

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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THE MASTER'S CALL

Lord, call me by my name, my poor
earth-name,
As Thou didst once say "Mary,"—
greeting sweet
Of Resurrection splendor, then complete.
Her recognition, swift as flash of flame,
Spoke for Thy Church and still re-
mains the same.
We feel the love she felt and still re-
peat
"Rabboni, Master!" kneeling at Thy
feet.
Oh, speak Thou thus today, with
naught of blame!
Soft is Thy mercy as the evening dew,
Falling on us, as on pale hewed
flowers;
There is no tenderness like Thine,
Dear Lord!
Thou knowest, yet dost pardon, sin of
ours
But draw Thy yearning love to call
new
Thy wilful sheep back to Thy watch
and ward.

—CAROLINE D. SWAN.

BISHOPS ON SOCIAL DEMOCRACY

London (Eng.) Catholic Times

Following the publication of the Dutch Bishops' Pastoral on Socialism, an account of which appeared in our issue of December 29, 1918, a remarkable joint Pastoral on Social Democracy has been issued by the Bishops of West Germany, headed by Cardinal von Hartmann, Archbishop of Cologne. We give a translation of the document:

Beloved brethren, the fearful seriousness of the hour compels us to address you again in a joint letter. Social Democracy believes that amidst the present disturbances the hour has come to add to its efforts by also penetrating more deeply the ranks of the Catholic people. The Socialist propaganda is conducted in every direction, and even threatens many in our dioceses. One still hears continually the question: How stands Social Democracy in regard to Christianity and the Church? Therefore we must say a plain and definite word to you on the subject today.

A SPOKESMAN'S ADMISSION

"Christianity and Socialism have the same relationship to one another as fire and water." Thus has one of the most influential and competent spokesmen of Socialism expressly declared. He must know this well, who has confessed the full and undeniable truth. It is really Socialism and Christianity stand towards one another as fire and water. One cannot be at the same time a convinced follower of Socialism and a sincere (aufrichtiger) Catholic Christian. Either—or. The opposition and hostility of Socialism to Christianity and the Church are implacable.

The Socialist teaching stands in the strongest and sharpest contrast to our Catholic Christian creed. Socialism desires to use its strength to spread Atheism, the denial of God, everywhere. In this endeavor all its leaders have hitherto been at one. That is to say, the fatal false teaching of Socialism is grounded on so-called materialism; it is inwardly and inseparably bound up with the materialist view of the world. Accordingly it offers nothing at all spiritual, nothing eternal, nothing unchangeable. Everything is matter; everything is temporal; everything is at an end with death; everything that exists is in continuous, changed fluctuation. Note, dear brethren, that this is the ground dogma of Socialism. You see at once that there can be no God, no immortality. Then there is no God, no Jesus Christ, no Divine Saviour, no salvation. Then there is no Church, no Sacraments, no world beyond, no reunion after death, no everlasting Hell and no eternal Heaven. Truly Socialist teaching and Catholic belief stand towards one another as fire and water.

ALTOGETHER WORLDLY

Socialism also wants to shatter Catholic moral teaching and Catholic moral life. It proclaims that it does not at all lay down eternal, unconditional, obligatory, general, indelible moral precepts. The Commandments of God it wants to put out of bounds and abolish. According to Socialism, no one need any longer trouble about God and His Law. But be assured, beloved brethren, "God is not mocked" (Gal. vi. 7) by any man! And it remains everlasting true: "It is appointed unto men once to die, and after this the judgment" (Hebr. ix. 27).

THE STATE AND THE SCHOOL

The State is to be separated from the school; the school is to be secular, that is, without religion. For the State and the school God and Church shall exist no longer. In the last joint Pastoral, beloved brethren, we besought you for the love of Christ to consider what grievous wrong against God the Lord, against His Church, against suffering humanity, against your souls and against the innocent souls of your children is thus planned. We laid before you in all truth the danger which arises from it for State and Church, for community and family. We warn and beseech you today again: Do not mistake the dreadful bearing of this Socialist movement. If Socialism succeeds, then—let people say what they will—your religion and freedom of conscience will be enslaved and gagged. The crucified Saviour will be banished shamefully, disgracefully from the sight of the public and from the schools.

