

The Catholic Record

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TO THE CATHOLICS OF LONDON

Dearly Beloved Brethren: Within the past month St. Joseph's Hospital has been the subject of considerable random discussion in and before the corporation of the city of London, with a result that a paltry grant of \$3,000 has been refused to this institution of public beneficence. Stripped of all pretenses, this reckless economy on the part of the city council whose management of the city's finances has imposed upon us a tax rate of 84 mills, was simply a weak surrender to anti-Catholic envy, jealousy and prejudice. The existence of these sentiments in our regard is intelligible to us, if not highly creditable to those who entertain them. Catholics constitute barely 10% of the population of this city; our charitable institutions evidence a deeper sense of Christian generosity than do those of any half dozen of the Protestant sects combined. I do not mention, however, to devote much attention to the antagonisms that confront us as Catholics; they are a constant portion of our burden. But we are not obliged to submit to falsehood and misrepresentation without reply.

It was stated before the City Council that St. Joseph's Hospital was conducted for gain by those behind it. Every member of the Council knew that statement to be a gross and grotesque perversion of facts.

The Sisters of St. Joseph came to London just fifty years ago. For half a century they have been engaged in the work of housing homeless old age and helpless infancy, and in ministering to the ills that flesh is heir to. No distinction of color, race or creed has ever been allowed to interfere with their charitable activities. Like all other Catholic Sisterhoods, the Sisters of St. Joseph are vowed to personal poverty; no penny of gain has ever reached an individual member. The poor clothes they wear and the humble fare with which they are supplied constitute their sole drain on their financial resources. What then has become of the surplus funds resulting from the personal sacrifice and remarkable economies of the Sisters of St. Joseph? The answer is very clear. The Sisters have purchased the property of Protestants in the open market and have paid the stipulated price to the last dollar. Protestant architects, Protestant builders, Protestant bankers, Protestant merchants have practically monopolized the profits. Whatever Protestant money has found its way into the treasury of the Sisters of St. Joseph has been—with a few honorable exceptions—but a meagre payment for services rendered, and the institutions which the Sisters control stand to the credit and the benefit of the Protestant City of London.

It is true that the title to the property is vested in the Sisters; but they can neither run away with the buildings nor eat the land. And one would have expected to find in the city council sufficient broad civic pride and generous recognition of unselfish effort to rebuke the ill-mannered bigots and bankrupt politicians who raised objection to a small measure of decent justice being rendered to St. Joseph's hospital.

In this as in every other instance, the protection and defence of Catholic interests must rest on Catholics themselves. Envy, prejudice and bigotry exist in great bulk in our midst, and, as always and everywhere, they are blind, mean, narrow, cruel, hypocritical, unthinking and untruthful. The deep faith, the supernatural motives, and the splendid generosity of Catholics must now, as ever, be the main support of Catholic charities.

When the decision of the city council was announced I called a meeting of the priests of the city to consider the situation. Their unanimous opinion agreed with my own judgment that Catholic self-respect called for an effective and vigorous protest. An insignificant money grant, a small portion of the contribution of Catholics to public funds had been denied; a generous money gift, the free-will offering of the Catholics of London must be our reply to so unworthy an action, and

the clergy of the city desirous of being closely united with their people in their protest against prejudice, and in this declaration of support to St. Joseph's Hospital, have given practical evidence of their feeling in the subscriptions attached herewith to their respective names.

The clergy subscribed \$530. I therefore order that this letter be read at all the Masses in all the parish churches of London on Sunday, April 15th, and that at all the services on Sunday, April 22nd, a collection be taken up in each church for the benefit of St. Joseph's Hospital. Let every Catholic contribute and contribute generously. This is an occasion when money talks; let its voice be of no uncertain sound. Let the Catholics of London show that they understand the character of the opposition with which they have to deal; that they are not afraid of it; that it simply arouses their indignation and contempt; and that they propose to give expression to that indignation and contempt in a most intelligible manner.

