

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XLIV.

LONDON, CANADA, SATURDAY, JULY 22, 1922

2284

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyrighted 1922 by Seumas MacManus

The excitement of the partial elections in Ireland, and the more troubled excitement of the burnings, and killings, in the six counties, and the skirmishing on the border, has not been able to take the Irish people's minds from consideration of the proposed new Constitution which has been put before them. The Constitution naturally overshadows all other questions—and shall continue to overshadow them. Though the readers of this paper have already seen much about the proposed Irish Constitution their knowledge of the subject is still, in all probability, rather hazy, and for that reason I shall, in this little article, try to give them, in the simplest direct manner possible, a definite idea of the important points of the Constitution.

The committee who drafted the Constitution studied and analysed the constitutions of both the Old World countries, and of the New; selected from both the old, and the new, what they considered best suited the circumstances, and the minds of the Irish people, and rejected the unsuitable. The Constitution of the United States of America loomed particularly large in their vision, and it decidedly left a heavy impress on their work. They consider that they have extracted from the United States Constitution the best that is in it, and have escaped some of its shortcomings—that in fact they have materially improved upon that much-vaunted, and much assailed, Constitution. Regarding the points on which the proposed Irish Constitution falls short of that of the U. S., the workers would say that it does so because of the limitations imposed upon them by the neighbor who was holding the big stick over their head whilst they were writing the document.

What real Americans would consider the first, and the greatest shortcoming, is, of course, the fact that the governing power includes a King. Though since the King, whose divine aid is invoked, is the King of England, there is a certain portion of the American public who will consider this clause the best in the whole document. The Irish Government, and right here I should pause for a moment to say that when, for convenience sake, I use the terms Irish or Ireland, in this article, I am referring only to the five-sixths of Ireland, and the Irish that are supposed to be "freed"—the Irish Government is to consist of the King of England, and two houses of the Oireachtas (Oireachtas, which is to be the title of the whole Irish Parliament, is an ancient Irish title for a legislative assembly. It is pronounced Ir-ach-tas—with the emphasis usually placed on the second syllable). The Lower House of the Oireachtas, which is to be the real power in the State, will be termed the Dail Eireann (pron. Dal a-Rann). The Upper House, which is to be markedly subsidiary, is to be called Seanad Eireann, Seanad, (which is pronounced Shane-ad) has as its root the Gaelic word "sean," meaning old. While twenty-one will be the minimum age for election to the Dail, a man or woman must come to the maturity of thirty-five before he, or she, is eligible, for the Seanad. And while four years will be the official life of a Dail deputy (until he goes back to his constituents to get new life or be scrapped), a member of the Seanad will enjoy a twelve year official life. Again, while the Dail deputies will be popularly chosen, the candidates for the Seanad will be selected by the Oireachtas—two-thirds of them selected by the Dail, and one-third by the existing Seanad. Three times as many candidates will be selected, and then, instead, as there are seats to be filled—and these nominated ones will then be offered to the people to choose from. The only exception to the foregoing is that every University in Ireland will in addition, be entitled to choose for itself, and to elect to the Seanad, two representatives. There will then be 56 popularly chosen Senators, and about 10, or 12, University-chosen ones. There will, on the other hand, be about 150 Dail deputies—a Dail deputy for about every 25,000 of the population.

The candidates nominated for the Seanad must, in every case, be citizens who have made their mark by some signal service to the Nation, or citizens who loom very large in various aspects of the Nation's life. The Seanad will be, in a large extent, advisory. The supreme power of the Government is supposed to rest with the Dail. All money bills—all bills having to do with taxes, or revenue, or appropriations, must be originated in the Dail. When such Bill is passed by the Dail it will go to the Seanad for consideration. If the Seanad amends, or alters it in any way, the Bill must go back to the Dail for consideration of the amendment or alteration; and the Dail has the final say

in the fate of the Bill. The Seanad may originate a Bill (other than a money Bill), and may pass it—but the fate of this bill also rests with the Dail, to which it must go for acceptance, or rejection.

