

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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OUR PART

Coming to social displays of a kind of courage which lack the safeguard of instructed habit, we may notice the bold self-assertiveness which relies upon the vulgar reverence for outward display in dress, lavish expenditure, fashionable repute and conventional symbols generally for the success it craves. How differently the courage of genius manifests itself, often in loneliness and poverty! It is the common tale of steady perseverance in face of obstacles until a new gift has been bestowed upon a too forgetful world. Art, science, philanthropy have enriched mankind ineluctably at the cost of pangs which were endured for the sake of benefits others received. The martyrs of Truth applied to large common ends have been and are the salt of the earth. Alas, that the salt should lose its savour by contact with inferior elements in the confusion of a sordid struggle. Corruption is most deadly when masked in forms of authority and external grace. It is heartening to turn from the scene of nerveless statecraft and civil discord to the spectacle of disciplined valour displayed by our troops and their leaders day by day. They are not splitting hairs, over the kind or degree of their country's claim upon them. They have staked all upon the issue. It is we talkers and scribblers who need to blend discretion with our over-confidence. The supreme joy of self-sacrifice is not within our reach; but even in our peaceful spheres of activity there is ample room for calm resolve and self mastery. The mine, the factory, and the public thoroughfare may be the scene of a true adventure of the soul. Why forfeit the distinction that fidelity secures by cowardly compromise in the hourly conflict with evil? Life is a battle throughout. We are conscripts, held under the discipline of changeable events. Aim and means are linked in the wise man's experience. Souls are not launched by blind fate on their sublime course; their orbit is defined and the wisdom that rises from life's depths decrees a glorious end to the valorous combatant. Age should contribute wise counsel, but it is the prerogative of youth to spring on the instant to meet the mystic summons that breaks upon the dull routine of a degenerate time. Valour and discretion coalesce in the crucible of a splendid trust—the cause abolishes personal interests, and quenches sordid hopes and fears.

"Though flesh trope and reason chafe,
There comes a voice without reply—
'Tis man's perdition to be safe
When for the truth he ought to die."

COMING—THIS YEAR

Naturally the influence of the War will be felt this year. Fewer German and more French phrases will be seen, especially in the writings of those who know no language but English, and that not very well. Our old friend chic (suggesting, as commonly uttered, a young fowl) will be much in evidence. A new word much affected is camouflage, generally mispronounced and misunderstood. On the whole, there will be a heavier draft than usual on the Italian case. In plain English the old favourite "crisp new bill," unknown to most of us in real life, will have its usual run. No one in this year's fiction will be interested or fascinated, but always "intrigued." There will be the regular quota of "virtile" women—the kind no man would ever care—or dare—to marry. Another favourite is "virginal." Through one short story some time ago ran a regular refrain describing the heroine as "tall, white, virginal." Obsess and obsession will continue to be prime favourites. No competition on any theme will be complete without at least one occurrence of one or the other. No writer who cares for good form will permit any character to say anything this year. He may murmur, whisper, wheeze, hush, compliment, equivocate, sparkle—do anything but say. An occasional old-fashioned writer in the Atlantic, Harper, Century, or

Scribner, may fail to observe this decree, but in the cheap weeklies and monthlies the correct style will always be followed.

As to content, the predominant notes will be war and love. The young officer or private who routs armies single-handed and outwits the shrewdest diplomats offhand, finally marrying either his nurse or the heiress of the most aristocratic family in France, will share honours with the youth who comes from the farm to the city and within a week or so earns the fortune demanded by his rich employer's daughter as the price of her hand. Of heroines the nurse or the infallibly omniscient spy will vie with the debutante. No "slackers" these—they will be sure to "do their bit." It promises to be a great year.

DOERS OF DISCRETION

The great Lord Bacon preaches discretion most eloquently in his Essays, but his own fate exemplified the contrast between theory and conduct which discloses itself in high places as in low. The New England maxim, "Be sure you are right, and then go ahead," was well illustrated by Washington, who was praised by Earl Stanhope for his extreme reluctance to draw the sword and for his "magnanimity in persevering." So also in the contest with France, Pitt hesitated before letting loose the British forces, but never swerved from his resolve to carry the war through to a victorious conclusion. Lincoln is of course a later and most impressive example of wise delay; but he was relentless in his justifiable determination to make an end of a rebellion which rested on the institution of slavery. President Wilson is worthily following in his great foregoer's footsteps.

