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LONDON, SATURDAY, JAN. 3, 1920

**REVIVING MEDIAEVAL
MORALITIES AND
MIRACLES**

"Nothing under the sun is new,
neither is any man able to say:
Behold, this is new; for it hath
already gone before in the ages that
were before us."

Never, perhaps, was there a more
striking exemplification of this oft-
quoted text than the "The Wayfarer,"
a pageant now being presented at
Madison Square Garden, New York.
It is advertised as a greatly daring
innovation of a Seattle clergyman,
the Rev. Dr. Crowther, who is the
author of the play. Failing to reach
from the pulpit the masses of workers
whose discontent was fanned into a
flame by agitators, he turned to the
stage as a means of instruction and
enlightenment on the problems of
life. The Inter-Church World Move-
ment then took up the idea. There
was at first opposition from a num-
ber of the Bishops of the churches to
the dramatization of Biblical subjects,
but the success of the method re-
moved their opposition.

The scope and movement of the
play is thus described by an enthusi-
astic advocate of this method of
teaching the people the Christian
conception of life and its problems:

"The ringing keynote in the
pageant, 'The Wayfarer,' is the simi-
larity of our conditions with condi-
tions in the various progressive
stages of civilization. The conclusion
indicated is that it is but a matter
of time before things will
settle down to their true levels. The
opening scene is laid in Flanders
fields, after a battle has been fought.
The ground is strewn with figures of
the slain and wounded. It is then
that the Wayfarer, who typifies any
man, begins his plaint against the
injustice and inhumanity of the
world. He rails against the powers
that be, human and superhuman,
and demands to know the reason for
all of the suffering and misery of the
world. He is encompassed by the
influence of Despair, who fills him
with the hopelessness and injustice
of life. Understanding, however,
comes to him through his traveling
back into the centuries where the
various incidents of human struggle
are depicted to him. He sees that the
aftermath of war is always unrest,
but that after unrest there is peace.
The Jews in Babylon form one
episode in the pageant. The climax
is the story of Christ and the Passion.
Then the Wayfarer is brought back
into the present with new apprecia-
tion and new understanding of the
forces that control human progress."

Heralded as a great innovation this
is nothing but a revival of the Miracle
plays and Mysteries of the Middle
Ages with their later complementary
development—the Moralities. In
England all religious plays were
called "miracles," a word which had
not its usual present day connotation.
In the miracles or mysteries were
presented to the people scenes from
the Bible, the dogmatic truths of
God's revelation to man, and they
finally represented the whole course
of sacred history from the Creation
to the Last Judgment.

The Moralities on the other hand
aimed at the inculcation of ethical
truths, and the *dramatis personae*
are abstract personifications, such
as Virtue, Good Works, the
Seven Deadly Sins, etc. Many
of our readers will have
seen "Everyman," which is a fif-
teenth century morality. More still
will probably have seen "Every-
woman," a modern adaptation of the
mediaeval morality, lacking, however,

the severely simple, clearcut and
unquestioned lines of demarcation
between right and wrong, between
truth and error, which characterized
the mediaeval play.

These mediaeval miracles or
mysteries, "at least in the Old
and New Testament cycles," says a writer
on the subject, "followed a previ-
ously traced out path, from which
they could with difficulty depart
since the foundation was borrowed
from Holy Scripture. The tradi-
tional doctrine and the august char-
acters had to be respected. But, to
offset this handicap, what exalted,
dramatic, and affecting subjects were
there! These poets recalled not
only the events of this world, but
depicted before their audience the
terrors and hopes of the next. They
set forth at the same time heaven,
earth, and hell, and this enormous
subject gave occasion for scenes of
powerful interest. The scenes of the
Passion are surely the most wonder-
ful, the most moving, and the most
beautiful that can be enacted on
earth. The poet lacked art, but he
was saved by his subject, as Saint
Beuve has observed, and from time
to time became sublime in spite of
himself. And what the spectator
saw was not fiction but the holy
realities which from his childhood
had learned to venerate. What was
put before his eyes was most calcu-
lated to affect him, the doctrines of
his faith, the consolations it afforded
in the sorrows of this life, and the
immortal joys it promised in the
next. Hence the great success of
these performances. It was an envi-
able honor for all ranks and classes
to take part. The greatest celebra-
tion a city could indulge in on a
solemn occasion was to play the
Passion. The entire population
crowded to the spectacle, the city
was deserted."

