

the lower classes to a state of servitude, but they could also command the training of their souls. The Church could no longer be the guide of conscience. The masses were exploited for the benefit of the few. The prosperity of Protestant countries was based upon a new form of slavery, by which the laboring class were owned body and soul. The decay of Protestantism is coeval with the rise of the masses against their chains. Here is another attempt to undo the work of the so-called Reformation. Mankind is crying out for some power that will guide and enlighten the conscience, so that right may take the place of might. The return of the Church to its place of authority is the greatest need of our age.

Thirdly, the Lutheran rebellion has been destructive of religion, in whose sacred cause its standard was supposed to have been raised. In those countries to which its infection spread, the Church as a spiritual kingdom on earth was destroyed. The new "churches" were all subjected to the State. To Coe were rendered the things of God. The religious sentiments of the people were not slow to perceive this inconsistency. The attempt to cudgel men into uniformity with the unauthorized religious prejudices of princes and governments was productive of innumerable sects, the rivalry of which gave birth to that indifference to all religion that characterizes the so-called Protestant countries of today. That the Reformation has failed in its proper object, and that its work must needs be undone is surely proved by the remarkable yearnings towards Reunion that are manifested by Protestants of every creed.

The truth is that the world is sick of Luther. His work was purely destructive. That he is to be regarded as the father of any kind of liberty is part of the great conspiracy against history.—Catholic Standard and Times.

IRELAND AND GREECE

Herbert D. A. Donovan, Ph. D., in America

Just one hundred years ago, there was beginning, in the extreme southeastern corner of Europe a struggle for freedom whose cause and course afford a remarkable parallel to the similar struggle now under way in the opposite corner of that continent. Greece's desperate revolt against the Turks was in many ways analogous to the conflict now being waged in Ireland against the English; and the attitude of Americans toward the one rebellion should logically be a correct index to their reaction to the other and present one.

Greece in 1821 had endured the yoke of the Moslem Turks for about as long a period as has now elapsed since ruthless methods of Elizabeth finally broke down the effective resistance of Ireland to English domination and in both cases the effects of foreign rule upon the native inhabitants had proved the same. Deprived of all share in the government of their own country, the masses of the population had sunk into a condition of uneasy vassalage, acquiring also some of the vices usually attendant upon servitude and losing some of the virtues they originally possessed. The more daring spirits had sought in the wilder parts of their native land the freedom that was denied them, and vengeance on their persecutors; and these khaps of Greece, like the rapparees formerly in Ireland, were objects of secret admiration and affection to their countrymen, despite the excesses to which they occasionally descended.

The more enterprising of the peaceful Greek population had, like the Irish of today, been driven to seek in foreign lands the prosperity forbidden them in their own; and the navigation, commerce and industry of the eastern Mediterranean had largely become concentrated in their hands. Smyrna, Alexandria, even Constantinople itself, were seats of flourishing Greek colonies, containing many men of wealth, intelligence and character, forming a valuable asset to the Greek nation that was to be. Nevertheless among them, as among their miserable countrymen who still inhabited the home land, the use of their ancestral tongue with the knowledge of its glorious literature had largely ceased, as it had among the Irish of a generation ago. The great majority of the race were content to call themselves *Romaios* or *Romans*, forgetting the ancient Hellenic tradition, even as some moderns of Gaelic blood imagine themselves West Britons or Anglo-Saxons.

The regeneration of Greece, that was to end finally in its political freedom, began with the scholars, even as the Sinn Fein movement of today was evolved mainly from the activities of the Gaelic League. Adamantios Korais, a native of Smyrna, who was living in Paris at the time of the French Revolution, was so stirred by the incidents and the spirit of that thrilling movement that he devoted himself thenceforth to reviving the dormant memories and rebuilding the national spirit of his countrymen. With splendid scholarship and enthusiastic devotion he re-edited and issued classical Greek texts with introductions in modern Greek, and he taught Hellenes once more that they had a tradition and a country worth fighting for. No one familiar with modern developments in the Irish movement can doubt for a moment that the very same policy and aims were those of Douglas Hyde, Padraic

Pearse and their associates in the Gaelic League. "The revolution which it—the Gaelic League—wrought," says Professor Henry in "The Evolution of Sinn Fein," "was moral, intellectual and spiritual, and its influence in strengthening and developing the national character can hardly be over-estimated."