A STRUGGLE OF PRINCIPLES

WE ARE FIGHTING FOR SUPREMACY OF JUSTICE AND RIGHT, SAYS ARCHBISHOP GLENNON

A stirring address was made recently before a congregation of 50,000 people by Archbishop John J. Glennon of St. Louis. The occasion was the celebration of a military field Mass, and the spectacle of the vast throng of worshippers assisting in the sacrifice was most impressive. Included in this vast throng were many whose kin is now enrolled with the colors, and the Archbishop said that their appearance in such numbers proved that the Catholic heart of St. Louis beats with its country, and that they stand beside the altar of their country as they stand beside the altar of God. Continuing, the Archbishop said:

"As the world war advances, and as the situation becomes more and more critical, it is very natural for our people to give way to extravagance of thought and action—whereas public opinion is slow to form and public interest not easily aroused in democracy; but once aroused it is not easily controlled or directed. More especially now, as we witness the troops journeying forth—as we hear from the front of the horrors of war—of the death of brave men—as we read the growing casualty list; and in its wake the crepe tells us of those who will return no more. Under such circumstances, it is, I say, but human to give vent to pent up feelings, and to resort to language of a kind inspired by hatred and vindictiveness.

"It is well for us, therefore, even if crises do arise, and dangers to our army and nation threaten or impend, to bring to mind those principles for which we struggle, whatever be the fate of the battle of yesterday and today, and which must and shall endure; and that we must work deliberately and calmly, so that they shall endure; and that their triumph shall be reached with the least sacrifice of human life and with the largest measure of effective permanency.

A STRUGGLE OF PRINCIPLES, NOT OF RACE

"In the struggle we must pay little heed to those who claim that this is a struggle of race against race, or language against language. It is a struggle of principles that are true and just as against principles that are false and unholy.

"We are struggling—we are fighting; and we propose to struggle and fight until we obtain our objective, which is destruction of a threatening militarism—the elimination of a philosophy which holds its right to govern by the sword—the assumption of the power that the stronger nation may oppress and hold in bondage the smaller and weaker nation; the undoing of national wrongs, the liberation of the nations

of the earth from fear, and from the danger that the superman or super-nation is prepared or has decided to oppress and crush them.

"Those who maintain methods and principles such as these are our enemies. If Prussia alone defends them, then Prussia alone is our enemy. But if all Germany is united in sustaining these principles, then all Germany is our enemy, and all other nations who join with her.

"Ofttimes we hear the statement that the German believes neither in militarism, autocracy or the divine right of his nation to rule the world; but he believes that position when he defends the dominant German school of the day—the school that is headed by the Kaiser, and his Prussian Junkers—the school that claims the fields that their armies conquer and a tribute from the nations of the earth.

"And yet, let me be understood, I do not believe that this is a war of races, nor a war of languages. It is true that at the beginning of the War, that on the eastern front, it was the Teuton opposed to the Slav, and it read like a war between them for race supremacy. France then was but a pawn on the checker board. In this latest year of the War it is again hinted that it is a fight for supremacy between the Teuton and the Anglo-Saxon. Let me say deliberately and advisedly that in so far as America is concerned it cannot be so regarded. We are not fighting for Anglo-Saxon supremacy. We are fighting for the supremacy of justice and right, rather than the supremacy of race.

"Indeed, that philosophy created and taught by English and German, that certain races must dominate and that it is their conscientious duty to reach that domination by destroying others, is a philosophy that is both false and damnable—a philosophy which should receive the immediate attention of our vigilantes, and be driven from school, university or lecture hall, or where ever found; for it is a philosophy that teaches disloyalty to your fellow men. It is the philosophy of the inhuman, and opposes, ridicules every element of mercy, altruism or love in the human heart. It is one of the chiefest causes of this war's commencement and dread devastation. It has done more to dechristianize and brutalize the world than any other known cause.

"Neither is this a war of languages. Language is but the vehicle of thought and is cursed or blessed by the thinker, whose servant it is. Sentiments of disloyalty may find their place in any language, and equally so, sentiments of loyalty and fidelity.