So "The Wayfarer" goes back to
the ages of faith for its inspiration
in its "novel" method of dramatizing
revealed truth. "The climax," we
are told, "is the story of Christ and
the Passion." So was it many cen-
turies ago; and so it is yet in Catho-
lic parts of the world where the
mediaeval spirit of faith, piety and
reverence is preserved. Even the
name is thoroughly Catholic and
mediaeval. Visitor or Wayfarer was
in common use to emphasize the
commonly held truth that we have
not here a lasting habitation, that we
are mere wayfarers on our brief
journey through this life to eternity.
It was the Reformation that sapped
the life of the mediaeval religious
drama. Now that the Reformation
has run its course we have Protest-
ants rediscovering the unknown
and long contemned customs of the
Faith of their forefathers.

The members of the Industrial
Relations Committee of the Inter-
church World Movement came, we
are told, "to the decision that in
order to present the vital question of
the day to large masses of people
they must make an appeal first to the
aesthetic sense and allow reasonable
conclusions to grow out of that."

That is an old old story with the
Catholic Church. Her liturgy, her
ceremonial, her architecture, her art,
her music—all are an appeal to the
aesthetic sense out of which reason-
able conclusions must and do grow.

However it must not be too readily
concluded that our modern mediaeval-
ists are seized of the mediaeval spirit,
the spirit of that faith which moves
mountains, the spirit of the wayfarer
who in very truth feels that this life
is but a journey to eternity, that this
world is but a world of shadows com-
pared with the eternal realities of the
world to come.

This passage from the article on
"The Wayfarer" has a very distinct—
and let us add, a very disappointing
and disheartening—worldly flavor:

"The interest in vital current sub-
jects has ceased to be limited to small
academic circles. Everybody is
talking about them. Out of this in-
terest something constructive or de-
structive will grow. If the education
of the people at large is left to agitators
and propagandists of a foreign
regime, we will undoubtedly get
something that tends to undermine
the strength of the country. If, how-
ever, the popular interest of current
problems is steered along sane and
constructive lines, the Red leaders
will find themselves unwelcome
guests in this country, and the great
mass of American people will be
ready to fall into step in the march
of progress and prosperity that is
surely ahead of us."

Christian civilization was reared
by faith, built on faith; it can never
be saved by that half-naked material-
ism which would make the tremen-
dous truths of Christian revelation a
useful prop for "progress and pros-
perity."

THE HOME RULE BILL

Whether the Home Rule Bill now
proposed by the Lloyd George Gov-
ernment is a sincere attempt accord-
ing to British ideas to solve the Irish
question, or whether it is an insin-
cere attempt to appease the con-
science of the world outraged by the
brutal and bloody repression of Ire-
land, it is impossible to decide on the
meagre general outline of the meas-
ure so far given out. Final judg-
ment must wait fuller information.
In any other country on earth a full
and free Constituent Assembly, and
not the enemies and oppressors of
the country, would decide its form
of government.

President Wilson, with the acclaim
of all liberty-loving people, with the
assent of the allied and associated
powers, again and again proclaimed
that the object of the War was to
secure liberty for all oppressed
peoples, to establish the supremacy
of right over might, and to have gov-
ernments recognize that all their just
rights came from the consent of the
governed.

Could this spokesman of the aims
and objects of the War have more
clearly indicated Ireland than when
he said: "With peace there must
come liberty to all the oppressed
people of the earth, whether they
suffered under the government of
those with whom we are fighting or
those who fought on the same side
with us."

On the heels of the War, fought and
won to make the world safe for
democracy, we have the shameful,
the cynical disregard for all profes-
sions, so far as Ireland is concerned,
that called for this scathing denun-
ciation from Sir Horace Elunkett:

"People who dare to protest
against a regime which would not be
tolerated for a moment by white
people in any other part of the
British Empire, are ruthlessly incar-
cerated."

And Sir Horace Pinnkett is free
in England, in London, to protest, as he
does protest, against "this mon-
strous substitute for statesmanship."

Mr. Asquith, a passage from whose
recent speech we publish elsewhere
in this issue, thus expresses the
humiliation of honest English-
men at British Prussianism in Ire-
land:

"While extending liberty to other
European nationalities, we had sus-
tained the unspeakable humiliation
of witnessing—as the whole world
had witnessed—at our own doors
our fellow subjects in Ireland made
the victims of a crude and clumsily-
administered system of military law.
In a word we were back to
the worst days of Coercion unveiled
and unshamed."

To cap the climax of the deliberate
and malicious campaign of vilifica-
tion of the Irish Nationalists is
the use made of the
insane attempt—or pretence—to
assassinate the Lord Lieutenant.
Whether this grocer's clerk who
was killed was the dupe or
tool of the *agent provocateur*
or a half-crazy fanatic, there is no
other country in the world where his
murder-mania would be attributed to
his fellow-countrymen as their deli-
berate policy. Such attempts—
often successful—have occurred in
England, in the United States, in
France, in Germany, in practically
every country, but in not a single
case was there any disposition to
regard the insane folly as reflecting
on the whole people.