The proceeds of this collection will be forwarded to the Rev. Joseph Kennedy, pastor of St. Mary's Church, London, and Treasurer of the Fund for transmission to the Sisters of St. Joseph's Hospital. Given at London the 11th day of April, 1917.

M. F. FALLON, Bishop of London.

THE GLOBE AND T. W. MCGARRY

In an article entitled "Defense of Race-Track Gambling" The Globe of the 10th instant works itself into a fine frenzy of moral indignation—the Honorable T. W. McGarry.

Yes, after reading, and re-reading the article, after discussing it with several others, we have come to the deliberate conclusion that our esteemed contemporary has so fallen from its usual high ethical standards as to make a savage and cowardly personal attack on a political opponent under cover of zeal for public morality. It is rather a pitiable exhibition. The animus is so evident that one feels that if the reason alleged had not been forthcoming some other pretext would have been found. In the circumstances our readers will understand the reason for apparently departing from the settled policy of the RECORD to remain outside of partisan politics. Mr. McGarry is our representative in the Ontario Government, and though the vast majority of that particular element of the population which he represents never saw a race-course, we feel that it is impossible to allow the virulent and dishonest diatribe against him to go unanswered.

If the Globe discussed the question of licensing another race-track at Windsor on its merits there would be not the slightest ground for complaint even though its contentions were wholly adverse to the position taken by Mr. McGarry in the premises.

What was the heinous crime that called down the wrath of the Globe on the head of the Provincial Treasurer? In discussing the question of licensing race-tracks, about which there had been a great deal of puritanical froth and fury, Mr. McGarry quite frankly admitted that he sometimes went to the Woodbine himself and occasionally placed a dollar or two on a race.

This is how the Globe describes that fearsome exhibition of total depravity for the edification of the horror-stricken "unco guid":

"In the dying hours of the session of the Legislature last week, in the very presence of the Premier and under the eye of the Speaker, the Hon. the Provincial Treasurer made rather swaggering boasts at the member for South Wellington that he patronized the Woodbine, and, despite his dignity and responsibility as the financial adviser and executive in the Treasury of Ontario, he rather gloried in the fact that he risked money on bets on the races, and he took it as a good joke when the Hon. Howard Ferguson remarked, 'You usually lost.'"

"In the dying hours of the session, in the presence, in the very presence of the Premier"—Starting out so portentously it is no wonder that the writer, overcome with the Dantean horror of the picture conjured up, 'horrer' falls into an anti-climax.

The Globe thus elaborates its charge:

"And it is a 'real scandal' for any responsible citizen in Ontario, at such a time as this, to affect for himself or to encourage in others such a low standard of public morality, and such a confused notion of the rights of property, as would justify gambling as a lawful process of obtaining money. The moral distinctions between 'meum' and 'tuum' are of the very essence of the Eighth Commandment. The man who contrives to get, or who desires to get, his neighbor's property without giving just and adequate return in, by the standard of the moral law, and in the ethical judgments of intelligent civilized citizenship, a 'real scandal.'"

Now although the Globe loves to ring the changes on "gamble and gambling" it means betting. Gamble is a diminutive of game, and means the staking of money or other thing of value on the issue of a game of chance, or, partly of chance, partly of skill.

Betting is not necessarily morally wrong, any more than drinking wine is morally wrong. There is danger and may be abuse in either case. Hence positive law wisely restrains and restricts both. "As I may give money of which I have the free disposal to another, so there is nothing in sound morals to prevent me from entering into a contract with another to hand over to him a sum of money, with a certain event come to pass, with the stipulation that he is to do the same in my favor if the event be otherwise."

So writes a clear-headed moralist. It is the Globe's "confused notion of the rights of property" that leads it to rear its own puritanical prejudice into "the ethical judgments of intelligent civilized citizenship."

"It was not the fact that a Minister of the Crown liked to watch the rapid and graceful movement of well-bred and spirited horses. Not that at all. But that he liked a dollar or two on the one he fancied. It is that, in these days of Canada's sorrow and strain, when the nation as well as every worthy citizen takes life seriously, and when searching questions are asked as to the right and wrong of conduct that in frivolous times was never probed—to find a responsible Minister of the Crown, a chosen and trusted member of the people's Government, giving himself as a patron of betting and gambling, and boasting that it is so, shocks and disgusts the decent man in the street."