Twenty years of Korais' work, and the time was ripe for the next step, the formation of a great organization embracing all, in Greece and abroad, who were ready to work actively for Greek independence. The outcome was the Hetairia Phillike, or "Association of Brothers," started in 1814, as soon as it became evident that the Congress of Vienna, that notorious antetype of the late Conference of Versailles, would do no more for Greek freedom than its successor has done for Ireland. The Hetairia, whose name and objects naturally suggest those of the Irish Republic Brotherhood, spread with great rapidity to all the cities of the Levant where Greeks traveled or lived, and, ignored by the scornful Turks, acquired a vast membership. It possessed a hierarchy of officials, passwords, signs and a ritual; it acquired arms and supplies, and, when it judged the time ripe, it raised the standard of rebellion in 1821. Through years of ferocious, almost hopeless struggle it persisted until the vicissitudes of international politics and the wickedness and rapidity of its enemies accomplished its purpose. "Greece," says Phillips, "was freed by a secret society."

The Greek Revolution in its beginning attracted little foreign attention save a despairing, half-contemptuous, pitying condemnation, much like what we heard in the early discussions after the Easter Week Rebellion in Ireland, five years ago. It sought its end through physical force, and its violence was met by actions still more violent. In retaliation for the slaughter of Turkish families in the Morea, southern Greece, the whole Greek population in Constantinople was attacked and almost exterminated. On Easter Sunday, 1821, the Greek Patriarch in that capital was hanged in his ecclesiastical robes in front of his Cathedral, an event which was like the sacrifice of McSwiney in stealing his countrymen to resistance. In the fall of the same year, Tripolizza, the Turkish capital of the Morea, was taken by the Greeks, and all the Moslem survivors were slain. The Government's reply was the horrible massacre of Chios, where, it is estimated, 28,000 Greeks perished and 48,000 more were sold as slaves. Happily, such extremes have not yet been reached in the present Irish revolution, but the burning of Cork, the sacking of towns like Balbriggan, and the sad expulsion of the Catholics of Ulster from their homes, prove that the spirit which showed itself in the massacre of Drogheda and the excesses of English troops in 1797-8 still lives, and the Black and Tans are not an unworthy successor of the Baabi Bazuks.

Gradually, the sympathy of cultivated and generous people of all lands was attracted to the sufferings of the Greeks. Inspired by admiration for the past and by the poems of Byron, friends of the Greek cause formed Philhellenic Societies in France, Germany, Switzerland, England and the United States. Money, arms and volunteers were sent to Greece, and pressure was brought to bear upon the governments to induce them to intervene. Year after year, the governments, actuated only by selfish politics, refused to move. Lord Byron died of fever at Missolonghi. The English commanders Cochrane and Stanhope proved incompetent. The Greeks disagreed among themselves, and even carried on two civil wars. The argument was taken against them as against the Irish now, that "they could not agree," that "they were unfit for self government." Ibrahim Pasha came with a strong army from Egypt, and overran practically the whole country. Yet the Greeks persisted against all odds, and triumphed in the end.

During that trying time, the sympathies and the aid of Americans were where they have generally been, they were with the people struggling to be free. From no country did a warmer response come than from our own. Early in the War, the first political body formed by the Greeks after the outbreak of the revolution, the "Messianic Senate of Calamata" issued a formal address to the people of the United States, which was translated and widely circulated here. A like step it will be remembered, was taken by the Dall Eireann in 1919. At first, the Greek appeal aroused little confidence; but, as events progressed, American enthusiasm grew. Local committees were formed and vigorous appeals were made to the public to give practical help. Money was sent over in large and steadily increasing amounts, as high as \$60,000 at one time.

While the Continental committees were supporting the War, says Finlay, the historian, who was on the spot, the Greek committees of the United States directed their attention to the relief of the peaceful population. The amount of provisions and clothing sent from America was very great. Cargo after cargo arrived at Poros, and fortunately there was then in Greece an American Philhellene (Dr. Howe) capable, from his knowledge of the people and from his energy, honor, and humanity, of making the distribution with promptitude and certainty. He found able coadjutors in several of his countrymen, Col. Miller, Dr. Russ, and Mr. Shyvesant . . .

