and the United States pass over yearly to the Roman Catholic Church, whereas Protestantism gains few converts. This fact is attributed to two causes—first, the life of self-denial and sacrifice led by Catholic missionaries; secondly, the attraction that Catholic worship offers by its ritual and ceremonies. According to the returns of the American Statistical Society, in 1893 in the missionary countries, (India, China, Siberia, Japan, Syria, Asia, Africa, Philippines, and

Java) Catholics were to Protestants almost two to one, the figures being—Catholics, 11,458,000; Protestants, 2,922,000.

### Westminster Cathedral.

An English correspondent says: That the great Cathedral at Westminster is nearing completion, and some of the accessories for the interior are beginning to arrive on the spot. Conspicuous among these is the archiepiscopal throne which is a copy of the much-admired one of tulaid marble with mosaic on white marble. When in use it will be upholstered with cushions according to the custom. It is a beautiful piece of work, executed in Rome, and is a gift of the English Bishops to the Cardinal and the Metropolitan Cathedral.

### Jesuits and Patriotism.

A writer in the Italian press has just been calling attention to what the Jesuits have done for France, and, as the Catholic Times points out, he shows clearly that not only are the religious and literary glories of the country in a great measure interwoven with the history of the work done by the Jesuit Order, but also that in times of national triumph the Jesuit Fathers signally distinguished themselves by patriotic actions. During the Franco-Prussian war large numbers of them were at the front as military chaplains. Hundreds of the Brothers worked at the infirmaries, and many enrolled themselves as soldiers. The Jesuits were well represented at Malmesbury, and Father Tailhan was mentioned in the orders of the day. Later he was riddled with bullets, and a bomb was further seriously injured at Bonquet. Father Ardou was blown up in the explosion at the Citadel of Leon, and at Metz and Belfort Fathers Renneville and de Damas were killed upon the ramparts.

### Catholic Disabilities.

The Bill to remove certain disabilities affecting Roman Catholics in Great Britain and Ireland, now before the Imperial Parliament, proposes to enact: 1. Notwithstanding any Act of Parliament to the contrary, it shall be, and shall be deemed to have been, lawful for Jesuits, and members of other religious orders, communities, or societies of the Roman Catholic Church, described in certain Acts of Parliament, including the Roman Catholic Relief Act, 1829, as the Church of Rome, bound by monastic or religious vows to reside in the United Kingdom. 2. It shall be lawful, and it shall be deemed to have been lawful, for Jesuits and members of other religious orders, communities, and societies of the said Church, consisting of men, and bound by religious or monastic vows, to take and acquire property in like manner, and to the same extent as, but subject to such limitations and disabilities as now affect the members of any religious order, community, or establishment, consisting of females, bound by religious or monastic vows. 3. There shall be repealed, as from the passing of this Act, so much of any Act of Parliament as makes any provision for the suppression or prohibition of Jesuits or members of other religious orders and communities or societies as aforesaid.

### Tolstoy's Excommunication.

A great deal of public attention continues to be attracted by the excommunication pronounced against Count Leon Tolstoy, "new false prophet, who in the conceit of his pride has audaciously risen against God, against Christ, and against His Holy inheritance." The following are the most interesting clauses in the document of excommunication:—"In his writings and letters, circulated by him and his disciples throughout the entire world, principally within the limits of our beloved country, he seeks, with all the ardor of a fanatic, the destruction of all the dogmas of the Orthodox Church, even to the essence of the Christian Faith. He denies God personally present in the Holy Trinity. He denies our Lord Jesus Christ, God-Man, Saviour and Redeemer of the world. He denies the Immaculate Conception of our Lord Jesus Christ in His human nature, as also of the Virginity of the Mother of God, the Blessed Virgin Mary, either before or after the Nativity. He admits neither of existence beyond the grave nor the distribution of punishments or rewards. He refuses belief in the Sacraments of the Church and efficacy of the power of the Holy Ghost, and nullifies all the Articles of Faith held most sacred by the Orthodox people. He did not draw back even before the most precious of all Sacraments, the Holy Eucharist. Count Leon Tolstoy has spread all this by his words and writings; consequently not secretly, but openly, publicly, and conscientiously, and intentionally, and has cast off all communication with the Orthodox Church. All steps taken to enlighten him have been in vain. Therefore the Church no longer recognizes him as one of its members, and will not recognize him as such unless he makes an act of repentance and re-establishes his communication with her."