The Royal prerogative here emerges from behind the screens—either formally to approve the bill, and make it law, or to reject, or postpone it. This, too, despite the preliminary flourish of the Constitution which states that "All powers of Government, and all authority, legislative, executive, and judicial, are derived from the people"—gesture evidently meant to meet, in some measure, this latter awkward situation, and to impress upon his Majesty that he is simply required to sign on the dotted line when called upon. Whether it will so impress him remains to be seen. Now, in case he should not be so impressed, the writers of the constitution here draw inspiration from the Canadian Dominion; and, assuming that the Dominion does not, and would not, tolerate the Royal prerogative, against its people's will, the Irish Constitution provides that "The Crown shall, in the withholding of such assent to, or the reservation of, any bill, act in accordance with the law, practice, and constitutional usage, governing the like withholding of assent, or reservation, in the Dominion of Canada." In short they plant their backs against the Canadian rock (as they conceive it to be) and say to his Majesty, Come on! They consider that they are here throwing a red rag on the Canadian rock, and inviting the bull—John Bull—to test his horns upon it.

The executive council, or cabinet, will be called the Aireach (pron. e-rach). It will consist of 12 men called to aid, and advise, in the Government of the country. Four of the twelve must be members of the Dail, and two of these four shall act as Uachtaran (pron. uch-taran—President) and Tanaist (pron. Tan -isht—Vice - President). The Uachtaran shall be appointed (by the Crown) on the nomination of the Dail. The Uachtaran, in turn, shall select the other three Dail members who go on the Aireach. The other eight members of the Aireach shall be chosen for nomination by a committee of the Dail—a committee representative of the various parties in the Dail. And in choosing these eight members this representative committee of the Dail is to be guided by the interests of the Nation as a whole—the interests of all the various parties in the Nation—never by the interests of the strongest party. The four members of the Aireach (cabinet) who are members of the Dail, shall resign from the Aireach if an adverse vote in the House shows that they have lost the support of the Dail. The other eight members of the Aireach are only removable for cause, such as being guilty of malfeasance in office, neglect of duties, or failure to carry out the expressed will of the Oireachtas.

Though, for so far I have spoken generally in terms of the masculine, the Irish Constitution provides that men, and women shall have equal rights as citizens. It also practically provides for adult suffrage. It confers citizenship upon every person now domiciled in Ireland who was born in Ireland, and either of whose parents was born in Ireland—or any person who has been domiciled in Ireland for not less than seven years prior to the approval of the Constitution.

One virtue of the American Constitution is acknowledged in the provision that no titles of honour, for service rendered, can be conferred on any citizen in the Irish Free State—except by permission of the Executive Council. Liberty of the person is held to be inviolable, as is also the dwelling of every citizen. His thought, and his speech, likewise are free, and there is to be no religious discrimination within the bounds of the country. The right of every citizen to free education is declared. The rights of the State to the control of the natural resources of the country is emphasized; and the exploitation of such natural resources by private individuals, for their own benefit, forbidden. The policy of the referendum, and the initiative, is wholeheartedly adopted. The tone of the document throughout is strongly democratic.

One clause in the Constitution—which is patently written in, to provide a stepping stone for Sir James Craig, and Belfast—is that one which empowers the Irish Government to create subsidiary legislatures with limited authority over local matters. While this would pave the way for the starting of either one or four subsidiary legislatures, it is pretty certain that not more than one such has a chance of being started, and the chance for that single one is so slim as to be almost invisible to the naked eye at the present time.

One very important article in the Constitution is that the National language of Ireland is declared to be the Irish language. At the same time, for the benefit of those

citizens who do not know Irish, and who do not wish to know Irish it is laid down that the English language shall be equally recognized as an official language. It is also laid down that special provision may be made by the Oireachtas for districts in which only one language is in use.

Under the new Government of the country, whatsoever it be, there is anyhow no doubt that the Irish language, the Gaelic language, will rapidly leap into its own again. Already the teaching of the Irish language is being made compulsory in by far the greater part of the schools of the country—and teachers who do not know Irish are being taught the language in special Teachers' Classes, that are being held weekly, at convenient centres. This, the revolution in the use of the language, will be one of the greatest changes the country will at first know.

On the subject of war, the Constitution provides that Ireland will not be committed to any war without the consent of the Oireachtas—except in case of actual invasion. This article is supposed mainly to save the country from being embroiled in any of England's constant wars. It is presumed to assert thereby that Ireland will be no partner in British imperial wars—that Ireland will only be committed to fight when Ireland's rights are infringed by any other nation.