"I believe, again, that our care should be to eliminate and destroy disloyalty in word or act in whatever language or by whatever individual it may find expression. For the rest the English language will be, and must be, the language of this country. And for the others, it is better to leave them to their natural extinction through time, than to force an issue without a gravely sufficient cause. All our energies today should be listed up under four headings, to wit: Men to fight, arms to fight with, ships to carry them and food to sustain them.

EVERY AMERICAN FORCE UNITED FOR TRIUMPH OF JUSTICE

"And we may add thereto all those forces which will make for the protection, preservation and safety of our soldiers, that they may return triumphant in their safety and safe in their triumph. Among these forces one of the most helpful is the organization for war activities created by the Knights of Columbus, and sustained by them and by us all generously and effectively. It is true, they are not receiving the publicity and consequent support necessary for their organization to reach the full measure of its effectiveness. Perhaps it is because they have not the methods known to the modern promoter, nor the scientific way of reaching the public mind; or perhaps it is that conspiracy of silence which can be made so wonderfully effective when our managers resort to it as fitting in with their policy. But, whatever the cause may be, I wish now to make public acknowledgment of the great work, and pray for them and ask for their your continued support and co-operation.

"And now, turning to our soldiers and citizens here, I believe that it would ill-become me, speaking from the altar, to so appeal to you as to inflame your minds and souls with hatreds, even though there be just cause therefore; nor should I add to the volume of bitterness rising mountains high; but rather to seek to fill your minds with the justice of our cause, with its inherent nobility, and as a consequence to urge you to the right and duty there is to defend it. To your hearts should come a consecration—a spirit of service, and of sacrifice, such as would ennoble and transfigure them, that thus you would achieve victory worthy of your cause, your nation and yourselves.

"To you, mothers, who have given your sons—the best you had to give—the greatest sacrifice you could

make, are due our praise—our gratitude, and our sympathy. This consolation you can have, that in their going on the way your boys shall be guarded with all that a generous country—a grateful nation can offer them of protection, physical and moral. The country, itself, will be their mother; and as a mother will be slow to offer them as sacrifices. Her ample resources and genius will reduce the mortality to a minimum.

"And grateful, too, must we be to all others, those who work in the factory, the office, the laboratory, or the field, who give all their time and their strength, physical and mental, that victory may be achieved; that yours may be sustained and protected in its achievement. And with these latter a united nation moving onward, step by step, shoulder to shoulder, unto the grand consummation: Neither fearful, nor faint hearted, but united as one man should we all be, to promote each in our own way, as best we may, the great cause.

"A hundred millions are we, with manhood, resources and a patriotism unequalled in all the world; and yet, withal, we have no room—we should have no place, and less patience with the slacker, the striker, or the grafter. They are our real enemy aliens, whatever their race or tribe or creed, while he who loves our flag, and who fights for our cause is a friend and brother, whatever be the race he sprang from or the place of his birth."—The Monitor.

THE CATHOLIC CHURCH AND FREEDOM

John C. Reville, S. J., in America

If liberty exists in the world, we owe it to the Catholic Church. From the beginning of her history, the poor, the outcast, and above all the slave, were the object of her solicitude. As far as the religious society of the world is concerned, St. Paul announces the abolition of slavery, for he writes to the Galatians: "There is neither bond or free . . . For you are all one in Christ Jesus." No one before him had dared to write such a charter of freedom. Not content to define the rights of the slave, the Apostle pleads for him in his tenderest words when he begs Philemon to welcome back to his household the ungrateful Onesimus: "Not now as a servant, but instead of a servant, a most dear brother, especially to me; but how much more to these both in the flesh and in the Lord?" The conduct of St. Paul is the conduct of the Church. If from the spiritual point of view, there is no slavery for him, he recognizes that the civil law acknowledges serfdom, and that the law cannot be violently abrogated or changed. His reverence equals his zeal. So with the Church. While she proclaimed the equality of all men before God, she did not attempt the impossible task of upsetting at one blow the huge fabric of oppression which weighed so heavily on the multitude. She knew that freedom was the work of years. But she was nobly confident that one day the colossal fabric of slavery would fall.

Two things had to be done to free the slave. These had never been fully attempted even by the wisest philosophers and statesmen of antiquity. The slave himself had to be emancipated; his labor had to be ennobled. The first was to be the result of a moral upheaval and victory; the second was to be a political and economic triumph. It took time to accomplish these results. For the abolition on which slavery was built had to be deep down into the life of the people and rested on an almost unshakable substructure of selfishness and heartless indifference to suffering. It took a longer time to make the labor of the slave free, but before the end of the fifth century his person had been emancipated, or where that result had not been accomplished its speedy realization had been prepared.

