

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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HOLY THURSDAY

I wish I were the little flower
So near the Host's sweet face,
Or like the light that half an hour
Burns on the shrine of grace.

I wish I were the altar where,
As on His Mother's breast,
Christ nestles like a child, for'er;
In Eucharistic rest.

But, oh, my God I wish the most
That my poor heart may be
A home all holy for each Host
That comes in love to me.

—REV. ARAM J. RYAN

THE TORCH OF LIFE

There was a form of contest among the Greeks of old, the art of which consisted in keeping a torch alight throughout a race, each contestant handing it on, still lighted, to the next. So says Lucretius, of those who run the race of life, *quasi cursores citati lampada tradunt*—like runners they hand on the torch of life. It is the part of each to hand on the torch, bright and burning, when his allotted space is run; it is the duty of us who remain to take it up and keep it burning. The duty always presses, but its urgency is brought more vividly home to our minds when the torch falls, burning its brightest, from the hands of some outstanding leader in the race.

Who will take it up? The question was asked in France when, early in the war, Comte Albert de Mun died. It was asked among ourselves when we lost Duke Henry of Norfolk. It is asked to-day beside the newly covered grave of Sir Mark Sykes. It is asked with the more insistence and anxiety because confessedly all is not as well as it should be with Catholic lay activity in this country. With eminent opportunities before us, which if not seized may pass from our grasp, with a vast amount of eagerness and good-will, and a lot of scattered good work, there is lack of cohesion, clear vision, directness of purpose. These things result largely from lack of leadership, and that is why the loss of one who promised to be eminently a leader is so tragic. However, it is no use simply to bewail our loss, but to consider the little nature of that loss may afford some guidance for the task of making it good so far as may be.

Among the many tributes to Sir Mark Sykes in the secular press is the opinion that his death is the greatest loss to the Church in England since that of Cardinal Manning. The feeling that justifies this tribute is more largely indicated in a very striking passage in last Sunday's Observer.

"Young, rich, an adherent of the Old Faith, deeply versed in all the lore of the Near East, travelled, versatile, and already leader of a Young Tory Party which left nothing to the other side, he was one of the few men in the late Parliament who actually did bring original, independent thinking to bear the solution of political problems. In the intervals of his special missions in the Eastern theatres of war, which he knew so well, he studied all social and domestic questions with a passionate desire to strengthen his country in the order through which it was passing. He sought no office, but he carried a torch which led others. And all that splendid promise—has it been in vain? I think not. Other torches had already been kindled from his. I remember one of his intimates who used to say, 'The only thing which reconciles me to being in Parliament is the presence of Mark Sykes.'"

The writer has here indicated some of the characteristics of an ideal Catholic leadership, though he is speaking only of the general political life. It is in a "passionate desire" for the Catholic good inseparably from the common good, combined with a complete aloofness from any sectional interest, that the secret lies. The danger of public life is that of being caught up in the machine; and Catholic representation in Parliament or in any other public body is of no use to Catholicism unless it means real independence of mind, and still more of heart, and unless it also means a passion for definite, constructive work, and not merely the holding of a "watching brief" for the defence of separate Catholic interests that may be attacked. It was the privilege of the present writer to see something from the inside of Sir Mark Sykes, public action during the last twelve months, and his insistence on both these points was intense. Belonging to the group of young Tory democrats, his language about party machines, the organs of irresponsible plutocracy, was as vivid as language could at times be in his mouth, and he was equally incisive upon the folly of standing out of national movements and abandoning them to the enemy. This principle governed his action upon the Education Bill, and how it would have worked out in the still larger

questions before us may be in some measure seen in Lord Henry Bentinck's recent and fascinating little book on "Tory Democracy." For "Tory" read "Catholic," and imagine the scheme informed by the breath of life instead of inspired by loyalty to a past cause, and you have *mutatis mutandis*, the great and inspiring scheme of social action which Sir Mark Sykes contemplated.

Such a spirit may, of course, combine with general loyalty to any political party or type of thought not in itself anti-Catholic. But it is the spirit, not the party, that matters, and it is remarkable how closely the spirit brings men of varying parties together when concrete proposals for the national good are in question. In proportion as the spirit of national service and of independence in party loyalties is fostered, our chance lies of "throwing up" Catholic leaders who will hand on the torch Sir Mark Sykes bore. Nor is such leadership called for only on the larger platforms of public life; in every town, in every parish, in every workshop, in every social circle, there are those marked out by gifts of nature or of circumstance to lead; and here, for a Catholic above all others, surely "noblesse oblige."