Finally—and here is a sore snag—the Constitution provides that the members of the Oireachtas shall take the following form of oath:—
I do solemnly swear true faith and allegiance to the Constitution of the Irish Free State as by law established, and that I will be faithful to H. M. King George V, his heirs and successors by law, in virtue of the common citizenship of Ireland with Great Britain and her adherence to, and membership of, the group of nations forming the British Commonwealth of Nations.

In considering the Constitution, as outlined above, two very important things are to be remembered. First that many of the "rights," assumed by the Constitution, are not, and have not specifically been, acknowledged by England—and will not be so acknowledged until the occasion arises for acknowledging, or disputing, each individual assumption. And in the second place that all the many "rights" in Ireland which England reserved to herself in the Treaty, and which the Irish plenipotentiaries were compelled to acknowledge, are, by the acceptance of the Treaty, conferred upon England by the Irish people. And that these many reserved English "rights" in Ireland cut directly across the fundamental assumption of the Constitution—that the Irish people are free to govern Ireland, and to do with Ireland, as they desire. This point is most important to be noted, and remembered—as it considerably changes the whole aspect of the Constitution. Then also, as already indicated, the oath of allegiance to the King of England, finally rivets England's "rights." And this oath will become a source of internal strife now, and of far wider strife later on.

SEUMAS MACMANUS,
Mount Charles,
County Donegal.

NUNS' ORIFLAMME

HUNG IN CHAPEL BY FRENCH REGIMENT

Paris, June 30.—A solemn tribute has been paid to Notre Dame de Bon Secours, guardian of Nancy, by the 69th infantry which is garrisoned in the ancient Lorraine city.

At the outbreak of the War the Visitation Nuns of Nancy gave the 69th infantry a little tri-colored oriflamme on which had been painted by hand an image of the Sacred Heart. Flamed on the regimental colors, and later carried over the heart of one of the officers, this little oriflamme went through the whole campaign with the 69th and accompanied it in every battle. The colonel decided that it would be fitting to lay the emblem at the feet of the venerated Virgin of Lorraine, in the ancient chapel of Notre Dame de Bon Secours, at the gates of Nancy. It is in this chapel that is located the tomb of King Stanislas. The oriflamme of the 69th has been placed with the banner of the Guards of Stanislas, the flags taken from the Turkey by the Dukes of Lorraine and the ex-voto placed in the chapel by General de Castelnau out of gratitude for the victory of the Grand-Couronne of Nancy during the Great War.

A large number of former officers and enlisted men of the regiment attended the ceremony, at the beginning of which Mass was celebrated in the chapel by the former chaplain of the 69th. On the day before this ceremony, in the main street of the village of Vitrimont, Marshal Foch attended a Mass celebrated in memory of the dead of the Nancy division to which the 69th infantry belonged.

WHAT A UNIVERSITY DOES

Newman, in his Idea of a University, states the object of University training thus:

"A University training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles of popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. . . . It prepares a man to fill any post with credit and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them."

Buried in a recent Ontario Blue Book is a Canadian effort to state the same object, and the statement is worth quoting. A couple of years ago a Royal Commission was appointed to inquire into and report upon certain financial matters relating to University education in Ontario. The Report has the following statement of the prime object of a University:

The aim of a University is not to develop a self-centred culture, but to use culture, knowledge, and discipline in the service of the community.

1. Universities are the natural centres and culminating points of the educational system of a country. Their influence is felt through every part of the system, and even beyond it, in the continued and voluntary education of adults.

2. Their primary function is to provide a liberal education. A University which trains only narrow specialists is in danger of losing sight of one of its highest functions. The production of the specialist is secured at too high a cost if it is gained by sacrificing breadth of outlook and zest and range of intellectual curiosity about all things that contribute to the knowledge and enrich the life of man. A certain width of view is essential to the reality of academic culture. The mission of the University is to represent the organized will and power of the community in promoting all that makes for intellectual advancement and moral elevation.