MARRIAGE AND THE FAMILY

The Socialists destroy the Christian marriage and family. That this is aimed at their leaders have often enough benighted everybody. They want to break the unity and indissolubility of Christian marriage. They desire to rob the family of the ordained relationship of husband and wife towards one another. They want to take away from parents the right to educate their children according to their convictions and their own conscience. The Sixth and Ninth Commandments are no longer to be in force. Thus the Socialist dares to violate God's holy law infamously. You clearly see with what intention and with what aim the Socialists and Christians are in a struggle. But listen further. Socialism desires equal rights and duties for all men. That sounds well and fair, but nevertheless, make no mistake. There is then no longer either in the family, or in the school, or in the State, or in society one who obeys for the sake of God and conscience. The Fourth Commandment, with all the duties attached thereto for the variously organized arrangements of human society—the whole of the Fourth Commandment would be done away with.

PRIVATE PROPERTY

And finally, you know that Socialism on principle wishes to do away with private property in the means of production, as, for instance, in land and soil, tools, machines, raw material, and the means of exchange (see the so-called Erfurt Programme). These means of production are to be transferred to the possession of the State. Therefore they promise themselves a gold mine. In this way they are to find the sure and inexhaustible sources of good fortune and welfare for all men. Beloved brethren, do not allow yourselves to be deluded by these schemes of Socialism. Its actual working would lead to a cruel and fatal deception for the great masses of the people. Industry and trade, handicrafts and business pursuits, instead of nourishing, would lose their vital strength. Afterwards there would be, just as there is today, a crowd of poor, unfortunate, suffering men who, with anxiety, have to fight for their existence and are allotted to the help of others. And hear this well in mind. The whole plan is un-Christian and goes against the dispensation of God. The Creator gave man the right of private property in and with human nature. And the dispensation and development in human society willed by God requires the mastery of private property in the same way. The Seventh Commandment expressly says: "Thou shalt not steal." In the Tenth Commandment even inordinate desire is forbidden: "Thou shalt not covet thy neighbor's house, nor his field, nor his man-servant nor his maid-servant, nor his ox, nor his ass, nor anything that is his." No man is entitled on principle to deny his fellowmen the right to private property or to rob him of it. That is the teaching of Christ, our God and Saviour; it is the teaching of the Apostles; it has been the teaching of the Catholic Church from the days of the Fathers in the beginning to the time of Leo XIII. and his famous Encyclical on the social question. And never, you may be sure, will the Church allow the difference between mine and thine to be confused or effaced. Undoubtedly the possessor, by reason of his possession, has social duties, serious and great duties, duties both towards the community and also towards the community. The idea of social responsibility, as the Church proclaimed it, took root generally at first in humanity. Whoever wishes to bear testimony to the truth must admit that the Church has always been the most zealous advocate of all just social demands, particularly of the working classes. And never has the Church disputed that the law of justice be observed, the State may interfere with private property for the promotion of the public welfare. Yet in this connection it must be insisted that it is unjust and unlawful to wish to do away with private property in all the so-called means of production. Such a proposal is irreconcilably opposed to

Christian teaching and the Christian law.

THE ATTITUDE TOWARDS RELIGION

Beloved brethren, do not allow yourselves to be misled by the shibboleth. The Social Democrats treat religion as a private affair. That is an effort to create a disposition favorable to democracy in the circles of those whom the true view of Socialism and its embittered enmity towards religion would frighten off to too large an extent. That shibboleth is merely a mask, a disguise. Innumerable testimonies in the writings and life of the Socialists, in numerous expressions of a raging hatred of God and foul mockery of religion declare often and loudly that Socialism is an irreconcilable opponent of Christianity and the Church. And do not doubt this: Between the different groups in Socialism—the Independent and the Majority Socialists—there is in this respect no difference. It does not matter at all that many who profess adherence to Social Democracy allege that they consider themselves good Catholics. Whoever promotes Socialism works against religion. Whoever supports Socialism immediately or mediately, by his own action or through negligence or sloth, sins against Christ and His Church. Whoever holds to Christ and His Church cannot hold with Socialism. Either—or. It is as that Socialist leader said, "Christianity and Socialism are to one another as fire and water."

EPISCOPAL CONFIDENCE

Beloved brethren, you now know your duty, and we firmly trust in your Catholic fidelity. Let each of you repeat in these decisive days his holy baptismal vows:

Firm my baptismal vows shall bind
To the truth the Church is reaching
In me a son she'll always find
Obedient to her teaching.
Thanks to God who by His grace
Within the fold has given me place,
A fold I'm never leaving.

This Pastoral is to be read from the pulpit.
Given at Munster the 8th January, 1919.