Thousands of Greek families, and many members of the clergy and of the legislature, were relieved from severe privations by the food and clothing sent across the Atlantic.

The agent mentioned was the great philanthropist, Dr. Samuel Gridley Howe, who also gave more active aid, becoming surgeon-general of the Greek fleet and a commander in it. He never left Greece until liberation was achieved, and then devoted the rest of a long life to aiding every good cause. It has been said of him that "no American certainly was ever connected with more reforms that were brought to a successful conclusion." Who will as to the Samuel G. Howe of contemporary Ireland?

On December 8, 1823, Daniel Webster moved the following resolution in the House of Representatives: "Resolved, that provision ought to be made by law for defraying the expense incident to the appointment of an Agent or Commission to Greece," etc. To this resolution, Mr. Webster spoke on January 10, 1824. After citing the circumstances that had occasioned the Greek revolt, the resources and difficulties of the country, the degree of success the rebels had attained, the outbreak of sympathy extended to them, and the debt of the whole world to the Greek people, Webster continued:

It may be asked, perhaps, supposing all this to be true, what can we do? Are we to go to war? Are we to interfere in the Greek cause or any other European relation? Are we to endanger our European relations? No, certainly not. What, then, remains for us? If we will not endanger our own peace, if we will neither furnish armies nor navies for the cause we think is the just one, what is there within our power? Sir, this reasoning mistakes the age. The time has been, indeed, when fleets and armies and subsidies were the principal reliances even in the best cause. But, happily for mankind, a great change has taken place in this respect. Moral causes come into consideration, in proportion as the progress of knowledge is advanced, and the public opinion of the civilized world is rapidly gaining a supremacy over mere brutal force. It may be silenced by military power, but it cannot be conquered. . . . Until this be propitiated or satisfied, it is vain for power to talk either of triumphs or of peace.

It will be noticed that the great orator places the same confidence in the strength of public opinion that ex-President Wilson did in the days of his great prestige.

Further on in his speech, Webster said: "Independent of all inquiry into the reasonableness of its cause, or the enormity of the oppression that produced it, the Grecian revolution has been discouraged, discontinued and denounced, solely because it is a revolution. . . . The powerful monarchies in the neighborhood have denounced their cause, and admonished them to abandon it and submit to their fate. They (the Greeks) have answered them that, although 200,000 of their countrymen have offered up their lives, there yet remain lives to offer; and that it is the determination of all, yes, of all, to persevere until they have established their liberty or until the power of their oppressors shall have relieved them of the burden of existence!"

The conviction is fast growing throughout the world that Irishmen are in exactly the same frame of mind. It would, therefore, be well for those who resist Webster as America's foremost orator, and one of her greatest statesmen, immortal from the Banker Hill addresses and the Reply to Hayne, to reflect carefully on the views which his clear mind entertained as to our duty toward a people struggling to be free. It is true that the House, after the fashion of other political bodies, did not follow him to his logical conclusion; but this did not alter Webster's judgment, afterward so amply vindicated by time. Professor Ong records that Webster said of the Greek speech that "he was more fond of this child than of any (other) of the family." It was translated into most of the European languages, and was circulated also throughout Latin America.

Thus, the Irish situation of today, if cleared from the artificial encumbrances that religious faction and social snobbery have thrown around it, is seen to be a close parallel to the situation that prevailed in the opposite corner of Europe, one hundred years ago. It is true the similarity cannot be pushed too far. The Greeks, for instance, had a powerful navy, as the Irish have not. They were contending, too, against a much weaker power than is England. Yet these disadvantages render it all the more imperative that the essential justice of their cause should receive from all true Americans the practical encouragement that our forefathers gave to Greece.

DO YOU KNOW?

The difference between Easter Water and Holy Water is in the blessing used by the Church, and also in the use of the water both by the Church and the faithful. The Church has a special rite for blessing the usual Holy Water, and the blessing is employed by the priest whenever there is occasion to bless Holy Water. The Easter Water is blessed on but one day—Holy Saturday, when this water is blessed in connection with the services for the blessing of the baptismal water. The ordinary Holy Water is used by

the Church in the "Asperge" at the beginning of High Mass on Sundays, in the administration of the sacraments, in the blessing of sacramentals, in the fonts at baptisms, in the fonts of the churches, and in the homes of the people. Easter Water is taken home by the faithful for sprinkling their homes, their fields, etc. This water retains its blessing after Easter and may be used in time of need.—Catholic Transcript.

