

tions, some potential of disruption." "Quite true," was the reply. "This is a Labor movement, a necessary thing, as we see it. When Connolly died, there were five centers. Now there are eight hundred. A new adhesion has been telephoned to me since we have been talking. We must adhere to our definite ideals, and we do, and doubtless there are plenty who do not like them or like us. I know that efforts will be made to turn us against the Dail. For the last three months they have been at it. But take my case. I was not in the Labor ranks before or during the rising. I was with the Volunteers. Afterwards I spent six months in prison with De Valera. Now he is there and I am here, and do you think they can make a cleavage between us? There are literally thousands of us who, in English prisons, and under the eyes of English jailers, have thought out and talked out the present problems of Ireland, and while some are in our movement and some are not, we have carried to all Ireland the gospel learned in those prisons, where they thought of offense to our bodies they could break our spirit." De Valera's only word to those who lead single phases of the movement is, "Be careful only lest you be tempted to substitute some other inspiration for that of Ireland." I think I can fairly say that at Plunkett House itself, and in the published books of some of its inmates, I have found much accurate and detailed information touching the restrictive influence of English commercial domination upon Irish development as at the office of the Dail. But there are no martyrs or prisoners behind Plunkett House. If the relief they seek is obtained it will be conceded to the determination of the others.

George Russell, I must say, I found with as healthy an Irish fury in his breast as any of them. The last time I left him he was bursting with scorn of the Unionist delegation which had gone over to London to warn the timid English of the baleful presence in Ireland of one thousand and eighty-three co-operative soviets, that being precisely the status to which the Plunkett co-operative movement had been brought by over thirty years of effort. His theory was that these gentlemen derived their inspirations as to Irish politics from the whiskey and soda of their London clubs, and he was writing an article to say so. It was Mr. Russell who went to England, in the description period, to explain to English Labor that description in Ireland was not a military measure by first intent, but was a necessary preliminary to the maintenance of the description policy after the War.

There seems to be excellent reason for allowing it to be understood that there is a reservoir of firmness in the country. Lloyd George has indeed conducted in Ireland in the early years of the War, but his condemnation did not prevent its destroying Ireland's reputation as "the one bright spot" nor the relegation of Home Rule to the Greek Kalends. I am informed, by one whom I believe, which is to say by one anybody would believe, a man outside Sinn Fein and the Parliamentary party, that at one of those times when there was reason to think a policy of stark repression was imminent, a decent English general got wind at the War Office of an unauthorized plan which contemplated bloody business in Ireland, that he hurried to Dublin, accused some of the high officials, and on their denial confronted them with their own signatures. He spoiled that plot, but who knows when there will be another, with all the war machines lying about, and with, perhaps, need to distract the attention of England from its own troubles. And how much would it have availed Ireland, if, after the thing then contemplated had been done, there had been official disclaimers of responsibility made with much unctious in Parliament? The representative of a London paper called upon an Irish lady a few hours before I did. He told her that England had now become stronger than ever, that she was no longer under any obligation to anyone, that she meant to do about Ireland just what she had chose, and that interference would not be brooked from any quarter. This gentleman was making a study of Ireland just after the visit of Messrs. Walsh, Dunne and Ryan. I asked her whether anything was likely to be useful to Ireland in presence of this attitude, very general in England, except to oppose to it an equally consistent attitude resting upon a rounded-out conception of Irish character. She answered that she saw nothing else for it.

The opinion of some of the older men among the Nationalists I have heard that the sturdy spirits who stood behind Davitt had the great advantage of being farther removed from the period of their early stress, and were therefore not exposed to the errors of healthy youth, and not apt to respond so easily to artificial provocation. There is no apprehension on this score among the younger men themselves, who feel that discipline and other rigors must count for something. Still, it is of the nature of political movements carried on as they must be in Ireland against ever threatening force that the ship must sail very close to the wind. I asked a well-known magazine writer, while in Paris, to come to Ireland with me. He declined, for the reason that he would expect to lose interest in everything else. "All I want to know," he said, "is whether the Irish can go along without fighting. Their best chance to win now is to refuse

to be drawn, but as far as I have been able to judge them, that is the hardest thing for them to do." There is one factor he probably does not count upon. The Irish can laugh. If it were not for that they might indeed go mad.

The Labor movement, as I have said, is making rapid headway. It is bold, skillfully and honestly led. How honestly may be inferred from the fact that when the wife of one official accepted a present all the others resigned in protest. It goes without saying that the movement is influenced by the trend of the commotions in the rest of Europe, but as capitalism in its banded imperialist aspect has not made much progress in Ireland, the task that commands the best efforts of Labor's intelligence is chiefly constructive in character. One of the classes calling for helpful guidance is that which includes great numbers of farm laborers. They are, in a very real sense, the agriculturists, with all the farm involves in knowledge of the problems of the soil and the variations of season. The farmer rests a sort of aristocratic claim upon the ownership of land and the raising of cattle. There is all the rigidity of caste in his relation to the laborer. But the laborer is not content, and is going to be still less content, with the estimate of his value this relation inspires.