3. Universities train men for leadership in every sphere of work. In a period of world-wide reconstruction, leaders must possess clearness of thought and adequate knowledge. This the University may be expected to supply. The University-trained man ought to contribute to his country, as a citizen: (a) the spirit of progress, which seeks to better conditions of knowledge and skill; (b) the spirit of moderation, which is cautious, because it resists the vehemence of one-sidedness and the impulse to grasp at hasty expedients; (c) the love of truth, which realizes the worth of thorough and systematized knowledge, which keeps an open mind to new ideas, and which holds preconceptions in due control. Men possessed of this true academic spirit can help to form a sound public opinion and can furnish skilled leaders in commercial, industrial, social, political and religious movements.

4. Universities train the teachers in the Secondary schools and in many of the larger Primary schools. Through this group of graduates the University reaches the whole educational system. The quality of instruction and the mental stimulus given by the Secondary school teachers largely determine the intellectual interest, the public spirit, the literary tastes and the moral tone of each generation as it passes from adolescence to manhood. The quality of these teachers and their power to inspire fine ideals in youthful minds depends in turn on the spirit which their University has breathed into them, and on the high conception it has given them, of what intellectual energy and enjoyment really mean.

5. Universities are the visible evidence of the homage which the State pays to learning and science; the symbol of how much there is in life beyond material development and commercial success. They should be the homes of great characters, the nursing-mothers of great characters. They seek to extend the realm of knowledge apart from any utilitarian value, confident that all knowledge increases the power of man. They teach those who are entering on life to think of the past and the future, as well as of the

present, and to make the achievements of the past a challenge to the improvement of the future.

6. Universities provide the highest training in the application of knowledge to all departments of life. From the national point of view, it is of great practical value. We need the trained scientist to discover the full extent of our natural resources and to improve and develop our methods of industry. We need skill, vision, and informed organizing ability to turn our agricultural and commercial possibilities into realities. We need the clearest reasoning and most effective action of our best-trained citizens to deal with our economic problems, social difficulties and political tasks. Universities should focus whatever information science can provide for any form of service to the State. They should place their knowledge of economic history and of economic experiments in all countries at the disposal of administrative officials and Legislators. From the trained staff of a University should be furnished investigators in the scientific, economic and historical fields, whose extent of knowledge and mastery of method would make them helpful colleagues of practical men charged with making such inquiries.

7. Universities should seek out, and develop unusual human talent, and in whatever walk of life it may be found, and make it available for the service of the State.

The University, in fine, is one of the chief organs of the higher life of the State. Its facilities should be brought within reach of the greatest possible number of people.

GOOD CITIZENSHIP CAN KILL BIGOTRY

Washington, D. C., July 7.—"The American Catholic, the American Protestant, and the American Jew must stand united in firm opposition to any intolerant movement which deprives any creed of the fullest freedom and equal rights under the law or curtails personal liberty of conscience or religion," declared Representative Harry E. Hawes, of Missouri, in a speech delivered in the House of Representatives this week.

"The foe of religious liberty has always been intolerance, sometimes disguised but always the same," Mr. Hawes said. "It rises for periods to considerable strength, but always falls back to its obscure cave of bigotry before the enlightened criticism of good citizenship. Our danger will not come from a change in our laws, but from an intolerant spirit which would evade the established law and by indirect means do those things which the law prohibits."

"The honest friend of religious freedom can not without protest permit any man's creed to be made the subject of persecution or the sole measure of his fitness for public office."

"We cannot lose religious freedom without losing civil freedom, so both must be guarded by zealous citizens."

Mr. Hawes is an Episcopalian, a descendant of Revolutionary ancestors and a member of the World War staff at Washington and for a time was attached to the United States Embassy in Madrid. He is a lawyer and represents the Eleventh (St. Louis) Congressional district of Missouri.

While a member of the Missouri Legislature in 1917 Mr. Hawes procured the passage of a law prohibiting and penalizing the circulation of anonymous letters and literature attacking the religious faith of candidates for office in that State. The law has minimized the activities of various anti-Catholic organizations which, before its enactment, slandered propaganda against Catholics and others labeled "Pro-Catholics."

PLAN TOUR OF CITIES TO AID FRANCISCAN SCHOOL

Komatke, Ariz., July 10.—A theatrical troupe of Catholic Indians is preparing to invade many of the principal cities of the east and south in an endeavor to raise funds to clear the debt from the buildings of St. John's Indian School here, conducted by the Franciscan Fathers.

