

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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LONDON, CANADA, SATURDAY, MARCH 15, 1919

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THE BURDEN OF DUTY AND ITS JOY

Never has there been a period in the world's history when the idea of duty has swayed the popular mind so splendidly as during the last four years. That such a magnificent proportion of the manhood of the nation should have offered itself as a willing sacrifice before the altar of national duty is a phenomenon that will never pass out of the world's remembrance. When put to a crucial test the British race almost all the world over responded with a high heart to the twin call of duty and remained steadily faithful to the summons. That stirring spectacle suggests some thoughts on the nature and treatment of duty, an idea which is not only put to most noble uses but also to ignoble misuses. For duty, which at its best becomes a serene delight, may at its worst in rough hands be changed into an almost intolerable constraint. According to our management of the demands of duty they may cause feeling to oscillate between joy on the one hand and satiety and disgust on the other hand. It may be either an inspiration or a heavy burden. The merest mention of the subject will call up before the mind of the reader of books Wordsworth's great ode. Though the poet there addresses duty as "Stern Law-giver," he sees it chiefly as a cause of natural joy—

"Thou dost wear
The Godhead's most benignant
grace;
Nor know we anything so fair
As is the smile upon thy face.
Flowers laugh before thee on their
beds
And fragrance in thy footing treads."
He sees duty as the instinctive impulse to do right, which needs no curb or whip, and is joyously satisfied with simple, self-fulfillment. The spirit of the poem is, in a quiet way, the same as that of Sir Richard Grenville in a more heroic mood—

"I have fought for Queen and Faith
Like a valiant man and true;
I have only done my duty
As a man is bound to do—
With a joyful spirit I,
Sir Richard Grenville die."
This spirit of willingness, devotion, and exaltation in final accomplishment is inherent in the best sense of duty, and its encouragement is the secret of a wise management of ourselves or others.

The enjoyment of duty well done is one of the most natural of consequences. We may watch in the more intelligent animals how pride and satisfaction accompany the fulfillment of duty as soon as that conception has become embedded in their consciousness. When once the dog understands that the task is his and he can do it, and by doing it pleases his master and is considered clever, he welcomes the opportunity of service. The horse is a most anxious trier when he realises the part that he is expected to play, and one of the difficulties of horse-management is the restraining of a too eager sense of duty. Granted there are differences in the natures of horses as of men, and the horse that pretends to be dutiful while "taking it easily" is not unknown, but he shows he has some understanding of duty by pretending to work as hard as his more eager mate. As for the school-world of human youth, success there depends almost entirely on the ability to infuse a sense of the joyfulness of mastery over whatever has to be known or done. Education is an infinite series of being able to do things, each success laying the foundation of fresh confidence, achievement, and a deepened satisfaction. The path-way of willing duty is thus illuminated by success and leads to the reward of an instinctive happiness. The same effects are felt throughout our lives. Who does not know the uneasiness of delaying or shirking some obvious duty however otherwise busy one may be? While we are falling to do what we feel ought to be done, no matter how sufficient the excuse may be, we are condemning ourselves to a state of purgatory. And then when by a resolute effort the work is done, how genial is the glow of satisfaction that

follows. There is no need of praise from others; the feeling of contentment, rising, it may be, into something like triumph, is an ample reward.

If duty could only be regarded in this, its true light, as the straightest avenue to happy triumph, what a difference would be made in the world of work! Unfortunately, it has too often been presented to men as a most ungracious and rigid task-master, so unsympathetic and exacting that, instead of being a harbinger of joy leading the way to happy accomplishment and successful self-expression, it is rather resented as an interference and constraint, calling forth from us an instinctive opposition, and the people who talk most to us about it, instead of acting as an inspiration, chill and depress us. By their rules and regulations, restrictions and repressions, warnings and reproaches, and unrelenting pressure, they materialise and degrade duty until it becomes a repellent device for wringing from us the last ounce of unhappy effort.

BY 216 TO 41 AMERICA'S

REPRESENTATIVES RECOMMEND IRISH SELF-DETERMINATION TO PEACE CONFERENCE

Special to The New York Times

Washington, March 4.—The House of Representatives at 5:30 o'clock this morning passed, by a vote of 216 to 41, a joint resolution expressing the hope of Congress that the Peace Conference at Paris would favor self-determination for Ireland. No action was taken on the resolution by the Senate.