Under the beneficent influence of the Church, thanks to the wise and humane legislation of the Popes, and the example of the early saints and martyrs, the slave regained his rights as man. He ceased to be a chattel, a plaything, serving the caprice and the passions of his master. In the religious society which he entered when he became a Christian, he regained the use of the rights and privileges of manhood, which for centuries had been denied him. The Gospel restored them. And thanks to the Gospel and its teaching, this despised creature, fit only in the eyes of pagans, for the vilest uses, gradually but surely ascended in the social scale and recovered even his civil and political freedom, accordingly as society became more and more imbued with the spirit of Christ. The world seems to have forgotten this inestimable benefit which it owes to the Catholic Church. She wrote the Magna Charta of the slave. She found him prostrate. She stretched out her hand to the thousands groaning in the mines, in the holds of Roman galleys or lash-driven to face the beasts of the Roman amphitheaters. She reminded the serfs that though their masters might bind their bodies in iron gyves, they could

not enchain their souls, and that slaves as well as the proudest Romans were called to the liberty of the children of God.

In the Catholic Church, the barriers everywhere also separating the slave from the freeman were broken down. From the bondmen for the priest, there was but one Faith, one Lord, one Baptism. In the Catacombs, when the martyrs were preparing, by the reception of the bread of the strong and the wine that maketh virgins, for the contest of the arena, the slave knelt at the banquet table of the Lamb by the side of the heirs of the Gaiabrios and Caselli, the consuls and senators of old Rome. Time and again, slave and master died together for the Faith. Their mortal remains were buried together in the Catacombs and their brethren honored them both as stalwart soldiers of the Cross.

In the Church, the slave might even be held in higher estimation than the free man, if the former were baptized and the latter a catechumen only. The Church even opened to the former the ranks of the priesthood. As a rule, however, the Church prudently required that the priest or bishop should at least have been emancipated. But a former state of servitude she considered no bar to the highest office within her gift, and in the second and third centuries she was governed by two Popes, Pius and Callistus who had once been slaves.

Thanks also to the Church, this religious and spiritual emancipation was to be accompanied by the regeneration of the family life of the slave. For the serf of Greece and Rome, those sacred words, family, home, wife, husband, child, were empty sounds. In his case, the law recognized no such thing as the legitimate union of man and wife. It did not assure the permanence of the marriage bond or protect it against outrage. The slave was without family and without kin. The Church taught him that he was not so wretched or so forlorn. She sanctified and protected his affections and his love, taught him that the words father, husband, mother, children, bride, were as holy for him as they were for the sons of consuls. She admitted him to the sacramental contract of matrimony, blessed his nuptials and declared guilty whoever should attempt to outrage their integrity and sanctity. On the day she did so, the world went forward with a giant's step in the path of true progress and civilization. If she had not felt the strength of God Himself nerving her hand for the task, she would never have dared attempt it.

Passing further, the Church taught Christian masters to treat their slaves not as chattels, but as men. She reminded them that the noblest gift they could confer, the most welcome alms they could bestow on the poor of Christ, was the gift of freedom. A striking instance of liberality thus inspired is the well known story of St. Melania, who generously freed her 8,000 slaves.

Such were the results of the direct and personal action of the Church. It is doubtful whether in her long history she can point to another victory of similar magnitude and splendor. To have given back to millions the sense of their own dignity as human beings and to have slowly forced the world to recognize them as such was an undertaking which only she could carry through. It was beyond the power of natural forces and agents. God visibly helped her in the gigantic task.