THE REAL PRESENCE

The doctrine of the Holy Eucharist tells us that the body and blood, soul and divinity of our Lord Jesus Christ is present on our altars. Truly this is marvelous. It is so different from all other forms of religion, none of which claim God is dwelling in their churches. It should draw us to honor the Blessed Sacrament privately, by frequent visits to the Church even when there is no service; it should certainly urge us to attend public devotion to this Sacrament, as at Benediction.

ABIDING PRESENCE OF GOD

God has always desired to be near us. He walked familiarly with Adam in Paradise. After the fall He spoke frequently with the Patriarchs. When He chose a people for His own, and led them forth from the East, and organized them into a nation, He continually showed His protection and care. From the time they left Egypt, God had been with His people in a pillar of dark cloud. On the march it went before them, at night it became a column of fire. To them were given the Ten Commandments. The Israelites, stiff-necked as they were, saw how privileged they were above the surrounding nations. The Tabernacle was the centre of national unity in the desert and in the Promised Land.

This, however, was but the figure and the prophesy of a truer divine presence. To us God came in person at Christmas. When the Redemption of mankind was accomplished, He would not leave us orphans. "I will set My tabernacle in the midst of you. I will walk among you, I will be your God and you shall be My people." Lev. xxvi, 11-12. By saying "This is My Body, this is My Blood, do this for a commemoration of Me." He literally made possible this sublime fact. A God dwelling with His people. "Neither is there any nation so great that hath God so nigh to them, as the Lord our God is present to us." Deut. iv, 7.

This is a permanent wall of separation between the Catholic Church and the disintegrated Christianity called Protestantism. Though of late years many non-Catholic churches, copying us, have elaborated their buildings and enriched their worship, still they continue to be mere meeting places, and lack the warmth that is noticeable on entering Catholic churches. Our churches are really a home for God. He is dwelling in them as truly as we live in our homes. Wherever the Sacrament is reserved, in that community is our most distinguished resident is our Eucharistic God.

VISITS TO THE BLESSED SACRAMENT

It follows very naturally I on this that if God is making His home among us, and invites us to call to visit Him frequently, we should be most anxious to avail ourselves of this grand opportunity. Our churches are open all day, and generally in the early evening, to make it possible for the people to visit the Blessed Sacrament. No parent, no spouse ever sought a loved one as much as Jesus desires us to call and visit Him on the altar. What shall I tell Him? Why, tell Him that you are grateful for all He has done for you during your life. Tell God you love Him, with your whole heart and soul, as His commands. Have you no favors to ask? No wants for soul or body? Surely there are many plans for which you seek advice? Certainly you have some troubles. Tell these to your best friend. He will listen and tenderly assist.

BENEDICTION OF THE BLESSED SACRAMENT

Of all the public devotions in honor of the Blessed Sacrament that known as Benediction is the most frequent. In fact, almost all our evening services close with this beautiful ceremony. The word "Benediction" means a blessing. There are blessings of parents, priests, Bishops, Archbishops and of the Holy Father. Now, Benediction of the Blessed Sacrament is a blessing of God. It is the service of the Church, with the most Holy Eucharist exposed on the altar as the central object of adoration, at the end of which the priest makes the sign of the Cross, with the Blessed Sacrament, and God Almighty blesses the kneeling congregation.

The short moments of Benediction are great moments of grace. The very place is holy. We are in the presence of God; we kneel at His sacred feet. The angels of Heaven surround the altar, as the night they hovered about the crib. The flowers, the candles, the incense, the sweet hymns, the tones of the organ, the sacred motto, "O Salutaris Hostia," "Tantum Ergo" all arouse the heart, excite the mind, in pious acts and holy as if transported into Heaven.

As children might come to a parent before going to bed, the Catholic before a day of toil comes to his Heavenly Father at Benediction, and receives a blessing. And when we leave the Church and mingle in the

world we are stronger. And as the scent of incense lingers about the Church, so the grace of this devotion accompany us long after we have left the house of God.