Filibustering methods had prevented a vote for hours. In debate in the morning hours Representative James A. Gallagher warned the House: "You are playing with dynamite if you don't pass this resolution." Soon afterward the filibuster gave way and a vote was taken.

Scores of speeches were made on the resolution. Representative Connally of Texas raised the only conspicuous voice in opposition.

"The Irish question is one which liberty-loving people all over the world long to see solved," said Representative Gallagher of Illinois, author of the resolution. "Congress will fittingly terminate its important labors by passing this resolution, and thereby give hope of relief to the Irish people, who have been oppressed for centuries."

"The Irish question is a question of humanity, and the only way to treat a question of that kind is to give justice to the oppressed," said Representative Thomas F. Smith. "In all consistency and sincerity America can urge Great Britain to grant this appeal."

Representative Connally of Texas insisted that the Irish question was a domestic matter with Great Britain and was no concern of the United States or of the Peace Conference.

"The Peace Conference," he said, "has no jurisdiction to take up the claim of Ireland, because it is a component part of the British Empire. The Peace Conference will not halt its deliberations one minute as the result of the passage of this resolution."

Representative Kennedy of Rhode Island said he would have gone further than the Foreign Affairs Committee did in preparing the resolution.

"I would," he said, "have extended a request from the House of Representatives to our peace representatives that the question be taken up and considered at the Peace Conference."

"This resolution should meet with the approval of every lover of liberty," said Representative Lonergan of Connecticut. "Congress should express its gratitude to a race which has done so much for the liberty of the world."

One third of the men in the American Navy during the present war and from 35 to 40 per cent. of the men in the army, Mr. Lonergan stated, were of Irish blood.

Representative Phelps of Massachusetts said: "If America had ever done to any part of this nation what England has done to Ireland I would welcome a suggestion from England in the interest of that section."

"Liberty, happiness, and peace are due to the Emerald Isle," said Representative Sanders of Louisiana. "The least we can do is to express our opinion that the claims of Ireland to govern herself should be considered."

The House had ample precedent for passing such a resolution. Representative Flood, Chairman of the Foreign Affairs Committee declared, "It asks the Peace Conference to use its friendly influence with England to settle the Irish problem, which must be settled if the war for democracy is to be truly won."

"I believe in justice and right for all the peoples of the world," said Representative Dyer of Missouri. "I

believe Ireland should have the right of self-determination."
Washington, March 4. (Associated Press).—When the House resolution on Ireland was received by the Senate, Mr. France, Republican, of Maryland, asked unanimous consent for its immediate consideration. Senator Smith, of Georgia, objected and demanded that the resolution go to the Foreign Affairs Committee. Adoption of the resolution in the House came after a turbulent all-night session in which an organized effort was made to keep the resolution from coming to a vote.

HIGH HONOR PAID TO CARDINAL GIBBONS

GOLDEN JUBILEE CELEBRATION ATTRACTED ENTIRE HIERARCHY

Cardinal Gibbons on Thursday, Feb. 20, received tribute unique in the history of the Church at the celebration of his golden episcopal jubilee.

With a personal representative of the Pope in attendance, Pontifical High Mass was sung by the aged prelate in the Church of the Franciscan monastery at the Catholic University, in the presence of the most notable gathering of the clergy and laity ever held in North America.

Afterward the dignitaries attended a dinner at the University, where Cardinal O'Connell of Boston presented the venerable prelate with a purse of \$50,000, the gift of bishops and archbishops of the Church.

Pope Benedict, represented by Archbishop Ceretti, assistant Papal Secretary of State, sent a letter, which was read at the Mass, bestowing his benediction on the Cardinal, his clergy, and the faithful of the see of Baltimore. More than eighty prelates attended the service.

Mention of freedom for Ireland in several addresses at the dinner evoked applause from the audience. Archbishop Glennon of St. Louis speaking on "Our Country," urged the first to touch on the subject.

"America is appealing for food," he said, "the central empire want democracy, France needs our help in restoration, England hopes that we may help her sustain her claims, and Ireland—"

But he was interrupted by an outburst of spontaneous cheering and had to wait until he could conclude—

"Ireland hopes that justice may be done."

Bishop Shahan, rector of the University, who presided at the dinner, broached the subject again by urging all bishops who could to attend the meeting of the Friends of Irish Freedom in Philadelphia on Saturday. He also was interrupted by cheering.