### Justin Fulton Dead.

A telegram from Somerville, Mass., announces the death of Justin D. Fulton, D.D., a Baptist preacher, formerly pastor of Tremont Temple. His death was due to paralysis. This man gained notoriety during recent years by his foul crusade against the Catholic Church, and one of the most disgraceful harangues he ever uttered was here in Toronto. Recently he had not been much heard of.

## "THE JESUIT OATH."

Father Gerard, S.J., Editor of "The Month," Goes into its History Thoroughly.

So much having been said and written in Toronto of late of the "Jesuit Oath," we make no apology for publishing Father Gerard's latest contribution to the historical literature of the subject:

Tracing the history of the spurious "Jesuit Oath" in the current issue of the "Month," Father Gerard, S.J., goes back to the palmy days of mendacity, when Titus Oates ruled the roost. Here, he says, our friend's oath turns up again, its guise somewhat altered, as well as its character; but its identity unmistakable in spite of all. It is now no longer a Jesuit's, but a Conspirator's Oath—"The Papists Oath of Secrecy," administered to those who engaged in the present 1... It is "discovered" by Robert Bolron, gentleman, described in the "Dictionary of National Biography" as "Robert Bolron, Informer," to whom it was given by a priest, William Rushton, out of whose breviary he transcribed it. Bolron had certainly been a Protestant most of his life; it does not appear certain that he ever became or professed to become a Catholic. He got into trouble for embezzlement of money, and his accomplice, Maybury, who corroborated his story, was convicted of theft. Was it still more significant—when we regard the temper of the time—old Sir Thomas Gascoigne, against whom these worthless gave evidence as a Papist plotter, was acquitted by a jury. This was Robert Bolron, who took the oath which the House of Commons (December 16, 1680) ordered him to print.

In spite of the remarkable variations which it contains, this Oath is unquestionably our old friend, adapted to special circumstances. Titus Oates had a worthy ally in the person of Robert Ware, although the pair took different lines in their common work. While Oates perjured himself, Ware forged. The former, it is true, did more harm at the time, causing innocent blood to be shed like water; but the work of his colleague, the penman, has been far more enduring. It is simply appalling to think of the mischief which this one scoundrel has been able to effect in the way of poisoning the sources of our history, and inventing malignant slanders with the semblance of respectable authority. His performances do not appear to have been for the most part even suspected, till a few years ago, the late Father Bridgett, in his "Blunders and Forgeries," traced them out and ruthlessly gibetted them. To this admirable specimen of historical work I must refer those who wish to know more about the villain of the piece. Here let it suffice briefly to say that Robert Ware contrived to practice his deception so effectively. His father, Sir James Ware, having transcribed many genuine documents, the son interpolated his fabrications amongst the transcripts, wherever he found a sufficient space left blank, thus sowing his tares among the good grain, and trading upon the reputation of his parent.

His consistent object was to vilify and traduce the Catholic Church. As Father Bridgett writes, "The forgeries of Robert Ware began in 1678, and contemporaneously with the revelations of Titus Oates, which continued for some years. Ware did not appear as an accuser or a witness in a court of justice; his forgeries in books and pamphlets were not directed against living men; yet by his historical lies he helped to win credit for the monstrous stories of the 'Popish Plot,' as being in harmony with former events, and past inharmonies, and there are several of his baseless fabrications repeated in the publications, even of the last few years, but writers to whom the name of Robert Ware is almost entirely unknown." It is, in fact, impossible to say when history will be entirely purged of his slime, and it appears that in studying the genesis of our Oath we come upon his trail once more.

Various of his fabrications were depicted for popular use in books bearing picturesque titles: "The Hunting of the Romish Fox," and "Foxes and Firebrands." In the former is given a form of Oath required to be taken by all who entered the Catholic Seminaries beyond the seas, which is said to have been drawn up in 1630, a century before Bolron's time. In this may be detected the rudimentary but unmistakable features of the more developed article. Although this document certainly does not date from the period claimed for it, there can be no doubt that it has much the appearance of a first experiment towards the elaboration of such an oath as is now forthcoming. We find it, in embryo, the main ideas which evidently governed the composition of the others, in which those elements have been expanded and rearranged. Not one thing there appears to be great doubt—the "Seminary Oath" and the "Jesuit Oath" issued from the same mint. Both are earmarked with Robert Ware's characteristic token. How comes it that the authority for the "Jesuit Oath" is commonly assumed to be Archbishop Usher? This is undoubtedly the case, for wherever mention of the oath is found, a reference is given to Usher, but with no indication as to where in all his voluminous writings any mention of it is to be found. Needless to say, we shall not discover any mention anywhere. "Archbishop Usher" means neither more nor less than Robert Ware. "Once more we strike the name of what Father Bridgett calls 'this literary skunk.' How he came to achieve the feat of annexing so respectable a name is a curious, if not

very edifying, story, which the topic engaging our attention well illustrates.