Success or failure in this or that immediate objective is not the thing that matters most, but the constant permeating influence of Catholic action throughout the whole. To keep the torch burning and to hand it on bright, whether men heed its light or not—that is the responsibility of each of us, and our privilege. But it is one of our consolations and encouragements that so often, amidst many failures, little bits of good work can be done, here and there, lasting testimonies to the influence that wrought them, our own torches lighted from our own whose brightness may shine longer and clearer than ours. "Noble is the contest and great the hope," said the Athenian philosopher of old. How urgent is the call for our utmost endeavour, hardly needs emphasis in this fateful week, when issues so grave for both peace and righteousness in our national life are in the balance. We do not take the dark view of the prospect which is held in some quarters, but that it calls for all the wisdom and all the disinterestedness the nation can command is plain. It is for each of us to do our part in the spirit of high endeavour and generous sacrifice of which so notable an example has been bequeathed to us—The Universe.

DEFENDS GEN. SHANNON

COULD NOT BE USED BY THE "WIRE-PULLERS," WHO MADE M. S. A. RIDICULOUS

To the Editor of The Advertiser:

If he had been directly quoted by the papers, the M. P. for North Oxford recently stated before the pensions committee in Ottawa that "in London there is no command. They do as they please."

I was beginning to wonder if Mr. Nesbitt's petulant outburst was going to pass without comment, but I saw by yesterday's papers that the Kitchener branch of the G. W. V. A. had gone on record as strongly disapproving that M. P.'s alleged statement, and expressing confidence in the military authorities at London.

If the member for North Oxford really used the words attributed to him, he must have known that military ethics would prevent the G. O. C. or any of his staff from making any reply.

For the greater part of the past year I had the honor to be adjutant of the 1st Depot Battalion, the draft-furnishing unit for this district, and was pretty well awake to what was going on in M. D. No. 1. Being no longer in the army nor in any way connected with it, I feel that I can speak out plainly, and I want the people of this district to know that one of the greatest difficulties with which the military authorities here have had to contend, was the continual and unwarranted interference of certain politicians.

"DO AS I PLEASE"

Mr. Nesbitt is reported to have said, "They do as they please." Would it not have been more near the mark if he had said, "They will not do as I please?" The military authorities in M. D. No. 1 as in any other district, are governed by well-defined rules, and have tried to live up to these rules and carry out their instructions honestly. The G. O. C. Brigadier General Shannon, has the esteem and confidence of every soldier in the district and for any petty politician to say, "In London there is no command" is to say something that the veterans throughout Western Ontario must resent as an unwarranted and wholly uncalled for attack on the head of this district.

The real fact of the matter is that certain members of parliament, ex-members and would-be members, have assumed to take the management of M. D. No. 1 into their own hands. They have attempted to dictate to the authorities particularly in the matter of granting extended leave

of absence, and more recently in the matter of demobilization, and when they find that those authorities cannot be bent to do their wishes or accede to their interpretation of the law, they become peevish.

MADE ENFORCEMENT RIDICULOUS

These same politicians, after the military service act came into effect (and with the support of many of them) immediately proceeded to make its enforcement ridiculous. Numerous orders-in-council, probably inspired by some of these same patriots, had the effect of nullifying to a great degree, the M. S. A. But orders-in-council and routine orders could not be devised to cover every individual case, and so the politicians got busy and began to deluge the military authorities with letters demanding the release of men whose cases very often, did not come within any of the orders and who very frequently had no conceivable grounds for release except that the M. P. or other politician might demand it. These politicians even found it necessary to make many and frequent trips to London to offer their advice to the authorities, and it was nothing unusual for me to see two or three M. P.'s there at a time.

HOW WORK WAS HAMPERED

I think it well that the people should know how the work of the military was hampered in this district and I am confident that when they know the facts other branches of the G. W. V. A. will follow the lead of the Kitchener veterans in condemning an unjust attack on the G. O. C. M. D. No. 1.

Yours truly
S. C. KIRKLAND,
Dutton, Ont., March 26, 1919.