The address of Archbishop Ceretti and the reply of Cardinal Gibbons were, for the most part, in praise of the work of the papacy during the war, the statement of the Papal Delegate being in effect a defense direct from Rome against criticism which he said had been made of the Pope's attitude in the war.

His Eminence Cardinal Gibbons, replying to Archbishop Ceretti's words of greeting concerning the message of the Holy Father, said:

"I cordially thank Your Eminence for attending the golden jubilee of my episcopate.

"I am very grateful to Your Excellency, Most Rev. Apostolic Delegate, for your presence on this occasion.

Indeed, you are always disposed to subordinate your personal ease and comfort to the gratification of your brethren of the episcopate.

"And how shall I sufficiently thank you, my cherished friend, Monsignor Ceretti, and the representative of the common Father of us all for attending this celebration. Just four months ago from this very day the celebration was to have taken place. But in consequence of the influenza which then prevailed to an alarming extent in Baltimore, I can call the festivity, as I did not wish to endanger the lives of our hierarchy by having them visit a plague-stricken city.

"When the Holy Father heard that the celebration was postponed, he desired to know to what date it was deferred.

"I cables the reply that it was indefinitely postponed. In spite of my answer the Holy Father decided that it should take place, and he sent you as his special representative. Therefore, my friends, you are here today, not only in response to my request, but chiefly in obedience to the invitation of the august Father of us all."

"I am profoundly grateful to you, my brothers of the episcopate and of the clergy for your presence here today. Many of you have come from a great distance, with great inconvenience to yourselves, and in an inclement season of the year.

"When a man like myself becomes an octogenarian, he is disposed to be reminiscent, and to praise times passed away—'laudator temporis acti.' He has the temptation to embellish his narratives because his audience, who are his juniors, have no means of contradicting him. He has the whole field to himself. But I assure you that I have no disposition to yield to the temptation myself.

"At the close of the Third Plenary Council, over which I had the honor to preside. I addressed the assembled prelates, and referring to the words which St. Paul wrote to Timothy, I thanked them because they did not despise my youth. If your predecessors in the episcopate were so patient and forbearing to me in my youthful inexperience, you have always been kind and considerate to me in my declining years.

"I am today the sole survivor of the nearly one thousand bishops who attended the Vatican Council, and by a notable circumstance, the oldest prelate at the time of the council was a bishop from South America.

"What is still more noteworthy, I am actually the only survivor of the eighty prelates who attended the Third Plenary Council of 1884.

"The last to descend below the horizon of the tomb was the venerable patriarch of the west, the great apostle of temperance, the patriot whom his fellow citizens loved to honor, without distinction of race or religion, the lion of the fold of Judah—I refer to John Ireland, Archbishop of St. Paul.

I thank God that we are assembled to-day when the War is over and the blessed sun of peace has dawned upon us.

"During that tremendous conflict there was one majestic figure that towered above all others; I refer to our Holy Father Benedict XV. I behold him now in imagination, standing like Moses on the mountain with uplifted hands, praying for his spiritual children shedding fratricidal blood.

"The Holy Father was unjustly criticized in those days. He was blamed by the Allies because he did not side with them. He was blamed by the central powers because he did not espouse their cause. But the Holy Father could not be a partisan. He was too exalted a personage for that. But though not a partisan, he was not an indifferent spectator of the horrors he witnessed. He frequently protested against the outrages perpetrated in Belgium and France; and he was habitually exercising in the benevolent work of effecting exchange of prisoners; and in many other ways mitigating the horrors of war.

"The Sovereign Pontiff stands out today the most exalted personage in Christendom. Kings will die, emperors will die, even Popes will die, but the Papacy lives forever.

"The Popes have seen the rise and development of all the governments of Europe. It is not improbable they will witness the death of some of them and the birth of new ones.

"They have seen kingdoms changed to republics and republics changed to monarchies. They have looked on while the Goths, the Vandals and Visigoths invaded the fairest portions of Europe, upsetting thrones. All this they have seen, while the divine Constitution of the Church of which they are the guardians has remained unchanged. We may apply to her the words of the apostle: 'These shall perish, but thou remainest; and all of them, shall grow old as garments, and shall wax as moth-eaten. But thou O Immortal Church, art always the same, and thy years shall never fail.'"—Buffalo Union and Times.