Of course, anything referred to Usher's Memorials "would go down to Usher's account. It may be that the rudimentary Seminary form of oath thus quoted has led to the belief that Usher is sponsor for the fuller form. Or perhaps Ware, who amongst his other exploits certainly produced a pamphlet to prove that Usher was a prophet and saw terrible things to be done by the Papists of Ireland, devised an oath taken in Usher's own time and preparing the way for the prophetic massacre. But whatever is the truth of this, a proud man should Robert Ware have been known to have known that amongst the captives of his long bow and spear were to be numbered journalists of the twentieth century.

In a postscript to the article Father Gerard says:—"Since the above article was in type, I have fortunately discovered the missing link, which in every particular is just what I had been led to anticipate."

In the third part of "Foxes and Firebrands" (1683), which is entirely by Robert Ware (though catalogued in the British Museum only under the pseudonym "Philirenes" we read, pp. 171, seq., as follows:

Having a collection of Romish policies contrived by the Clergy and Orders of that Church, to nullify the Reformation of the Church of England, as they were composed formerly from and among the papers of the Most Reverend James Usher, sometime Archbishop of Armagh; and finding them useful, especially for these perilous days, to be divulged, and put forth to public view, I shall place them according to the copy, after this manner following:

"Anno 1638. The Oath of Secrecy devised by the Roman Clergy, as it remaineth on record at Paris, amongst the Society of Jesus; together with several Dispensations and Indulgences granted to all Penitents of the Church of Rome, who discreetly undertake to propagate the Faith of the Church of Rome, and her advancement faithfully translated out of French."

This Oath was framed in the Papacy of Urban the 8th.

## POPE LEO SPEAKS.

Grave and impressive reference to the war now being waged on Religious Congresses. Rome, April 15.—At the Consistory, held to-day Archbishop Martinelli, the Papal delegate in the United States, was proclaimed a cardinal. Eleven other new cardinals were created.

The names of the other new cardinals are as follows:—Fripeti, Cabagni, San Miniato, Cennari, Della Voie, the Archbishop of Benevento, the Archbishop of Ferrara, the Archbishop of Craoow, the Bishop of Verona, and the Bishop of Pavia.

The Consistory was secret. A public consistory will be held April 18.

The Pope, in his allocution, said that sad and dangerous events had come to pass and were becoming more serious and spreading from one part of Europe to another. Several States widely separated but united by an identical desire had entered into opposition war directed against the religious congregations in order to destroy them gradually. Neither common law nor equity, nor the deserts of the congregations had prevailed to prevent their destruction. The desire was also manifested to prevent the youth from being educated by the congregations, of whom many pupils had become illustrious.

The Pontiff then spoke of the position of the Pope, which he said was most shameful and disagreeable.

Alluding to the divorce bill drawn up by a Socialist deputy of the Italian Chamber, the Pope said:—"To the ancient insults levelled at the Church it is desired to add another, profaning the sanctity of Christian marriage, and destroying the bases of domestic society."

The Pope deplored the seriousness of the present times, and foresaw a still graver outlook in the future. He urged society to have recourse to the light of God, and concluded by announcing the appointment of the new cardinals, of whom Mgr. Della Voie and Mgr. San Miniato are reserved in Petition.

Russian Bishops of Mohilow and Lunin were appointed.

### South African Difficulty.

London, April 18, 6 a.m.—Lord Roberts' despatches give some faint idea of the enormous amount of work that the campaign in South Africa has entailed on the various departments of the army. The opinions expressed by the Commander-in-chief of the military skill of a number of his officers, whose names have become household words as leaders in various movements, coincide in the main with those already held by the British public. It is noteworthy, however, that Lord Roberts speaks more highly of Lord Methuen than he does of Generals Buller or Macdonald, and it is evident that in more than one instance popular opinion of some of the Generals of the war has not been the correct one. Naturally, the names of Generals Warren, Gatacre and Colville are conspicuous by their absence, but it seems rather singular that General Babbington should not have been mentioned. Lord Roberts bestows more genuine praise on Colonel Ward who for a long time held the post of director of supplies to the field army, than on anybody else, and it is satisfactory to be able to note that full justice appears to be done to the colonials.