SIR HORACE PLUNKETT

FINDS AMERICAN PEOPLE UNANIMOUS

"FULL JUSTICE MUST BE DONE TO NATIONAL ASPIRATION OF IRELAND"

"Whatever the President may or may not see fit to do or say in Paris, I feel that the moral sense of the American people must be satisfied."

Among the 800 first cabin passengers, who sailed for Liverpool yesterday on the White Star liner Adriatic was Sir Horace Plunkett, who presided last year over the Dublin Convention which was supported by the British Government, but failed to bring about an agreement between the Irish factions. Sir Horace has spent seven weeks in the United States, which he devoted largely to studying American sentiment on the Irish problem and declined to make any comments on the League of Nations or the Irish question beyond what was contained in the following statement:

"Americans are united as never before in the forty years I have been coming to this country, in a desire to see full justice done to the national aspirations of Ireland."

"They want the difficulty out of the way both on account of the vital principles involved and the immense number of your citizens of Irish birth and blood. That question will, if not settled, continue to disturb your domestic politics where it raises false issues and threatens to become serious embarrassment in your foreign policy. I have been assured over and over again that nothing else in all the peace problems of the Allies touches America so closely, morally and politically."

"I have been constantly asked my opinion as to what in these circumstances ought to be done. I could not help toward a settlement in Ireland—and nowhere else can a satisfactory settlement be reached—if I were to set out the terms of the solution I should personally prefer. Moreover, there have been political changes in Great Britain since I left which may have to be taken into account. So far as I can judge at this distance the situation there is growing ripe for a final effort to solve the problem."

"My inquiries in America have related rather to the urgency than to the manner of settlement. Of this I am certain, the solution will be greatly simplified if the unanimity which I have observed in this country is maintained. Whatever the President may or may not see fit to do or say in Paris, I feel that the moral sense of the American people must be satisfied and their politics and policies freed from false issues and embarrassment arising from the actual state of Ireland."

"I am glad to find that on one vital point American opinion seems quite definite. The plans for the partition of Ireland, which from time to time find favor at Westminster, would no more satisfy American opinion than they would be tolerated by the sentiment of Ireland. There may be many solutions of the Irish question, but there is only one in Ireland."

"When the Irish people come together, not to talk over but to work out a united Ireland, they will be faced, as is every other modern country,

with the problem of holding the balance even between the agricultural and industrial interests. In this task, the fulfillment of which will dispose of the so-called Ulster difficulty, American opinion, sympathy and advice will all be helpful."

"The war should have brought, peace must bring Irish settlement. That is the message I would leave behind and take home."

BASIS OF LEAGUE OF NATIONS

By the Rev. John J. O'Gorman, D.C. L., C. F.

The present inter Allied Peace Conference will be a success if it paves the way for the League of Nations. Fixing the blame for the war, punishing the criminals, releasing from the grasp of the enemy empires the nations or provinces held against their will, repairing as far as possible the harm done to the civilian population of the Allied countries—these objects are necessary and excellent, and certain of achievement. But no punishment, however severe, meted out to the Central Empires and Turkey will protect the world or will establish international justice. The cause of the recent world-war, which still rages in Eastern Europe, was, in the last instance international injustice. This evil can be remedied in only one manner—by establishing international justice.

This object cannot be achieved by a balance of power or by making the Entente powers all powerful. For under either of these systems the root evil which caused the war still lurks—namely, the pagan idea of complete State sovereignty. State is absolutely sovereign, if it is answerable to no higher authority of God or man, if it can say to those who would interfere to remedy an injustice, "this is a domestic question" then inevitably it will be a race between state and state as to who can raise and maintain the largest army, the largest navy, and the most powerful air force. That way lies war. If this system continues the youths who took part in this war may still be doing the khaki or field grey arrives. Unless we want an ever present danger of war, then the Peace Conference must result in a League of Nations that will acknowledge a higher power than the state, and that will obey and enforce international ethics.

For the only sound basis of the League of Nations is international ethics. This is not a new science, nor a new idea, but one which was taught in the Old Testament, and which has formed part of the Christian tradition from the beginning. St. Augustine, Aquinas, and Suarez laid down the fundamental principles centuries ago. Unfortunately, few indeed of the delegates to the Peace Conference are well grounded in Catholic philosophy. Few even of the learned and facile writers who indulge us with words about the Peace Conference seem to have a grasp of the principles of international ethics. Every nation, however should know them as we know our Catechism. To refresh our memory, a few of these principles may be here recapitulated.