FELIX CARDINAL VON HARTMANN,
Archbishop of Cologne.
M. FELIX, Bishop of Treves,
CHARLES JOSEPH,
Bishop of Paderborn.
JOHN, Bishop of Munster,
WILLIAM Bishop of Osnabruck,
JOSEPH, Bishop of Hildesheim.

THEIR PURPOSE AND MINE

In an admirable review of the "Poems of Gerard Hopkins," S. J., of the Saturday Westminster Gazette of March 8 administrators a thoroughly merited snub to the Post Laureate for the stale old trick of ignoring, or rather suppressing, the distinctive Catholic poems of the famous Jesuit mystic to whose judgment Coventry Patmore was so frequently wont to refer—and defer. Dr. Robert Bridges, probably owing to his expert knowledge of prosody, seems to have been selected by Father Hopkins as the most "likely" of editors for his work should the latter seem to call for publication at any time. Thirty years after the poet's death Dr. Bridges graciously permits us to inspect (for a fee of 12s. 6d.), the work of a greater thinker than him self who has every right to be read in his entirety. But let us quote the considered words of the Westminster Gazette reviewer:

There may, of course, be good reason why it was necessary to reserve for this long period the most important work of a distinguished writer, but there can be none for its publication in an incomplete form. An unfortunate want of sympathy with his friend's religious convictions has led him to apply his principles in a rather curious way. Under the head of immaturity he omits a number of religious pieces, including the beautiful "Barfleur and Winespre." The poems omitted as inferior are also devotional in type. One of them, "Rosa Mystica," was included in Shipley's "Carmina Mariana." These pieces have long been favorites, with Roman Catholic readers, of whom the Post Laureate rather unkindly observes that "it is natural that they should . . . prefer the poems that I am rejecting to those which I print, but since their purpose is alien to mine I regret that I am unable to indulge it."

If this last avowal is not a bigoted and most discreditable abuse of trusteeship, what is it? Mere arrogance perhaps! Yet Dr. Bridges has not accustomed us to this kind of thing. We can only assume that his high scruples in the realm of poetry are less meticulously observed when editing the work of others than they are when publishing his own. After all, Father Gerard Hopkins, S. J., was not an "Anglican," no matter how hard our Laureate may labour to make him appear one. We may add that the italics in the above quotation are our own.—The Universe.

VIGOROUS STATEMENT

SHANE LESLIE BELIEVES IRELAND'S HOPE IS IN SINN FEIN

IRISH AND ENGLISH WORKING MEN NO LONGER MISLED BY POLITICIANS OR PLUTOCRATS

Shane Leslie has given an interesting and important interview to the press. Born in Ulster, his father, Sir John Leslie, is one of Carson's staunch supporters and an officer in the Ulster Volunteers. His mother and the wife of the late Lord Randolph Churchill were sisters; and Mr. Leslie was given in baptism the names, John Randolph, but international fame as a writer clings to the more euphonious Irish equivalent for John. He is a cousin of Winston Churchill and a convert to the Catholic faith.—E.C.R. Boston Pilot

The cause of Irish freedom was notably advanced recently when Mr. Shane Leslie espoused Sinn Feinism. He has been looked upon as the leader of the moderate party in Ireland. Now he has definitely broken with that party and cast his lot with the Sinn Fein in the belief and conviction that only therein is the destiny of Irishmen safe and the happiness of Erin to be secured and prospered. Mr. Leslie's standing as a scholar and student of Irish affairs is such that his espousal of the cause of complete independence for Ireland is bound to have a marked influence on thinking men the world over.

MR. LESLIE'S STATEMENT

"It is ten years since I fought my first election on the Home Rule platform under the aegis of John Redmond, and today I feel like a man without a country. It is hard to speak frankly and truly. I do not see the slightest sign that England will grant any form of freedom or Home Rule or autonomy whatsoever to Ireland.

The English cabinet has definitely decided to shelve the Irish question and pay the cost, even the cost of a little weeping from American Mr. Wilson, however, has with great self-control, refrained from bringing up the question of Ireland at the Peace Conference. Yet he could have obtained a fair Irish settlement on two occasions, at America's entry into the War and after the armistice. It is not for me to presume to criticize him.

LOST OPPORTUNITIES

"The opportunities lost by the British government were far more serious. At the opening of War, when Redmond made his historic offer of the Irish volunteers after the rising and again during the convention, the British government had unique and golden chances to settle the Irish question."

"Every time they failed and each time they lost some of the world's respect and some of their American popularity. That they refused to settle it when they had so much to gain by it all over the world during the War makes it morally certain that they will not settle it 'motu proprio' now the War is over.