[At some later date we shall give in full Archbishop Mundelein's sermon which was worthy the great occasion.]

DEVASTATION AT VERDUN

Catholic Press Association

London, Feb. 4.—Bishop Ginisty of Verdun, has given an interview to a well-known journalist, and his Lordship said they had paid dearly for their fame since the diocese of Verdun has, perhaps, been more completely devastated by the War than any other diocese. During six months, according to the estimate of Gen. Petain himself, the Germans threw upon the Verdun defenses more than four hundred thousand shells daily. The soil is profoundly affected, being filled to a considerable depth with a mass of skeletons, bones and helmets, grenades and live shells, which make a portion of it irreparable. It seems, indeed, impossible to reconstitute there the economical life to peace. Nature will have to be allowed to act at her own leisure on this funeral plain, the birds bringing and scattering the seeds of vegetation, and commencing a kind of plantation, which will be consecrated by history.

LINCOLN WAS RIGHT

Abraham Lincoln's words are worth recalling as Bolshevism gains momentum. Here they are:

"In a democracy, when a majority rules by the ballot through the form of law, these physical rebellions and bloody distinctions are radically wrong."

"When a man like myself becomes an octogenarian, he is disposed to be reminiscent, and to praise times passed away—'laudator temporis acti.' He has the temptation to embellish his narratives because his audience, who are his juniors, have no means of contradicting him. He has the whole field to himself. But I assure you that I have no disposition to yield to the temptation myself.

THE CATHOLIC CHURCH AND EDUCATION

MASTERLY SUMMARY OF WHAT THE CHURCH HAS DONE FOR EDUCATION

SINCE CHRIST'S COMMISSION TO TEACH ALL NATIONS THE CHURCH'S PRINCIPLES FUNDAMENTALLY THE SAME

Before an audience that well filled Massey Hall on Thursday evening, February 13th, His Lordship Bishop Fallon lectured on "The Catholic Church and Education."

The lecture was under the auspices of the Christian Brothers' "Old Boys," of whom there were a representative number on the platform and in the audience. His Grace Archbishop McNeil introduced Bishop Fallon and in mentioning the subject recalled that forty-seven years previously a predecessor of the present Bishop of London, Dr. Walsh, had dealt with the question of Catholic education. He felt satisfied that Bishop Fallon's remarks would prove of interest to all.

His Lordship was given a vigorous reception by the large audience, many of whom were non-Catholics and a number of whom had travelled from Hamilton, St. Catharines and elsewhere to hear his lecture.

In his early remarks on the subject of the evening, His Lordship emphasized the Christian interpretation of education. "It is the universal means given us by God himself for the ennobling and strengthening of our souls," he declared.

"The noblest individuals, the highest characters have been made what they are by education. Education is indeed the secret of power—that education which enlightens the mind, enlarges the heart, strengthens the will and confirms the conscience. Even the general ideas of the worship of God in spirit and in truth could not be maintained without education. True education does not mean the storing of memory or the sharpening of the wit only. It does not mean the preparing of the mind for the battle of this life alone. It means something much wider, very much more important and exceedingly more fundamental. But since education has made the greatest individuals and since it is the source of the nobility of nations then it must be true that if we wish to do good at all we are obliged to work for the cause of education; to see that no child of God shall live with an entebled body or a darkened mind or a perverted will or a crooked conscience. In these you have what the Catholic Church claims to be the ideal of education, whereby the child is reared so that in body, in intellect, in conscience and in soul there is a harmonious development, always looking for the highest things here and for the noblest things hereafter."

"So education trains the mind, conscience, heart and soul, as well as the body. It makes an appeal to man's innermost being, to those interior recesses where faith, hope, love and charity prevail, for God there exists, and there He makes his appeal. These, considered here in the briefest possible way, are the principles upon which the Catholic Church bases her system of education."