PRINCIPLES OF INTERNATIONAL ETHICS

First.—The nations of the world must acknowledge God, the Infinite Creator, to be the Father and Lord of the Universe, whom all nations, as all individuals, must obey.

Secondly.—The Ten Commandments apply without exception equally to all nations. Every nation must worship God, and Him alone, honor His Holy Name, keep holy the Sunday, respect the inalienable rights of parents, and avoid murder, divorce laws, theft, lies, and covetousness.

Thirdly.—All nations are free and equal, and subject to God. Just as human slavery is a crime against the dignity of man, whom God made free and equal in His essential rights, so also national slavery, the maintenance of one nation in subjection to another by force, is opposed to the God-given right of every nation to be free. As, however, man cannot obtain a full exercise of his freedom while a child, so, under clear, established conditions, nations in a primitive state of civilization may remain in tutelage to others more civilized, on condition that they are gradually educated to liberty.

Fourthly.—No nation is really sovereign (that is, irresponsible), for though a juridically perfect society, a state is necessarily subject to the Will of God, as manifested in international ethics. Of the very nature of things, this international ethics calls for an organism to proclaim and apply it. This organism can only be formed by the nations creating a new international and super-national body—the League of Nations.

Fifthly.—Every nation has as its object the common good of the whole nation, but this object must be subordinate to the common good of the human race. Otherwise there exists a form of excessive nationalism or aggressive imperialism, which excites

national vanity, inflames national pride, and increases national greed, all of which results in unnecessary war.

Sixthly.—The League of Nations has as its object the common good of humanity, which it must protect against the injustice of nations. The League must protect the inalienable rights of nations, as the nations must respect the inalienable rights of families. In a clash between the rights of a nation and the rights of the League, the League must prevail as it has as its object the greater good.

Seventhly.—The League of Nations must liberate all civilized nations now held in political subjection by force of arms by another power, whether that power be a member of the Central Empires or of the Entente. It must also protect the real rights of racial minorities, such as that of establishing at their own cost their own schools.

Eighthly.—The League, in adjusting and readjusting the boundaries of states, must consider the principle of nationality, race, and language, and the general interests of mankind, and not be bound by the principle of the balance of power, by selfish considerations of strategic frontiers, by the desire of depriving the enemy of valuable natural resources, or by the clause of sordid secret treaties, which were signed, not to establish justice, but to obtain allies, and which, as they involve injustice to third parties, are of no binding character.

Ninthly.—The League must acknowledge that, independently of any nation or of all nations, there stands the Church. The League has as one of its main duties the protection of the Church against the interference of nations. In particular, the Catholic Church being a juridically perfect society, and hence being in its own (religious) sphere sovereign and independent even of the League of Nations, must be guaranteed perfect freedom. This implies, among many other things, the appointment of bishops and parish priests without interference by secular authority, freedom of church government, freedom of the pulpit, the right of religious orders to own property and conduct their institutions, the inviolability of church property, and the liberty of religious bodies to establish primary, secondary, and university schools, whose pupils may compete on an equal footing with the pupils of State schools for all public positions.

Tenth.—The League must protect the religious liberty of the individual against the interference of others. A State, or the League itself, has a right to interfere with freedom of conscience, only when the so-called religion of a particular individual is against the natural law.

Eleventh.—The League of Nations must acknowledge the Pope to be, as head of the Catholic Church, the international world religion, subject to no nation, nor even to the League of Nations, but to be in his own sphere a truly Sovereign Pontiff. Hence the League must acknowledge his international character and guarantee him the absolutely free exercise of his office in peace time and in war time. The League should, conjointly with the Pope and the Kingdom of Italy, settle the "Roman Question."

Twelfth.—The League of Nations must establish the machinery necessary to obtain its end—international justice and happiness.

The delegates of the nations will not accept this philosophy nor put it into practice but the measure of their omission will be the measure of their failure. However, there has been no moment in history when there was a great chance for the realization of a number of these bases for a League of Nations as there is to-day. All those who believe in these Christian principles of international ethics should support them by word and prayer.—The Universe, Jan. 31.