In her religious society the slave had reconquered his place. It was not so easy for the Church to have all his civic rights restored to him. But when after the peace of Constantine she emerged from the Catacombs and had something like official recognition from the State, her influence and example gradually secured for the slave his personal liberty in the eyes of the law. Nothing can be more interesting than to watch, after Constantine's accession to power, the struggle between the spirit of paganism and that of the Church. It is one of the most dramatic spectacles of history. Two forces are in deadly conflict, the spirit of true liberty and that of pagan absolutism still potent enough to win many a heartless victory. Now paganism is triumphant and the cause of the slave seems lost; now Christianity wins the day, and the hopes of the oppressed revive. The victory long hung unsteady in the scales. But in the middle of the fourth century the first glimmerings of the coming triumph are faintly discernible. Through the fifth century the light of the full orb of day of freedom grows more resplendent. In spite of itself, the Roman State had to recognize the influence of Christian principles. These were the little mass of loaves vivifying the whole body. Even in the political sense there was progress. From the days of Nero and Domitian, in spite of the crimes of pagan rulers, in spite of the horrors of the reign of a Heliogabalus and a Galerius, Roman law had made substantial progress along nobler lines. Unconsciously it was influenced by the presence of millions of Christians in the Empire. After Constantine had taken the Church under his protec-

tion, the laws became still more humane, more tolerant; they recognize more definitely the dignity of man and safeguard his rights more jealously. They are approaching nearer and nearer every day to the spirit of the Gospel. The day is not far when at the head of the great book of the Roman Law the Cross will be inscribed to safeguard and ennoble its statutes.

Constantine forbids masters or magistrates to brand slaves on the face where "resides an image of the Divine Beauty." He gives to priests and even to the simple Faithful, by the mere act of "manumission" performed in their presence, the privilege of conferring all rights of citizenship. He decrees the abolition of those gladiatorial contests where so many were butchered to make a Roman holiday. He safeguards the sanctity of the family life of the slave, forbids the separation of parents from children and husband from wife. The slave was thus made to feel that the law realized at last that he had a right to love and be loved, and that his humble hovel was a sanctuary inviolable to the law and the cruelty of his master. Constantine also declares guilty of homicide those who so maltreat their slaves as to cause their death. The laws of his successors, Constantine, Valentinian, Gratian, Honorius, Theodosius, those particularly relating to the protection of female slaves, hitherto the most unfortunate because the most helpless, carry on his work, until, under Justinian, the great movement of civil emancipation, more especially of the woman and the girl, reaches its height.

A cursory view even of the history of the early ages of the Catholic Church affords convincing proof that she is not the enemy of liberty. Had she been such, she needed only to keep silent about the oppression and outrages under which thousands groaned. But she championed their cause. She warned their oppressors that slaves were men redeemed by Christ. She herself treated these wretched outcasts as her favored children. By patience, by prayers, by threats, by sacrifice and deeds of heroic courage, she won the sacred battle of freedom. Of the many services she has conferred on humanity, this is one of the noblest. When the slave lifted up to her his shackled hands, God gave her the will and the power to break his chain.

A FEW PERTINENT FACTS

ABOUT THE IRISH QUESTION

We note from criticisms which are sent to us that few people in this country are sufficiently acquainted with the Irish situation to discuss it at all. Here are a few facts which must not be left out of consideration when thinking of the Irish question:

- (1) Ireland was not only the first country to furnish volunteers for the British army, but has up to date, supplied 170,000 men. This represents about 5% of Ireland's population. Hence it means that she gave three times as many men, proportionately, as the United States has both by volunteer enlistments and conscription.

- (2) Ireland's population, because of unsatisfactory conditions, has diminished by one-third during the past fifty years, and she has the largest percentage of old people of any country on earth; the young, principally, have been the ones who have emigrated.

- (3) To Ireland must be credited not merely the 170,000 men who joined the colors at home, but the hundreds of thousands who have been fighting with the British from the United States, Canada, Australia, India, New Zealand, and countries allied with Great Britain against the Central Powers.

- (4) Many more soldiers would have enlisted voluntarily if England had permitted Ireland to organize, recruit, and equip her own regiments as do other dependencies of Great Britain. The British War Office set itself against the raising of Irish divisions as such.

- (5) Ireland has been awaiting the fulfillment of England's promise to grant Home Rule by which an Irish Parliament could be formed and to which the Conscription proposal might be submitted as it was in Canada, Australia, New England, Newfoundland.

- (6) Some months ago the United States Government published a report revealing the percentage of un-naturalized citizens who waived the exemption (from conscription) to which they were entitled, and the proportion of Irish who ceded their right to exemption was the largest of any of the allies.

- (7) If the Catholic Bishops of Ireland are acting as advisers of the Irish people in their resistance of conscription, it is to so take the opposition movement in hand as to prevent bloodshed and violence in any form. They remember the disturbance of two years ago.