Ough no! that is not what shocks and disgusts the decent man in the street. Not that at all. The decent man in the street knows that on another page of the Globe he can find the full betting particulars of every horse-race in any part of the North American continent, including Mexico. Every day, including the day on which the editorial Pharisee writhed in a very agony of scornful indignation against the Publican McGarry, the decent man in the street—shocked and disgusted no doubt—knows that another member of the Globe staff is doing more in an hour to aid and abet and promote "race-track gambling" than Mr. McGarry could do in a year even if he attended the Woodbine every one of the fourteen racing days and bet on the wrong horse every time.

From the Globe of Feb. 3 under the headings "RACE-COURSE BETTING UNIVERSAL PRACTICE," "LEGALIZED AND PERMITTED IN ALL CIVILIZED NATIONS," "BRITAINS MANY MEETINGS," we cull a paragraph or two from a page of good Sunday reading:

"The fact that there is no country in the civilized world where race-course betting is not either legalized or permitted has been emphasized by the recent announcement of the rescinding of the law passed in Holland a few years ago to suppress bookmaking and the use of the machine. The latter system has just been adopted in New South Wales, where until a month or two ago only bookmaking was legal. All the Australian States and New Zealand have always had some form of legal betting on the courses. The latter Dominion recognizes only the pari-mutuel, and that restriction will very soon apply to all of the States in the Australian Commonwealth."

THE ENGLISH SITUATION

"It has evidently not occurred to the British authorities to consider the sup reason of racing during the War. More than a hundred and twenty meetings sanctioned for this year appear in the Racing Calendar, and the owners who have many horses preparing for the coming flat-racing season include the King and Lord Derby, the Secretary of State for War."

Referring to him with exaggerated solemnity as "The Hon. the Provincial Treasurer," "responsible Minister of the Crown," "chosen and trusted member of the people's government," "financial adviser and executive in the Treasury of Ontario," can not make T. W. McGarry such an "awful example" as the King and Lord Derby, Secretary of State for War, "in these days of sorrow and strain."

On the same page the collaborator of the Globe's frenzied moralist tells us that the High Commissioner for Australia is kept posted on all home racing events, and then:

"Not only is racing in Australia not suspended during the War, but the Government takes special care that during the progress of the War those who have gone across the seas shall be kept informed of the progress of the racing at home."

The Globe, at least one of its editorial writers, does not like the

"sport of kings" and its attendant betting. Others may thoroughly enjoy it and, if they can spare the time and money, may find it quite an innocent form of needed relaxation.

For the sake of example, His Majesty has given up during the War his usual alcoholic beverages. For this he deserves every credit. The Globe has frequently lauded this praiseworthy act of self-denial. Now we learn from another department of the Globe that he has not given up horse-racing. Taking relaxation in time of stress and nervous strain is not sinful; it is sensible. If certain people could compound for sins they have a mind to by damning those they're not inclined to, there would be so many laws against the other fellow that life for him would be one long, joyless Sawbath.

The Hon. T. W. McGarry represents the Catholics of Ontario in the Provincial Cabinet; but he serves the entire population ably, faithfully, conscientiously. In the most difficult circumstances he has shown himself an exceptionally able and resourceful Provincial Treasurer. He is ready, forceful and upstanding in debate. There is good reason, there are several good reasons, why his political opponents should desire to lessen his prestige; but an attack like that of the Globe "shocks and disgusts the decent man in the street."

SICKLY SENTIMENTALISM

A few weeks ago a judge in this city sentenced a youth of seventeen to two weeks in jail and lashes for outraging a child of eight. The demeanor of the young man during his trial so impressed the judge that he ordered the lashes as the only effective means of penetrating his callous insensibility. Immediately there was an hysterical chorus in the press over the "brutality" of the sentence and its "brutalizing" effect on the young criminal. And much more of that sort.