As a result of today's instruction, we will recall that in our churches, we ever present, our Lord and God, in the Most Holy Sacrament of the altar. If our faith is strong, we will not be satisfied with a respectful lifting of the hat as we pass a church, or a pious ejaculation, but if time permits, a short visit will be made. Try to make this a daily practice. Since Benediction of the Blessed Sacrament is given every Sunday, and many other evenings, more of our people could attend, if they would "stir up the faith that is within them."—The Tablet.

FRENCH AGNOSTIC'S TRIBUTE TO CHURCH

(By N. C. W. G. News Service)

Pierre Forgetot, brilliant lawyer and frank agnostic, who represents Champagne in the Paris Chamber of Deputies, has achieved a sudden national prominence by the fervent and eloquent homages he paid to the Catholic Church during the recent discussions of the new Briand ministry's platform.

Premier Briand found it necessary to reply to M. Forgetot's speech, and both the advocates and the opponents of a French Embassy at the Vatican have since been using the address as a text for commendation or condemnation of the proposal.

As one of the Moderate Left, Mr. Forgetot was expressing the hope that Premier Briand relentlessly would oppose Bolshevism and all such radicalism. To make a successful stand against Bolshevism, M. Forgetot said, there must be recourse to all possible means of defense. The safer plan was openly to rely on the Catholic influence, and it was of paramount importance to resume relations with the Holy See.

CATHOLICISM ANTIDOTE FOR BOLSHEVISM

"It has appeared to me," declared M. Forgetot, "that Catholicism is one of the most powerful means of action against Bolshevism. It is a practical antidote to that poison. In order, therefore, to make efficient use of this means everywhere, we must be in full accord with the head of the Catholic Church."

Loud cheering in the center and on the left for a moment interrupted M. Forgetot's speech.

"I wish to add that I am not a Catholic, but I realize that for two thousand years, in every quarter of the globe—everywhere—Catholicism, resting on a splendid edifice of cathedrals and churches, has been the champion of home, order, labor, property, all of which, together with our republican principles, safeguard the dignity and the independence of the citizen and are most directly opposed to the destructive doctrines of anarchy, hatred, dictatorship and Bolshevism."

Again at this point there was an outburst of cheers—this time in the center and on the right.

Premier Briand arose to reply. His address was carefully designed to find favor and bestow reassurances on both sides. His words have since been quoted against him by those who wish and by those who resent the restoration of relations.

"M. Forgetot has just paid Catholicism a tribute to which I agree from the bottom of my heart," said M. Briand. "Catholicism, in our country has been closely mingled with the history of France, and may claim credit for a number of its glorious pages."

He could not identify the world politics of France with the world activities of Catholicism, the Premier said.

"Whenever the Government happens to speak to the world, it is not merely in the name of a certain class of its citizens, or of a certain creed, but in the name of the whole of France, with her traditions," he declared.

HOPES BASED ON BRIAND'S STATEMENTS

It was promptly pointed out that M. Briand concedes the necessity of negotiating with the Pope; that he always believed it would have been best, when the Law of Separation was enacted, to deal with the Pontiff in the hope of reaching a satisfactory agreement respecting the new status of the Church in France. It is noted, too, that M. Briand virtually admits the Government headed by M. Combes blundered when they severed relations with Rome without first having undertaken negotiations, and that he acknowledges no legal status can be forced on the French clergy without a previous agreement

between the Republic and the Holy See.

The Catholic newspapers hold that M. Briand's statements afford the hope of an agreement between the State and the Church.

"We could not ask M. Briand to speak like a Doctor of the Church," says the Libre Parole. "We only beg to say that his speech admits of hope for a reconciliation between the civil power and the Pope."

La Croix warns the group of the Entente, which upholds in the present Chamber the policy of sound nationalism and sober conservatism which triumphed at the last election, not to allow themselves to be deceived by the personal charm of Premier Briand, but to retain their complete independence. The recent discussions in the Chamber show that such is the well-defined attitude of the majority.

THE WAGES MOTHER GETS

"My mother gets me up, builds a fire, and gets my breakfast and sends me off to school," said a bright youth.

"Then she gets my father up, gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school. Then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh, she's most two, but she can talk and walk as well as any of us. I get two dollars a week and father gets five dollars a day."

"How much does your mother get?" With a bewildered look, the boy said:

"Mother? Why, she doesn't work



CLEAN—yes and disinfected too!