He is therefore headed straight for co-operative association as the sane and sound way of demonstrating his earning power. Some years ago there was rather strong and general protest against a system of eleven months' lease, under which much land that might be used for tillage is kept under grass for cattle owned by townspeople and others. One who has been in all the movements of the last thirty years predicted in a talk I had with him that the next concentration would be brought to bear against this system, and that a secondary work of the acquisition of lands from whose cultivation the farm agriculturists might make the largest income their skill could command. In the cases of many of the other unions, the evident intention is to form groups strong enough to enable the members to take the wage scale out of the realm of haphazard, to catch up, so to say, both as to wages and other conditions now considered elementary, with the practice in other countries. Something of the kind was surely needed, of that sudden upsurging of hundreds of new unions all over the country is a sufficient proof. The leaders see, however, that the remedies to be sought are not precisely those which might be had in a highly industrialized community, and they are sensible that one function of the labor union in Ireland will be to advance the social education of increasing numbers of young men and women, and that another will be to encourage co-operation in all the ways in which it can be used to make whatever earnings are available go farther than they did. Naturally, with the Bolshevik bugaboo so present to all minds, there is a good deal of trepidation over the rather purple language the organizers sometimes permit themselves. But speech, while an excellent and often an attractive thing, is not now regarded as so vital a matter as it was once thought to be. Thus, while some of the older clergy stop their ears, some of the younger ones get into personal contact with the Labor men and find they are excellent, well meaning men, working with truly apostolic spirit for the alleviation of evil conditions which give rise to manifold human ills. The association is exhilarating to the young and zealous priest, who is sure to make good his own contribution to whatever work is done in common. In the North, within the sphere of Belfast influence, Labor adheres to its English and Scotch affiliations. If it ever looks southward it will find a welcome, but there is not at present any urging. There are many who think they do not know quite why, that labor will solve the Ulster difficulty. One gets a glimpse of the possible justice of this view when he hears of instances after instances of southern Irishmen, fugitives from British law, going confidently and securely to the Orangemen of the North for refuge which is never denied. That is another thing the humor of which the Irish always see, the invaders never.—J. C. Walsh, Staff Correspondent of America in Ireland.

When we say that the Church is one we mean that there is but one true Church, and that all other churches, no matter how genuine their claims may appear, are only counterfeit to the one, true Church. Christ in laying the foundation of His Church wished to establish an institution that would safeguard and hand down unadulterated the doctrine that He had taught. He placed at the head of this organization one of His Apostles, Peter, and He let it be understood that there was to be only one head. "There shall be one fold and one shepherd." The Church was to act as a bulwark of strength capable of withstanding the fiercest onslaughts that could be directed against Her. She could do this only by preserving Her unity. If she failed to remain firmly attached to the policy of Her Founder in this respect, She would undoubtedly fall a victim to Her persecutors.

Time has shown how loyal She has been and how well She has lived up to the purpose of Her institution. She has been subjected to persecution of all kinds, both from within and without, all threatening to disrupt Her. The plan adopted by Her enemies has even been to divide and destroy. Those attacking Her from without have sought by means of persecution to force Her out of existence. Following a policy of ruthlessness, they have thought to terrify the faithful into separation from the successor of Peter. They were subjected to the worst cruelties imaginable, but for the most part they remained steadfastly adherent to the doctrine that Christ had taught, and refused to forsake the worship of the one true God for the worship of idols. With their dying breath they affirmed their union with Christ, and their membership in His Church, and as they departed on this life for an infinitely more happy one, others rose up to take their place. By persecution the Church grew in leaps and bounds. It became more determined to survive as the attacks increased. The faithful conquered, not by uniting to resist but by uniting to submit. Her enemies realized after a time their utter inability to destroy this new force that had entered the world. These were the attacks of a paganism that was doomed to destruction and knew it. Dying, it fought viciously to live, but it was forced to earth by the Church's united power of submission.



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will be turned into barns. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible and they will plant corn and train grape vines in the unknown graves of the Plymouth Pilgrims of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but, as inevitable from the fact, that whosoever a man sayeth that shall he also reap.—New England Journal of Education.

THE CHURCH IS ONE

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STRIKING AT THE CHURCH FROM WITHIN

Far worse, however, than these external assaults have been those that have come from within. From the earliest times there have been innovators who refused to conform with the Church's teachings. These have always wanted to gain a following and build up a religious system of their own. This, of course, meant that they were no longer in union with the true Church. If they refused to accept her doctrine, they were not qualified to be members, and the Church immediately repudiated them. Countless numbers have fallen away in this manner and have allied themselves with other churches. This fact, however, does not destroy the unity of the Church. The Church today is one, just as truly as it was in the days that preceded the rise of Arianism. It remains one, even though many of her children seceded from her ranks in the sixteenth century to conform to the teachings of the Catholic Church. Wherever the Catholic Church is found in the world it is always one and the same. Whether it be in the jungles of Africa or on some lonely island in the Southern Pacific, everywhere there is the same Sacrifice, the same Sacramental System, the same Communion with the one and only Head, whose See is in Rome. The only thing that can change her character of unity is to have and have the truths that are now and have always been held as fundamental, and this, we may be sure, will never happen. Lately, we have heard much talk of Christian unity. There is on foot a movement to unite all