Corrective of this morbid and perverted humanitarianism, and voicing sane public opinion and healthy public sentiment the Advertiser thus editorially referred to the matter:

"Misguided people who are spluttering 'sympathy' by the column over the 17-year-old boy who was whipped for a brutal assault on an 8-year-old schoolgirl should save some of their commiseration for the Huns, who have been accused for the same crimes in Belgium and France."

"Wouldn't it be a pity to punish these Prussians? They know not what they do, and, no doubt, some of them only weigh 'not more than 120 pounds,' as the 'sob sister' who stirred up the 'sympathy' with false reports would put it. Cannot our Canadian boys refrain from using these Kaiser's men so cruelly? Give them a severe talking to and take them into the bosom of your family, one to each home. To whip them would be horridly!"

The boy has been since discharged and admits that the physical punishment did him good. There is every reason to hope that it will contribute effectively to the development of a sense of moral responsibility in the delinquent.

CIVIC GRANTS TO CATHOLIC INSTITUTIONS

The letter in another column of His Lordship, Bishop Fallon refers to a local condition, but may have a much wider application. The particulars of the local situation may, therefore, throw light on many others.

Here are some of the facts. London has two hospitals: Victoria, a civic institution, and St. Joseph's, conducted by the Sisters.

In Victoria hospital the total number of days stay of all patients for 1916 was 74,183; for St. Joseph's, 28,266. That is, the work done in St. Joseph's was 38% of that in Victoria. The civic grant to Victoria was \$74,680; to St. Joseph's \$3,000, or 4% of that to Victoria. But Victoria had an overdraft of \$18,000, making the city's share of maintenance for 1916, \$88,680, \$3,000 is about 3% of this amount.

The item of Salaries and Wages for Victoria was \$10,447; for St. Joseph's \$7,516; that is to say, though the total days stay of all patients in St. Joseph's was 38% of that of Victoria, Salaries and Wages were less than 11%. To put it another way; if the item for Salaries and Wages in Victoria were in the same proportion as in St. Joseph's the City Hospital instead of paying \$10,447 would pay in Salaries and Wages \$19,725.

Catholics are about 10% of the population of London. Their share, therefore, of the grant to Victoria

last year would be \$8,868. By refusing to give a civic grant to St. Joseph's this year, the broad-minded city council also cut off the provincial grant of \$1,331, as the provincial grant under present conditions of distribution may not exceed the civic grant. The provincial grant last year to Victoria was \$7,872, which comes out of the pockets of Catholics as well as Protestants.

Perhaps it was economy that compelled the city fathers to retrench? In 1910 the assessment of London was \$26,062,078 and the tax rate was 23.5; in 1916 it was \$40,334,661 and the tax rate 32.65. The taxes in 1910 would therefore amount to \$612,458; in 1916 to \$1,316,926.

If the people of London were actuated by the civic spirit that makes for intelligent self-government they would be more concerned with knowing what value the city council is giving for this enormously increased taxation, and less disposed to applaud their petty and pitiful action with regard to St. Joseph's Hospital.

Do they not teach "Civics" in the schools now? It would be a splendid lesson in civics correlated with arithmetic and book-keeping if the boys and girls would work out the problem of London's increased and increasing taxation and just what is done with it. They might also work out to four decimal places the percentage of saving once in a while due to the spirit that now pervades the administration.

AN EXPLANATION

We sincerely regret that a passing reference to the Scots, which appeared in a recent article of ours, should have given offence to anyone; but such seems to have been the case as we judge from an indignant protest sent to us by an esteemed subscriber.

The quatrain referred to was quoted not approvingly, but on the contrary as an example of the caustic parodies that are sometimes flung by the people of one nationality at those of another. Apparently what was so clear to the writer was not made sufficiently so to his readers. The absurdly humorous parody which we quoted, says that the Scots "frae Flodden fled," this, we thought, no more reflected upon them than to say that the Irish fled at the Boyne. No one doubts the gallantry of Sarsfield's soldiers, nor does anyone doubt the courage and valor of the flower of Scotch chivalry who, as history attests, "fought with such heroism that, though it did not win the victory, deserved to win it."