Their programme will be unique and will include scenes from Indian life in Arizona, Apache war dances, and Indian songs and band music with picturesque pageant features. Costumes made from skins of coyotes, wildcats, wild boars, deer and other animals will make the performance a colorful one.

Among the cities that will be visited are St. Louis, Kansas City, Chicago, Detroit, Cleveland, Albany, Boston, New York, Washington, Memphis, New Orleans and El Paso.

WE HARDLY NEED THEM

The Cranbrook Courier

Over on the coast, especially in Vancouver, there is an influx of itinerant evangelists on a mission of soul-saving, and several of them are figuring on touring the wicked interior of the province in pursuit of Satan. We are a sinful people, claim the evangelists, which reminds us that three weeks ago we made editorial reference to the Good City of Toronto in this connection and were told by a Cranbrook lady that "We were sinking lower and lower and would ruin our reputation if we persisted in vilifying Toronto." After being married twenty years we always accord a woman the last word. Let us pass on to the Vancouver evangelists. In their number are a couple of reclaimed ex-convicts, a reformed dope addict, a penitent ex-fourth rate pugilist and a professional pulpiteer, who stages sensational sermons in drawing crowds. These gentlemen never omit the practical part of their pulpiteering by passing around the collection box, and the money goes out of the province. It simply amounts to mail-order soul-saving. Of the number, "Michigan Slim," product of several penal institutions, vies in competition with "Sluggo" Harris, late near-champ of the prize ring. And "Dopey" Dunn, who admits he once thrived in the dope business, tells us he hears he is basking in grace and salvation. We are very glad to hear that Michigan Slim has quit robbing houses, and it is good news to know that Dopey Dunn has given up selling drugs. We are also willing to congratulate Mr. Sluggo Harris on his accession to grace. But we do not see why these gentlemen need to substitute evangelism for their former callings, and come to British Columbia and East Kootenay. We suggest they go to work. The world has altogether too many of these half-baked mercenary poachers of the ministry who do more harm than good. The pulpit is desecrated with blatant tonguesters, slangsters and sensational sermonists. The various orthodox creeds are pretty well supplied with pastors, who are willing and anxious to save souls and help humanity. The world has already too many religions, if we must admit the truth. Rationalism is entering religion. The dollar is doing double duty in drawing all sorts of odds and ends of yappers who claim a "call" to the church, because it probably looks like an easy way of living, while satisfying the innate conceit of many who like to hear themselves talk and hurl verbal brickbats at their fellow worms. The coast can do what it likes about them, but we don't want any of these fellows here. Our own local pastors can take care of things without outside assistance.

FRENCH DRAMATIST POINTS WAY TO REVIVAL OF CATHOLIC THEMES

By N. C. W. C. News Service

Paris, July 1.—Maintaining that the task of the Catholic dramatist is to revive dramatic art from its death in pre-occupation with sex, the noted young French playwright, M. Henri Gheon made a notable contribution to the Congress of Catholic writers held here last month in his paper "The Secular Spirit in the Drama."

M. Gheon declared that the great dramatists of the seventeenth century, even when their subjects were pagan and profane, treated them in a Christian spirit. Though God was not invoked, his laws were never questioned and the morality of Esther and Polyxene was Catholic. But by the end of the eighteenth century a deterioration had set in producing the drama of today, which no longer presents the conflict between human passions and duty, but that of human passions and the law—"le Gendarme," as M. Gheon put it.

He spoke with hope and enthusiasm of the new movement in which the young dramatists have set themselves to present Catholic themes in the manner of true classical tradition and as an illustration of his theories, a performance was given of one of M. Gheon's own productions, written especially for the Congress and called "The Man Who Thought He Saw St. Nicholas."

The play was a delightful mixing of medieval and modern conditions and was followed by another dramatic effort called "The Ten Lepers" in which the nine ungrateful lepers are shown giving their reasons for not returning and thanking Our Lord, while the tenth leper pours out his praise and thanksgiving.