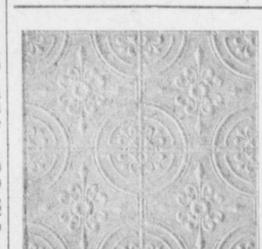
Everyone likes bed-linen blankets, etc., to be super clean—immaculately fresh. The best of all soaps to use is Lifebuoy—it actually disinfects as it cleanses.

LIFEBUOY HEALTH SOAP

The carbolic odor in Lifebuoy is a sign of its protective qualities—quickly vanishing after use.

FITS

Send for free book giving full particulars of French's world-famous preparation for Eczema and Fits—simple home treatment. Over 30 years' success. Testimonials from all parts of the world; over 100 in one year. Write at once to **TRENCH'S REMEDIES LIMITED**, 2107 St. James' Chambers, 11 Adelaide St. E., Toronto, Ontario.



Pedlar's Metal Ceiling & Wall Finish

is artistic in appearance, will not burn, rot, crack or fall away. It is most sanitary because easily cleaned with soap and water. It can be attached directly to the studding or nailed over old plaster, and will last as long as the building endures.

Considering its distinctive merits—and especially its durability—it is the truly economical covering for the walls and ceilings of homes, churches, schools or business buildings.

Write for Catalogue "L. C."

The Pedlar People Limited
(Established 1861)
Executive Office and Factories:
OSHAWA, ONT.

Branches:
Montreal, St. John's, Winnipeg, Quebec, Toronto, Calgary, Halifax, Toronto, Vancouver.

Now It Can Be Told

BY **PHILIP GIBBS**

PRICE \$3.25
Postage 1c.

Philip Gibbs has startling things to say that he could not tell the world until now, and he has singled the permanent values out of the bewildering world panorama of the past few years. He comes to a new vision to which the world is just awakening.

Catholic Record
LONDON, CANADA

for anybody."

"I thought you said she worked for all of you."

"Oh, yes, for us she does; but there is no money in it."

HAY FEVER, ASTHMA, Catarrh and Chronic Bronchitis

All surrounded their terrible effects upon the human body of no less than 10,000 Canadians, by use of Buckley's 2-2 Bottle Treatment. Don't suffer one minute longer. Send today for trial size, 10c.

W. K. BUCKLEY, M.F.C. Chemist
142 Mutual Street Toronto, Ont.

PREVENT Skin Troubles by Daily Use of Cuticura

Make Cuticura Soap and Ointment your every-day toilet preparations. Bathe with the Soap and hot water on rising and retiring, using plenty of Soap, best applied with the hands. Smear any signs of pimples, redness or roughness with the Ointment and let it remain five minutes before bathing. Finally dust on a few grains of the exquisitely perfumed Cuticura Talcum, it takes the place of other perfumes for the skin.

Soap 25c, Ointment 25c and 50c. Taken 25c. Sold throughout the Dominion, Canadian Depot: Lyons, Limited, 344 St. Paul St., W., Montreal. **Cuticura Soap shaves without mess.**

for swellings

Swellings usually mean inflamed tissue. Absorbine, Jr., gently rubbed on the swollen part will quickly reduce the inflammation, and the swelling with it.

Though powerful, Absorbine, Jr. is absolutely harmless, and can be used with safety and comfort. It is a dependable antiseptic and germicide. Keep it handy.

\$1.25 a bottle at most druggists.
W. F. YOUNG, Inc.,
344 St. Paul St., Montreal.

Absorbine Jr.
THE ABSORBINE COMPANY

Ursuline College of Arts

The Ladies' College and Residence of the Western University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D., Bishop of London.

All Courses Leading to Degrees in Arts

For information, apply to **Brescia Hall**, London, Ont.

Ireland Since the Larne Gun-running

A Chapter of Contemporary History by **John J. O'Gorman, D.C.L.** with a Foreword by **Bishop Fallon**

Single Copies 10c.
1 Doz. 75c.
50 Copies \$2.75
100 " 5.00

All Postpaid

Catholic Record
LONDON, CANADA

Now It Can Be Told

BY **PHILIP GIBBS**

PRICE \$3.25
Postage 1c.

Philip Gibbs has startling things to say that he could not tell the world until now, and he has singled the permanent values out of the bewildering world panorama of the past few years. He comes to a new vision to which the world is just awakening.

Catholic Record
LONDON, CANADA