They have made the Sinn Fein not only the strongest, but the most logical party for Irishmen in Ireland. Sinn Fein can bless the folly of the British government for making them the supreme and only party to which Irish Nationalists, who desire to be called Nationalists, can belong.

MEN WITHOUT A COUNTRY

"It is for us Redmonites, Plunkettites, moderate and conciliatory go-betweens to curse the government that used us as a cat's paw and made us ridiculous and useless in the eyes of all Irishmen."

"For the followers of Redmond and friends of Plunkett, there is nothing left but political suicide. If they cannot become Sinn Fein let them become citizens of England or the United States. At present they are Irishmen without a country.

"The Sinn Fein have a country and a national government which is actual and not platonic. The Sinn Fein are an unexpected quantity in the situation. It was believed they had all been shot in Ireland and shut up in America.

WORLD DEMOCRACY—WITH A STRING

"The English and American cabinets both made their declarations in favor of world democracy and freedom with the distinct but silent reserve that Ireland was an exception. The Irish all over the world were hoaxed, but as they did their full share as a world race in the War, I suppose the governments thought it did not matter. It appears that Mr. Balfour was not unwilling in England with Mr. Wilson on the Irish question, but Mr. Wilson felt it was a domestic duty for England to settle by herself.

"Nobody has the moral courage to face the Irish question and so it remains with less chance or prospect of solution than ever before.

CONVENTION HAND-PICKED

"The Irish convention was hand-picked, but the pickings were not so bad. The convention reached a stage when Ulster expected moral coercion in favor of the majority. Moral coercion is what all minorities in democratic countries suffer without losing their lives or self-respect of their wealth.

"The Prohibitionists have imposed moral coercion on the United States. To save their face the Ulstermen were prepared to be forced into some form of Home Rule, which they were unwilling to enter voluntarily. Lloyd George was unwilling to incur the odium of so doing and three concessions into the convention to blow it up, which it did.

"Matters have got worse and worse. I had a letter from Mrs. Green, the widow of the famous historian, the other day, in which she described more arrests and martial law than we hear of. She believes that all depends on America. Certainly the Irish look to America with straining anxiety.

"Cut off from America Ireland was sinking into a lethargy of despair this winter.

CARDINAL'S TRUMPET CALL

"The speech of Cardinal O'Connell got into the Irish press and roused the country like a trumpet call. They felt that they had the intellectual and moral force of America working in their favor, and they have begun to hope again. He is regarded as the greatest external asset to the Irish cause since Gladstone's conversion. The going of the three American envoys to Paris is perhaps a decisive step.

"If they place Ireland's case from a moral, ethical, economical and international point of view before the conference they may get a hearing between the Mussulman Arabs and the Pagan Koreans, for whose democratic aspirations America has so gladly sent her sons to fight.

WISDOM AND MODERATION

"Meantime the best arguments for Ireland are the wisest and most moderate. Abuse of England is useless, as she seems rather to enjoy it. I distinguish between the cabinet of aristocrats and the decent English people. Let the Sinn Fein appeal to English labor, and show all the Belfast labor, and noise in the demand for Christian democracy.

"The democracy the cabinet promised is no good with the Christian prefix. There are signs that no British minister or Belfast plutocrat will ever be able to drive the Irish and English workmen at each other's throats again. English independence is as necessary to the world as Irish independence. There is good hope that Ireland may teach the world the only safeguard from Bolshevism.

"All over the world the Irish penetrate labor, lead it and Christianize it. For that reason it is necessary to give Sinn Fein a clear path in Ireland and await whatever betide.

NOT BOLSHEVIST BUT CHRISTIAN

"The Sinn Feiner is not Bolshevist. The Bolshevist destroys tradition and property, massacres bishops and profanes churches. The Sinn Feiner harks back to the tradition and culture of the Celtic past, obeys bishops and respects all churches. The Bolshevist is a virtual Socialist. The Sinn Feiner is a Christian democrat.

"In spite of mistakes and muddling, it is necessary to recognize this side of the Sinn Fein. The world will find in a free Sinn Fein Ireland the greatest breakwater and pledge against universal Bolshevism that is possible. The world may have to choose between recognizing the green flag or being swamped under the red.

IRELAND BARS THE WAY

Finally, granting from the higher point of view that all nations should be as generous and general peace, between no two countries is an entente more necessary than between England and America, and this can never be until a fair, righteous and lasting settlement of the Irish question has been made.