The historic fidelity of the Highlanders to the lost cause of the Stuarts and their personal loyalty to Charles make the reference to betrayal something to cause amusement rather than resentment.

A post-factum avowal of our admiration for the Scotch people might not prove convincing or tend to heal wounded susceptibilities; but a reference to what we had already written for the RECORD should assure any reasonable person that we could not have thought of giving offence. In an article entitled "The Passing of Dogma in the Modern Kirk" we penned these words: "From these Scotch settlements have come forth much of the brains and brawn that have helped to build up the professional and the industrial life of Canada. As a boy our home was on the border of one of these settlements and among the treasured recollections of those days is the memory of the neighborly kindness and genuine hospitality of those thrifty people." In another article entitled "Exit Dogma Enter Freak Legislation," appeared this passage: "What a brilliant galaxy of Scotch talent and genius does not the history of our country reveal? These were the Murrays, the Elgins, the MacKenzies, the Macdonalds, the Camerons, the Campbells, etc. They were not all saints. But they were big men, men of vision, men who saw things in their right perspective. Above all they had a sense of humour, a sense of justice, and a fair knowledge of Christian ethics, much of which might be traced to their study of the Shorter Catechism."

Again, we find two passages that are even more to the point as they refer to Scotch Catholics. Under the caption "I go a Fishing" we thus referred to Scotch Canadians: "Where in Canada will you find a more lively and orthodox faith, a faith that manifests itself in higher ideals and more magnificent accomplishments for the Church than

among the Scotch people who know the fishing banks off the coast of Newfoundland and the Maritime Provinces?" In a quite recent article we thus spoke of the Diocese of Antigonish: "Its people are not wealthy yet the Church in their midst is in a flourishing condition, and in the matter of higher education they have set a standard for the Dominion. These local activities, far from abating, have but intensified their interest in Catholic works of zeal, as is instanced by the fact that they recently contributed more than four thousand dollars to Church Extension."

These quotations manifest our attitude of mind towards the Scots. We have never before in our editorial work been accused of giving offence; and if we have offended any of our readers we hope they will pardon an Irishman for having succumbed to the, to him, almost irresistible temptation of having his little joke, even if he put his foot in it.

THE GLEANER.

HOME GARDENING

A gentleman from the Department of Agriculture addressed our citizens recently on the subject of increased production. As he invested his topic with an atmosphere of patriotism, much enthusiasm was aroused; and ladies and gentlemen who had never planted a cabbage or hooed a hill of potatoes in their lives have visited the hardware store and patronized the seed merchant, and are waiting impatiently for the snow to disappear from the corners of their back gardens in order to make them produce their bit for the Empire. As might be expected, this movement has its humorous features. The experienced gardener is amused by the ridiculous questions that are put to him by amateurs: and the cynic fairly revels in his pessimistic prophesies as to the outcome of the crusade.

We are quite certain that the call of the motor, the bowling green, and the brook will, when the warm days of June come, prove irresistible to many. Nevertheless, this action on the part of the government is a very wise one, and, altogether apart from the emergency caused by War conditions, would have been inevitable if the number of consumers had continued to increase and the number of producers had continued to decrease, as has been the case with us for some time past. The War has simply anticipated a reaction which was bound to come.

In a former paper we commended the movement that is on foot among Catholics to form clubs for the study of social and economic questions. The need of this must be evident to anyone who attends public meetings, held to discuss these matters. There is a great deal of enthusiasm and much talk about ways and means, but very hazy conceptions of fundamental principles or the ideal to be attained. It is an economic dogma that every individual, or at least every family, should as far as possible be self-sustaining. There are many kinds of foodstuffs which we must receive from other climes; but every family should provide for itself as much of the necessities of life as may be grown or produced in its own environment. In the cities and larger towns there will always be a large section of the population that will be non-producers. The country must provide for these. But the greater part of the citizens in our towns and villages should be independent of outside supply, at least as regards fruits and vegetables.