"By no idle whim or fancy," continued His Lordship, "did I couple the Catholic Church and education. That blessed union was made centuries ago. The time, the place, the message stand out upon the history of the world in the only book that has for its author the very God himself. We are told in the gospel of St. Matthew that the disciples went off into the mountains of Galilee, where Jesus came upon them, whereon they adored Him. And it was there He said unto them: 'Going therefore, teach ye all nations, . . . and behold I am with you all days, even to the consummation of the world.' At that moment, in that season and in those words was the union established between the Catholic Church and education. By those words did Christ the Lord make His Church a teacher in society; and any man who holds that he speaks the truth of the eternal Father may fully rely on what the Church and the historian has to say with regard to teaching the Christian truth. It is true that Christ did not establish His Church for the formal purpose of teaching a knowledge alone. He himself did not teach philosophy or history, literature or science; nor did He lay down a command to teach these things. They were to be the result of the mental activity of various people, according to their capacity. But he did give to His Church the supreme, the sublime and undeniable right to influence Christian education and to exercise that influence down through the ages as long as mankind lasts on earth. And that, ladies and gentlemen, is exactly what the Catholic Church has done."

His Lordship emphasized that during the very beginning of God's Church on earth, as she commenced her apostolic career in the midst of man, one of her first sympathies was turned towards the education of the young. One of the earliest of her

dogmatic conclusions was that the education for a Christian child was a Christian education, and as a clear conclusion from this came the principle that a Catholic atmosphere was absolutely necessary for the Catholic child.

"In one of the earliest councils of the Church—Valson in the fifth century—the Church laid down the conditions that should govern primary education and therein were contained germs of modern developments of pedagogy. In the further council of Aix-la-Chapelle in 829 she developed still more this determination, insisting that there should be instruction and education for all the children of all the people; and, again in the third Lateran council in 1179 she made that declaration more emphatic still when she said a primary object of the Christian Church was the instruction and gratuitous education of the children, particularly those of the poor. Many of you are well aware that in the Council of Trent in the sixteenth century, there was a canon incorporated in the legislation of that great body which made it incumbent upon every bishop in the Catholic Church to have attached to his cathedral a free school. These very schools were the germs of the colleges and the seminaries and the institutions of monastic learning and the universities which afterwards clarified the history of Catholic and civilized Europe."

"But it would be quite impossible for me to go into the details of primary education at any considerable length to-night, interesting and important as it should be to us, living in these days and in these conditions. I have thought it well to confine my attention more or less to what may be called higher education and the association of the Catholic Church with it through the centuries. I say higher education, for if I speak at length of universities in preference to primary schools it is because I hold it true that the university is not the cornice but the very cornerstone of education; because if I am to choose between the superficial education of the many and the profound education of the few, I shall unhesitatingly choose the profound education of the few, and I will give you my reasons."

"Superficial education of the many will satisfy, more or less, the longings and the hunger of the human heart for some little trifle of knowledge, but it rarely ends in the building of a great and noble system of education; whereas the profound education of the few will plant the seeds of knowledge, and the desire for learning will come forth, as the history of mankind shows, those great and glorious institutions known as universities, as the Christian Catholic civilization of Europe proves."

"Therefore I wish to touch as briefly as I may with due regard to the subject of the Catholic Church in the matter of education, and particularly higher education, and we will study them in the parts of the world best known to us. And I approach, in the first place, that nation of the European world which is, in many respects, best known to me. I must seek a certain location. I may not mention the name. I have to hide my thoughts under the cloak of disguising words. I may grow enthusiastic over the resurrection of Poland, in which I have no particular interest; I may describe with all the eloquence which human tongue is capable of the self-determination of Bohemia, though I know not exactly where it is; I may pray in the loudest voice over the regeneration of Russia, of which I know nothing; I may fill this hall with loud sounds of the glory of the Jugos Slavs and the Czechs and the Slovaks, and all the others whose names I cannot spell and cannot correctly pronounce and of whose geographical position I confess I am utterly ignorant; but there is one name which I must not mention. Must I not? What! I, who have faced the misunderstanding of my own people for years because of religious and political motives and ideals? Must I now pussyfoot? Must I? If I pussyfoot not, then I am a rebel, and so I may be written up in the columns of the press. Well, then, the only answer I can make is that for seven hundred years most of my ancestors were rebels; yes, this only answer I make as I made it in the memorandum I handed to the British Cabinet last year and in which I insisted with all the power in my possession and said plainly that unless the land of my forefathers got that which all other lands which have it not are struggling for, then there was grave danger for the political ideal which they clung and still cling, then with longing, now still with some hope, so I see the handwriting on the wall. So I do not propose to pussyfoot on this issue. I am a poor pussyfoot, anyway. If I had done more pussyfooting for the last twenty-five years I should have been much more peaceful; I said peaceful, not peaceable."