"Propagandists, editors, and professors, stationary or peripatetic, who wish to keep England and America in sweet accord and harmony will find a short cut in applying a sane and saving solution to the Irish question. Personally, as a proponent and abettor of the Irish convention and a panegyrist of British good intentions to Ireland, I feel the time has come for political suicide and oblivion; though if I ceased to believe in the justice of the Irish cause I should cease to believe in God."

IRISH TROOPS CONGRATULATED BY PRINCE OF WALES

THE GLORIES OF THE IRISH DIVISION

London, March 10.—The Prince of Wales who is visiting the allied armies on the Western Front recently presented new colors to units now serving in France of the 47th Infantry Brigade in the 16th Division, the First Army. Before pre-

senting the colors the Prince made an address to the men and spoke of the glorious history of the Division, and recalled how in initial fight around Kemmel, the 16th Irish Division and the 86th Ulster Division were knit by their common danger into a very close friendship. He reminded them how together they captured the Messines Ridge and Wytschaete by a combined Irish attack in which Major William Redmond, M. P., fell fighting at the head of his men. The Prince referred to the chief incidents in the division's history during the war—the gas attack at Loos, their dashing capture of Guillemont and Ginchy in the Somme attack of 1916, their deeds in Flanders, their heroic resistance in the spring of 1918, and their work in driving back the enemy on the Scheldt in the autumn.

THE INTERPRETATION OF A GREAT POEM

Rev. Trevor H. Davies, pastor of the Metropolitan Church, Toronto, has been devoting his sermons for some time in his pulpit, Sunday evenings, to a consideration of "The Hound of Heaven," the works of Ruskin and Tennyson and Gladstone in their spiritual content have received attention, and on Sunday, March 30, Rev. Mr. Davies dealt with Francis Thompson's great and immortal poem, "The Hound of Heaven."

This is unquestionably the greatest poem both in spiritual import and poetic conception written during the past fifty years. It was of this poem, when it first appeared, that the London Times wrote that the "people will still be learning it two hundred years hence for it has about it the unique thing that makes for immortality. It is," said the Times, "the return of the nineteenth century to Thomas a Kempis."

When this marvellous poem appeared early in the nineties of the last century it was the talk of literary England. It delighted men of the most diverse minds such as the pre-Raphaelite painter, Sir Edward Burnes Jones, the Catholic poet, Coventry Patmore, the Anglican Bishop of London, and Rev. R. J. Campbell, the Non-Conformist divine.

Sir Edward Burnes Jones declared that "since Gabriel Rossetti's 'Blessed Dorez,' no mystical words have so touched me as the 'Hound of Heaven,'" while Coventry Patmore wrote, "I marvel at the profound thoughts and far-fetched splendor imagery in this poem, qualities which ought to place Thompson in the permanent ranks of fame."

Perhaps no finer estimate of Thompson as a poet has been given than that contained in the tribute paid to his genius when the poet passed away. In November, 1907, by the English essayist, Gilbert K. Chesterton, "With Francis Thompson," wrote Chesterton, "we lose the greatest poetic energy since Browning. In his poetry, as in the poetry of the universe you can work infinitely out and out and infinitely in and in. These two infinities are the mark of a great poet, and he was a great poet."

It is, indeed, most bold imagery, as the pastor of the Metropolitan Church pointed out in his appreciative and scholarly analysis of Thompson's great poem, to liken God in His infinite love to a "Hound of Heaven" pursuing the soul of man through the vast spaces of the earth. No wonder indeed that Thompson has been designated "the master of the lordly line, the daring image and the lyric lilt." As the Rev. Mr. Davies pointed out, Thompson represents in his sublime poem—for sublime it is in both conception and treatment—the soul as first endeavoring to hide from God within itself. Then it goes to nature, and, finally returning to the earth, thinks itself safely hidden from God among the little children. But all in vain. The love of God finds the soul out. Wherever it runs, the sound of those feet following ever after is heard, and a voice stronger than the beat—

But with unburring chase,
And unperturbed pace;
Desperate speed, majestic instancy,
They beat—and a Voice beats
More instant than the feet,
"All things betray thee, who betrayest Me."

It would be difficult, indeed, to find another poem in the language which gives such food for thought as Thompson's "Hound of Heaven." Like every truly great poem, it can be read and re-read with new beauties and new meaning breaking upon the mind. It is a spiritual poem of the deepest significance and brings health to the soul, as does Thomas a Kempis' "Imitation of Christ," or the sweet teachings of the lowly St. Francis of Assisi.