M. Gheon has already shown young French writers how Catholic subjects may be treated so as to be palatable to mixed audiences and his "Le Pauvre sous l'Escolier," a story of St. Alexis, who lived as a beggar under his father's roof, drew large audiences last year at the Vieux Colombier.

CATHOLIC NOTES

In the Philippine Islands, Manila Diocese, there is a young priest named Father Ignatius Cordero, who is pastor over ten thousand souls.

Philadelphia, July 10.—The Rev. M. L. Wolfe, pastor of St. Barbara's Church, has reported that a Military Order of Foreign Wars Medal and a Victory Medal were stolen from his study in the rectory by a thief who pried open a rear window with a shovel.

New York, July 10.—The Rev. William E. Cashin, Catholic chaplain at King Sing, has been honored by King Victor Emmanuel of Italy with the decoration of the Order of the Crown of Italy. The decoration is in appreciation of Father Cashin's efforts to aid poor Italian prisoners and their relatives.

Paris, June 30.—Like the Municipal Council of Moulins, the Municipal Council of the town of Bastia has recently adopted a resolution favorable to the return of a religious order. Recently the Society of Missionaries of the Levant solicited the approval of the Council for the establishment of a centre to train missionaries for Syria, Mesopotamia, and Asia Minor. A favorable answer was given by unanimous vote.

Cologne, June 30.—In a fervent appeal in behalf of the Catholic press of Germany, the Archbishop of Freiburg in Baden recalls the high value which the late Pope Pius X. set upon religious papers. When a bishop, Pius declared that he would willingly sell his episcopal ring if with the proceeds he could help in promoting the Catholic press of his diocese. Rev. F. Drexler, famous for many inventions and as a missionary, has just worked out the details of a great propaganda in behalf of the Catholic press of the world.

Elbowoods, N. D., July 10.—Catholic Indians from five tribes of Montana and North Dakota participated in the Catholic Indian Congress which opened at Shell Village on the Fort Berthold reservation last Saturday and closed today. The Sioux, Mandan, Arickaree, Gros Ventre and Crow Indians were represented at the Congress, which was presided over by the Right Rev. Vincent Wehrle, Bishop of Bismarck, and which was marked by discussion of religious problems and the organization of societies for the advancement of the faith among these tribes.

Buenos Aires, June 26.—President Irigoyen of Argentina recently inspected the parade of the pupils of the Daughters of Mary, Help of Christians, commonly known as the Salesian Sisters, on the occasion of the celebration of their golden jubilee. Six thousand girls took part in the procession round the Plaza-Mayo, including two thousand former pupils. A squadron of mounted police and a police band accompanied the marches. Religious services were held at the Cathedral where a sermon was preached by Monsignor Napal.

Dublin, July 1.—Rev. Dr. Boylan, Professor of Scripture at Maynooth, has been appointed vice-president of the college by the Bishops. Taking his M. A. degree at the former Royal University, Dr. Boylan studied Oriental languages at Berlin. He received the degree of Doctor of Letters from the National University on account of his Egyptian studies and D. D. from Rome in recognition of his theological publications. He is the author of "A Commentary on the Psalms" and "St. Paul's Epistle to the Hebrews." He is also professor of Oriental Languages in the National University.

New York, July 10.—The Rev. Dr. James F. Driscoll, president of St. Joseph's Seminary at Dunwoodie from 1900 to 1910 and more recently rector emeritus of St. Gabriel's Church in New Rochelle died here last Wednesday at St. Joseph's Hospital, Yonkers. Father Driscoll was noted especially as a scholar of Oriental languages, on which he lectured at Columbia University and New York University. He received his education at the Grand Seminary in Montreal and in the Seminary of St. Sulpice, Paris, and was ordained in Rome in 1887.

Paris, June 30.—The death has just occurred, in Paris, of Mother Marie of the Blessed Sacrament, who for thirty-nine years has been the Superior-General of the Little Sisters of the Assumption. Her death was highly edifying for the piety, patience and spirit of faith which she displayed to the end. She remained conscious until the last moment. The funeral, at which the Cardinal Archbishop presided, was attended by many people, among them Louis Dubois, a former member of the Cabinet and now Chairman of the Reparations Committee, and M. Duval-Arnauld, chairman of the Parliamentary committee on labor, both of whom are "decurions" of the Fraternity of the Assumption.