"So I approach the subject of the glories of education in Ireland, the land of my fathers, and I take occasion—

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CATHOLIC NOTES

The French government has acknowledged the right of Catholic orphans to be brought up in the religion of their parents.

Two splendid new up to date physical laboratories will be erected at Loyola University in New Orleans in accordance with the plans for the expansion of the college outlined by the new president, the Very Rev. E. Cummings, S. J. The cost of the buildings, including equipment, will be \$240,000.

The fifteenth Catholic Chaplain of the Canadian Corps to receive a military decoration or mention in despatches for valor in the field is Captain (Rev.) W. B. Carleton, of the 3rd Canadian Divisional Ammunition Column, who has been awarded the Belgian Croix de Guerre. Father Carleton is from Ottawa and has been with the Canadian Corps since June, 1916.

Three soldiers, a captain and two enlisted men, were converted to the true faith while crossing the ocean when Uncle Sam was transporting men to France. On board a certain vessel, which was one of a large convoy carrying troops, were four army chaplains. Four Masses were celebrated daily, and most of the Catholic soldiers on board were daily communicants. Moved by their examples three of the Protestant men were converted to the faith says the St. Paul Bulletin.

Immediately upon hearing of the dastardly attempt against the life of Premier Clemenceau, Pope Benedict sent a telegram to Cardinal Amette of Paris, requesting his Eminence to convey to the wounded statesman the sympathy of his Holiness, his congratulations on his escape from death, and his ardent hopes for a speedy recovery. In reply, M. Clemenceau expressed his most sincere and grateful appreciation of the Holy Father's kind message of sympathy.

The Right Rev. William Turner, S. T. D., will be consecrated Bishop of Buffalo on LaSalle Sunday, March 30, at the Franciscan Church of the Catholic University, Washington. Cardinal Gibbons will be the consecrating prelate. The Right Rev. Denis J. O'Connell, D. D., Bishop of Richmond, and the Right Rev. Michael J. Curley, D. D., Bishop of St. Augustine, will be the co-consecrators. The sermon will be preached by the Right Rev. Thomas J. Shahan, rector of the Catholic University of America.

The two million Catholics of Holland, according to an article in the Forthright Review, are supporting nearly three score of Catholic weeklies and twenty-five Catholic dailies. Contrast with this fine showing the fact that the seventeen or eighteen million Catholics in the United States have so far not been able to muster enough courage for the launching of even one Catholic daily in the English language. When will we wake up to the realization of the need of a strong Catholic press.—St. Paul Bulletin.

Some months ago America had the honor of entertaining Mgr. Carton de Wiart, a noted Belgian prelate. Now it is announced that one of the foremost scholars of the world, Mgr. Bebbelynek, President of the former University of Louvain, is coming to the United States in March, according to advice received February 5 by Consul G. A. Aerts, Cincinnati, from the Belgian Legation at Washington. The distinguished prelate and school man will be accompanied by Alfred Neerinx, who resided in the country up to a dozen years ago, and who was acting Mayor of Louvain when that city was sacked and burned by the Germans.

New York.—Monsignor Dunn announced recently that the Holy Father had appointed Rt. Rev. Patrick J. Hayes, Bishop-Ordinary of the Army and Navy, as Metropolitan and Archbishop of the Province of New York. Bishop Hayes, who is comparatively a young man, was ordained priest September 8, 1892, and shortly thereafter was appointed Chancellor of the Archdiocese, and in 1903, Rector of the Cathedral College of New York. On October 28, 1914, he was solemnly consecrated Titular of Tagaste and Bishop-Auxiliary of New York. Nov. 24, 1917, he was named Bishop Ordinary of the United States Army and Navy Chaplains.

Rev. Father Gleason, C. F., writing from Flixton Park Camp, Suffolk, England, to Captain Gwynn as to the moral condition of the Irish regiments in the war says: "Thousands of men I ministered to in France were members of Sodalties and Confraternities in Cork, Limerick, Tralee, Ennis and other towns in Munster. They lived good Christian lives and died happy deaths. Who shall dare to blacken the fame of these brave men, who loved Ireland according to their lights and risked their lives without risking their morals? This widespread calumny is, moreover, an insult to the hundreds of Irish chaplains who constantly minister to their men the power that preserves them from moral contagion and corruption."

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