- (8) The Irish situation is not at all a religious situation, but a purely national one. The Pope was neither consulted, nor did he offer advice. The Pope never meddles in the political affairs of any nation.—Our Sunday Visitor.

CATHOLIC NOTES

William P. Larkin, director of the Knights of Columbus Committee on War Activities, announces that fifty Knights of Columbus secretaries and chaplains have arrived safely in France and have been assigned to duty along the American front in Flanders.

The Catholic Bulletin of Feking announces that four Sisters of Charity have been decorated by the President of the Chinese Republic in recognition of services rendered him at St. Michael's hospital, when, pursued by revolutionists, he was in great danger of his life.

John McCormack has more than fulfilled his promise to raise \$50,000 for the K. of C. war fund, for in the five concerts given for the fund in the early part of June the receipts were over \$52,700. Every dollar of this goes to the fund providing spiritual protection and mental and physical recreation for America's fighting forces.

The American naval authorities are building a big base hospital at a port in Ireland for sick and wounded sailors, to be manned by the Red Cross with a staff brought from America. A big residence has been taken for the main building and sectional huts are being imported from home to give room for additional beds. The site is an ideal one for convalescents.

Queen Wilhelmina of the Netherlands, according to a dispatch from the Hague, has charged Deputy Nolens, leader of the Catholic party, with the formation of a cabinet in succession to the ministry headed by Premier Cort van der Linden, which recently resigned. The Catholics now have thirty representatives in the Dutch Chamber.

By decree of the Sacred Consistorial Congregation at Rome a Bishop Inspector for the French Navy, as well as established in the person of Mgr. Gillibert, Bishop of Frejus and Toulon. He is, to all intents and purposes, though it is more convenient not to give the title, Field Ordinary for the French Navy, as were the two Bishop Inspectors appointed some time ago for the army.

Pope Benedict XV. has appointed the Most Rev. Joseph Petrelli, Titular Archbishop of Nisibis and Apostolic Delegate to the Philippine Islands, as Papal Nuncio to China. China has appointed Tai-Tcheng-Lin as Minister to the Holy See. He had previously served as Minister to Portugal. His appointment has received the official approval of the Holy Father.

The United Press correspondent with the American army in Lorraine has cabled: "Chaplain Walter F. Dankers of Worcester, Mass., died July 14 of wounds received during the German bombardment which followed Mass on Sunday. He is the first American chaplain to be killed in France. The 'doughboys' considered Dankers the bravest and staunchest friend they had. He recently was decorated with the French war cross for carrying in wounded from No Man's Land during a heavy enemy barrage."

Abbe Marcel Gauthier, of the Paris church damaged on Good Friday by a shell from a German long range gun, has been awarded the war cross for his courage at that time. The citation which was ordered by Premier Clemenceau, reads in part: "He gave evidence on March 29, 1918, in his bombed church, of remarkable courage and coolness. Amidst the ruins and under tumbling arches he promptly took charge of the work of rescue. By his example as well as by his energy, he did much to prevent a panic and refused to leave the church until all the victims had been rescued."

A check representing the results of the recent National Catholic War Fund Drive in New York city, when approximately \$5,000,000 was raised for War work, will be presented to Knights of Columbus at the Victory Convocation of the Order at the Waldorf, August 6 and 7. James A. Flaherty, Supreme Knight of the Order, will receive the check for the K. of C. Presentation will be made by a Church dignitary. The entire efforts of the delegates will be directed toward the development of the "Help Win the War" policy.

Annie Lowry, the noted ex nun and anti-Catholic lecturer, lost her suit against the Grand Lodge of the K. of P. of Indiana in Judge Eubank's court in Indianapolis recently. The woman advertised an anti-Catholic lecture in the K. of P. hall in Indianapolis in April, 1917. The custodian of the hall rented her the hall without knowing the nature of the lecture, but said he had to have the approval of the Board of Trustees. The woman deposited \$25 on account for the hall rent. In the meantime the board discovered the nature of the lecture and the record of the woman and refused to allow her to have the hall as a consequence. The trustees offered to give her back her money, but she refused to take it and brought suit for \$1,000 damages. Judge Eubank in giving his decision for the defendants, said the trustees had the right to rent the hall, and no one else, and that they were within their rights in refusing to rent it for certain purposes.