the Christian sects that have re-sailed from the Reformation into one Christian church. In some way or other, present differences will be settled, compromised or forgotten in the interests of a general good and harmony will result. Our Holy Father has been approached upon this matter and has defined very clearly the Church's position. If those who are in favor of church unity wish to insure its establishment let them come over to the Church that has possessed it from the beginning. What they need is not so much unity as union with the only true Church established by Christ. They have separated from it, let them now return if they are sincere in their efforts to establish harmony. In no other way can the differences that now exist among the Protestant bodies be dissolved. As for us, our position is very secure. The truth is one, it cannot be manifold. A thing is either true or it is not. If it is true, then everything that does not agree with it is false. We feel that we have the truth, more we know with the certitude of faith that we have the truth, and knowing this, we are unwilling to yield even a point. We cannot compromise and remain the guardian of truth. If we yielded, the truth would be lost and the Church established by Christ would be a failure. This would be to the detriment of the world at large. Therefore, in the interests of humanity, and for weightier reasons, we adhere firmly to the proposition that the Church to which we belong is one and the only true Church.—The Tablet.

ARE THE PROTESTANT CHURCHES DYING?

The pastor of the Calvary Baptist Church has asked the question. He was addressing the members of his New York congregation or their wives on a warm July Sunday. He grew rather warm himself as he criticized one church for changing the hour of service to allow more time for motor-ing or golf, and inveighed against a pastor for introducing a "jazz band" into his Sunday service. In fact he reached a height of torrid eloquence when he declared: "It is depressing to see churches, which because of their finances and sisterly prestige might accomplish wonders, thus shutting up shop for the summer months and early fall and turning the city over to the Catholics and the devil. And I mean no discourtesy or disparagement in putting it that way. I am glad of the fact that the Catholics never shut up the shop from the Cathedral down to the humblest parish in this city. They continue their activities twelve months in the year. I am altogether opposite with them in all my religious thoughts, but I do say in frankness and honesty that they are giving to the city a far more consistent service to their convictions than many of our Protestant churches." "Some complain of Catholic success in this city. Why should not they succeed with this situation? They deserve to succeed."

The pastor meant no offense to Catholics and he certainly had no idea of complimenting his Satanic Majesty by announcing that the only power to dispute his sway was Catholicism. "Within our own Baptist denomination," he continued, "there are twelve churches that have gone out of existence. We now have only one self-supporting church in the eastern half of Manhattan Island from the Battery all the way to the Bronx. And this sole survivor continues because it is buttressed by helpful endowments given by the consecrated people of previous generations." Before finishing his very honest discourse the pastor quoted a clergyman of another denomination who declared that the Protestant Church Extension Society should be called the Protestant Church Extinction Society, as it was buying churches and merging them with other churches so rapidly.

The surprising thing is that the problem of the empty pews does not give the denominations pause. Scarcely a summer passes that some honest minister raises his voice in protest against the cool weather devotion of his co-religionists. Crowded watering places and empty city churches is the constantly recurring phenomenon. Yet the denominations are pouring money into the mission fields and turning bibles off the press as fast as the union law will allow. And with the smoke of battle cleared away France is to be evangelized with the pure gospel that is guaranteed to supplant Roman superstition. There is money and energy and zeal too among many of the sects who would convert the world, while forgetting to begin where charity should always begin. Maybe electric fans or automatic "fly-swatters" or cold storage pew devices might improve the situation that has prompted the pastor of Calvary Baptist Church to sound his note of warning. Yet the Great White Shepherd of Christendom mentioned none of these when he spoke of those who had left the churches. He told them what they lacked in one word, truth.—The Guardian.

THE ANGELUS

A Protestant traveler thus beautifully describes the devotion of the Angelus in Spain: "At sunrise a large soft-toned bell is thrice tolled from the tower of the cathedral, summoning all the inhabitants, wherever they are, or how occupied, to devote a few moments to the performance of a short prayer in honor of the

Blessed Virgin, called the 'Angelus Domini.' At mid-day, and again at the close of the evening, the bell thrice tolls again. To a foreigner it is curious and not uninteresting to observe the sudden and fervent attention which is paid in the street, within and without doors, in the Alameda, on the river, by everybody, high and low, the idler and the laborer, infancy and old age, to this solemn sound. The jostlers in the promenade are suddenly stopped, and each group repeats within its own circle the consoling prayer. The politician breaks off his argument, the young man are abashed in their gay discourse, and take off their hats, the worldly business and amusements are forgotten for three minutes, till the cheerful tinkling of lighter bells announces that the prayer is over."

If you cannot, with filled eyes, thank God for the wonderfulness of a penny, you are not an artist.—Austin O'Malley.



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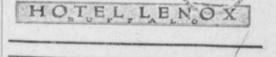
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