It was a happy thought on the part of the scholarly pastor of the Metropolitan Methodist Church to present this great poem, so full of spiritual import, to his congregation, and that, too, at a time when gross materialism is shutting out our vision of heaven.—Gracchus in The Statesman.

CATHOLIC NOTES

Rome, April 1, 1919.—Magr. Locatelli, Papal Nuncio to Portugal, left tonight for Lisbon to take up the duties of his office.

Rome, April 1.—Cardinal Sharretti has been chosen prefect of the Sacred Congregation of the Council to fill the vacancy left by the death of Cardinal Casazza.

George L. Duval, of Brooklyn, has been awarded the Lactera Medal for 1919 by Notre Dame University. The honor is conferred on a member of the Catholic laity each year for distinction in literature, science, philanthropy, sociology or in the field of beneficial activity.

Rome, April 1.—Official announcement has been made of the appointment of Rev. F. W. Drum, pastor of St. Patrick's Church, Cedar Rapids, to the Bishopric of Dag Moines, in succession to Bishop Dowling, who was promoted to the Archbishopric of St. Paul.

Among those recently received in private audience was Dr. Yakin Bebar, who has come to Rome specially to thank His Holiness for all that he has been able to do, through the means of Magr. Dolci, Apostolic Delegate at Constantinople, for members of the Jewish community suffering from the war.

Now that so many of the Belgian refugees are being repatriated it is gratifying to learn that the King of the Belgians, as a mark of his gratitude for what Cardinal Bourne has done for Belgium, has conferred on the Cardinal the Grand Cross of the Order "de la Couronne," which is the second highest decoration in the gift of the Belgian sovereign. The decoration will be conferred on him by the Belgian minister when Cardinal Bourne returns to London.

The Rev. Patrick J. Gallagher, O. S. A., was killed in an automobile accident in Bordeaux, France, according to a cablegram received at the Villanova College. Father Gallagher had been a K. of C. chaplain in the army for about a year and a half. Previous to enlisting he was a professor at the Villanova college. He was thirty-seven years old and was ordained in Chicago in 1909, after completing his studies at Villanova. His mother and two sisters reside in New York.

Cardinal Mercier, Primate of Belgium, who is planning to visit the United States, will be a guest of the Knights of Columbus. William J. Mulligan, chairman of the Knights of Columbus Committee on War Activities, has brought this promise back after having been the Cardinal's guest while supervising extension of the Knights of Columbus war work to Antwerp. Mr. Mulligan presented to the Cardinal a gift of 10,000 francs from Cardinal Gibbons.—Catholic Colonian.

London, March 6.—Amongst latest conversions, by the way, is a very remarkable one: it is that of a Non-conformist minister, from Buckfast in Devon. Now that neighborhood is a very bigoted one, and lately the Protestants of the neighborhood have been having quite a campaign against the monks; and yet in the midst of it all they are surrounded by their young and promising minister, Mr. Jolly, not only join the Catholic Church, but enter the detested monastery and prepare for the priesthood, for that is what has happened.

New York, April 1.—The committee appointed at the Irish Race Convention held recently in Philadelphia to urge self-determination for Ireland before the Peace Conference at Paris, sailed for Havre today on the French liner La Touraine. The chairman of the committee is Frank P. Walsh, former joint chairman of the War Labor Board, and the others are Edward F. Dunne, former Governor of Illinois, and Michael J. Ryan, former Public Service Commissioner for Pennsylvania.

The Georgia law authorizing grand juries to inspect private schools, convents, monasteries, orphan asylums, and other charitable institutions conducted by religious communities, has been declared unconstitutional by the Supreme Court of the state. The best case was brought by the Franciscan Sisters of the Immaculate Conception, in charge of St. Francis Home at Savannah. The Supreme Court, however, upheld the decision of the Superior Court of the county filing Sister M. Felicia, superior of the institution, for contempt of court.

In an interview printed by The Philadelphia Public Ledger recently, Archbishop Corretti, under-secretary of state at the Vatican, who recently returned home from America, said: "The Golden Rule, not the Iron Rule, must exercise its full force among nations as well as individuals. This will insure the safety of all without compromising the rights of any. Christian principles must prevail now to safeguard the conduct of all the nations, for without them there cannot be a lasting peace. The Church has a decisive quarrel with the Socialism which preaches that the possession of wealth is a justification for murder of its possessor and the confiscation of his goods."