RUSSIA

Recently the Archbishop of Omsk, President of the Supreme Administration of the Orthodox Church, sent the Archbishop of Canterbury a letter from which the following passage is taken:

"Having seized supreme power in Russia in 1917, the Maximalists proceeded to destroy, not only the cultivated classes of society, but have also swept away religion itself, the representatives of the churches and the religious monuments venerated by all. The Kremlin Cathedrals of Moscow and those in the towns of Yaroslavl and Simeonopol have been sacked, and many churches have been defiled. The historical sacrifices, as well as the famous libraries of the Patriarchs of Moscow and Petrograd, have been pillaged. Vladimir, Metropolitan of Kiev, about twenty bishops and hundreds of priests have been assassinated. Before killing them the Bolsheviks cut off the limbs of their victims, some of whom were buried alive. Wherever the Bolsheviks are in power the Christian Church is persecuted with even greater severity than the first centuries of the Christian era. Nuns are being violated, women made common property, license and the lowest

passions are rampant. One sees everywhere death, misery and famine. The whole population is utterly cast down and subjected to the most terrifying experiences. Some are purified by their sufferings, but others succumb. Only in Siberia and the region of the Ural mountains and where the Bolsheviks have been expelled, is the existence of the civil and religious population protected under the aegis of law and order."

The press dispatches from Europe still paint a dismal picture of Russia, but men familiar with the character of the Russians still hope that the oppressed ninety per cent. of the people will eventually assert their rights and restore law and order.—America.

IRELAND'S CAUSE

The passing of St. Patrick's Day has resulted in the usual number of local controversies between opponents of Home Rule and friends of a measure of legislative independence for Ireland. In almost every city of the country there is the usual aftermath of letters to the editor on the Irish question. One side attempts to prove that Ireland is either unable to govern herself or has no right to attempt it, while the other maintains that she deserves the same treatment as other civilized states under modern conceptions. Of course the controversies get us nowhere. They are merely safety valves.

The opinion seems to be prevalent, however, that Ireland today has gone over completely to what is known as the Sinn Fein, or secessionist movement. This relates to Home Rule while the other extreme is represented by the opponents of self-government of any kind, under Sir Edward Carson's leadership. We thus have a picture of a hopelessly divided country. But is this a correct picture? During the recent elections which resulted in the almost complete annihilation of the old Nationalist party, many thousands voted the Sinn Fein ticket, not because they favored secession, but as a protest against nothing being done in the past. The majority of Sinn Fein voters in the whole country was very small. In Ulster the extremists suffered a similar experience. The vote for Home Rule in the province of Ulster was so large as to destroy the contention of Sir Edward Carson that the six northeast counties, whose exemption from a legislative measure is demanded, was a homogeneous Unionist community. In Ulster, moreover, where the local contests lay between Sinn Feiners and Carsonites; the supporters of self-government within the empire refrained from voting in large numbers. As a result of the different influences and their local and general application the electoral results in Ireland as applied to both sides, are not indicative of the strength behind them. The results make Ireland a divided camp, and divided on issues that seemingly cannot be reconciled. But is this so?

During the last few months the Sinn Fein tide has very much receded. Elections held during the past month or so reveal that the interest in secession has waned. Even the republican parliament was received more with curiosity than enthusiasm in Dublin. In Ulster, on the other hand, anti-Sinn Fein and anti-Home Rule sentiment has been largely forgotten in an industrial upheaval. This is significant in that it indicates the inability of Sir Edward Carson to control his Ulster following, at least, as Belfast is concerned, when a question affecting the material interests of the province are at stake. This is apparently a far more difficult job than arousing religious or radical or political animosity and directing it to a desired purpose. During the Belfast strike Sir Edward Carson, was ignored in favor of labor leaders, some of whom expressed small sympathy with his political affiliations.

There can be little doubt that most people in Ireland and most people in the empire would welcome a measure of Home Rule for the green Isle. There can be little doubt that had Raymond lived he would have succeeded in discounting the Sinn Fein movement. The outlook at present is not bright, but it is infinitely more hopeful than it was some months ago. The chances of a compromise, which is the only possible solution of the trouble, are more promising. With Home Rule Ireland turning away from secession and anti-Home Rule Belfast, which controls Ulster, placing its material and industrial interests in the hands of anti-Carsonite labor leaders, the bringing together on a common ground of former antagonists would not seem to be impossible. Those who follow current political thought will recall with interest the prophecy of Bernard Shaw, made a year or so ago, that the Home Rule question, would eventually be settled by labor sentiment in Belfast. Shaw contended that Home Rule for Ireland was animated by sentiment, more or less badly directed and often vague in its aspirations, while the vote was concerned at heart with its industrial future and material prosperity.—Ottawa Citizen, Mar. 21.