The Englishman, who works in our factories, teaches us a useful lesson in this regard. He procures a home in the suburbs or the outskirts of the town where he can have a garden. With the assistance of his wife and children, he raises at least sufficient vegetables and fruit for his own use, and thus saves a large part of the money that he earns to pay for his home. In addition to the merits of this scheme from a financial standpoint there are the hygienic advantages that accrue from the supplying of his table with the variety of fresh vegetables in season. The ordinary workman may not feel that he can afford to purchase these at the store, and, consequently, there is a sameness about the family meals that nature did not intend that there should be. Even though he can afford green things in season, they will have lost much of their freshness and nutritive qualities from exposure to the air.

The ways and means adopted in some communities to bring about increased production evince a lack

of knowledge of human nature and of the proper order of things. Municipal gardens will, we think, be a failure. At least production will not be in proportion to the cost. It is not the business of a town council to go into gardening; but it is quite within its sphere, especially in the present crisis, to encourage by all possible means the private efforts of the citizens. The Lord helps those who help themselves; but if the town council undertakes to do part of the work for the individuals, many of them will not help themselves. Experience proves this. We know of a large firm that spent considerable money in preparing for cultivation a ten acre field owned by them. They gave to each of their employees a plot ready for seeding. All started well, but, before the season was half over, only about one plot in three was being attended to.

The proper way, and the most efficient means, to bring about increased production and to make the movement permanent is to encourage the thorough cultivation of the land by its owners. The wisdom of having established school gardens is now manifesting itself. All realize that it is a very useful and necessary department of the education of the rising generation. Self-preservation is the first law of nature; consequently children should be impressed with the truth that it is not only a patriotic duty to learn how to produce from the soil many of the necessities of life; but, moreover, that it will be for them an economic necessity in the years to come.

THE GLEANER.

NOTES AND COMMENTS

STAGE TRAVESTIES of convent life met with a stinging rebuke in Cork not long since. A play containing scenes of this character was being acted before what is described as a "large and fashionable audience," in the Palace theatre, when suddenly, without the prelude of hisses or other disorderly demonstration, a number of young men in the gallery, estimated at one hundred, began to sing the well-known hymn "Faith of Our Fathers," followed by "God bless our Pope." The choruses were taken up by ladies in the audience. Several attempts were made to go on with the play, but the audience had had enough of it, and the curtain was presently lowered, and the performance terminated. The example, might, under like circumstances, be emulated with good results on this side of the Atlantic.

NOTWITHSTANDING the exigencies of War the Catholics of Ireland are proceeding apace with the organization of their mission to China and the erection of their new Missionary College. Collections for this purpose have been made in every diocese, and a number of Irish priests have already embarked, or are preparing to embark for the distant field. The Catholics of Ireland are not given to doing things by halves, and the college, the erection and equipment of which they have undertaken, will, it is stated on good authority, be one of the noblest monuments to missionary enterprise of the present century. It is pleasing to know that the visit of Father Fraser to Ireland a few years ago and the success subsequently of his work in China have had an inspiring effect in Ireland as well as in Canada.

A WRITER in the Irish Catholic, Father A. Boyle, gives a touching account of the unflinching devotion of Chinese converts under persecution. He cites as an example the case of a widow named Elizabeth Toan, and her four children, during the Boxer uprising. This woman was promised liberty if she would renounce her faith, and death if she refused. "We cannot give up our Faith," she replied, and turning to the executioners she begged that the children might die first, so that she might be certain that they had all gone to heaven. Her little girl, aged nine, then knelt, joined her hands in the attitude of prayer, and was immediately decapitated. The three sons followed, then the mother with a smile of joy and gratitude bowed her head and received the martyr's crown. "If the Irish Mission, concludes Father Boyle, "can multiply such souls it will achieve the greatest of spiritual victories."

NOT THE LEAST interesting development arising out of the War is the possibility of the adoption by Great Britain of the decimal system