CATHOLIC NOTES

Chicago has passed the 3,000,000 population mark, according to estimates made by an official of the concern that prints the city directory.

A petition has been submitted to King George, signed by a number of Irish officers who served in the British army during the war, praying that Irish Home Rule be submitted to the peace conference.

The Salesians have opened at Mandorin, in the vicinity of Rome, a practical school of agriculture for the orphan boys of Italian soldiers killed in the war. The American Red Cross has donated \$10,000 as its first offering to the project.

The celebration of Mass on the sands of the Coliseum in presence of three regiments of Italian soldiers formed one of the most touching spectacles that have been for long seen in Rome. For many years, perhaps twenty, no such ceremony has been witnessed in the Coliseum.

The General of the Franciscan Order in Rome has commissioned Rev. Paschal Robinson, O. F. M., the great authority on "Franciscana," to attend the Peace Conference at Paris in the interest of the Franciscan Commissariat of the Holy Land.

For the first time in many years the White House was without a supply of overseas shamrocks for St. Patrick's Day. White House officials assumed that the absence of President Wilson was responsible for the failure of T. P. O'Connor and other Irish leaders to send their usual boxes.

Norman Haggood of New York was nominated to be minister to Denmark, succeeding Dr. Maurice Francis Egan, who recently resigned because of poor health. Mr. Haggood, born in Chicago in 1868, has been chiefly identified with journalism in the United States since his graduation from Harvard in 1890.

New York, March 17.—At the noonday Mass at St. Andrew Church, City Hall Place and Duane street, today, Rev. Dr. H. J. Gallagher gave a five-minute sermon in the Irish language. Dr. Gallagher is professor of Gaelic at the Catholic University at Washington, D. C.

The Convention of the Central Verein, which was omitted last year owing to the war, will be held in Chicago during September, according to a decision reached by the executive board of the organization last week. Archbishop Mundelein invited the Central Verein to meet in Chicago, and has accepted an invitation to address the convention.

There are fifteen more countries now represented at the Vatican than before the war. Among these now having nuncios or inter nuncios or other official representatives are: Great Britain, Holland, Russia, Portugal and Monaco, besides ten republics of Central and South America which were not represented before. It seems likely that France will soon follow suit.

One of the last churches in San Francisco to recover from the effects of the earthquake and fire was St. Patrick's. Its complete restoration, when accomplished, will make it a thoroughly Irish shrine. The stained glass windows are a portrait gallery of the saints of the Green Isle and the columns supporting the roof are to be of green, while everything about the church is suggestive of the land which Patrick brought under the control of the faith.

Cardinal Logue has issued a Lenten pastoral wherein he denounces Socialism, which he describes as "a species of Bolshevism, the blood-stained cancer of which has shocked the sensibilities of Christendom, reviving in the twentieth century in an exaggerated form the worst horrors of the French Revolution, a nice alliance, truly, for the sons of holy Ireland." The Cardinal suggests as a remedy for strike epidemics some form of co-partnership or profit sharing.

By a very large majority, but with one or two prominent dignitaries opposing, the meeting of Convocation in London has decided to add the festival of All Souls to the calendar of the Church of England. In practice this decision is likely to make little or no difference to existing custom, for high churchmen have for many years past observed All Souls' Day on their own account, while the Protestant element will continue to disregard it, whatever the calendar may direct to the contrary.

Bavaria and Bohemia are both greatly troubled in their religious life just now says a Catholic Press Cable. The new Government in Munich has promulgated a number of measures against religious instruction in the schools. The Archbishop of Munich has issued urgent instructions to his people to combat this campaign against the faith. In Bohemia there is a movement towards a revival of the hierarchy. The Czech clergy are an unknown quantity, and have already shown symptoms, in the Slav States at least, of leanings towards things outside the pale in politics, and now it appears in religion also.