A few days after the attempt on
the life of Lord French the cable
informed us that there was a band of
assassins in every parish in Ireland!

We really cannot refrain from
quoting at length; it indicates the
illimitable confidence of a certain
British clique in its indefatigable
propaganda, and the unfathomable
credulity which it believes to exist
on this side of the Atlantic. Well
they are playing a desperate game
and must make some concessions to
public conscience. If people on this
side would only believe a tithe of
what is cabled over, sympathy for
Ireland would be turned into execra-
tion. This is the despatch:

"Today in Ireland there exists in
virtually every district and in virtu-
ally every parish an assassination
club. These bands of murderers
would appear to be well organized,
and possibly they act in harmony.
However this may be, they are
possessed of an intelligence depart-
ment, widespread in its reach, and
perfect almost to a miracle. How
else may one account for their close
intimacy with the Lord-Lieutenant's
movements?"

Sinn Fein and its extreme associates
is even more efficient. It honey-
combs the Irish civil service, and
there is nothing hidden that to the
Sinn Fein shall not be revealed.
There is leakage everywhere, enough
of it to sink a ship. No wonder Lord
French's movements became known
to the assassins who on Friday sought
to take his life."

The *agent provocateur* is not un-
known in Ireland; and the fact that
this band of thirty—we believe that
from five the estimate finally went
to thirty—præternaturally well in-
formed assassins should have unani-
mously and unmistakably fired on
the second car, which was empty,
and that not one of them has been
arrested, indicates what our Amer-
ican friends would call a "frame-up."

It admirably caps the climax of
the long series of slanders, and comes
most opportunely for the mock-
heros of Lloyd George and Bonar
Law in presenting their emasculated
Home Rule Bill.

Whether it was staged for the
occasion, or whether it is one of those
minor outrages which the great out-
rage of the oppression of a whole
people inevitably provokes, it is cer-
tain that it was the work of an
enemy of Ireland.

THAT ULSTER DELEGATION

A Belfast despatch of some weeks
ago to the New York World has just
been brought to our attention. It
relates to the delegation of Ulster
clergymen now touring the United
States and promising a visit to Canada
before their return to Ireland.

The burden of the despatch is that
these reverend gentlemen were not
delegated by the Protestants of Ulster
and are not representative of the
religious bodies to which they be-
long.

"The Americans," reads the de-
spatch to the World, "who are asked
to accept these gentlemen as repre-
senting Irish Protestantism of all
denominations, or even the United
Protestantism of Ulster, should con-
sider the circumstances of their
selection as well as their constitu-
tion. They were not selected by any
public meeting of the creeds to which
they belong, but by the Belfast
Orange clique to which at least three
and perhaps four of them belong.
They are noted for their extreme
views even among Orangemen."

"The only meeting called in con-
nection with the delegation was at
the May Street Church here and
this was to announce that the pastor
of that church had been selected to
join the delegation. This meeting
consisted solely of Orangemen and
Unionists, none of the numerous
Protestant Liberals and Home Rulers
among the clergy was present or was
consulted."

The despatch goes on to quote the
Liberal organ of Ulster, a Presbyter-
ian paper, which repudiates the de-
legation because its whole stock in
trade will be the religious argument
"which Ulster Protestant Liberals
know to be a false argument."

Commenting on the absurdly dis-
proportionate number of Methodist
clergymen the World's correspondent
says:

"This overrepresentation of the
Methodists is because the Methodist
body in America is known to be so
powerful and the whole idea of the
delegation, as conceived by Lord
Beaverbrook, is to inflame Methodist
feeling on religious grounds against
Ireland's demand for Home Rule."

And the despatch concludes with
the terse statement that the dele-
gation represents only one section of
Irish Protestantism, "that which
preaches and practices intolerance
against their Catholic fellow-coun-
trymen."

In tracing the brilliant idea to
Lord Beaverbrook's fertile brain we
quoted from his own pen in his own
newspaper his own shameless avowal
of his discreditable and unscrupu-
lous purpose. It is already apparent
that the noble lord underestimated
the intelligence of American Metho-
dists; for comparatively very few of
them have shown any eagerness to
swallow their American principles of
self-government in response to a
dishonest appeal to religious ani-
mosity.

REPUDIATING THE PAST

BY THE OBSERVER

If we deny or repudiate the experi-
ence of the past, we must begin all
over again to acquire knowledge.
Such a proceeding if it were possi-
ble, would be intelligible at least.
But the attitude and acts of many
men who imagine they are leaders of
modern thought, puzzle the reason-
able. Not only are they eager to repudiate
the past, with its wealth of slowly
and painfully gathered experience

and knowledge: they feel that, in
some mysterious manner, not known
even to themselves, they have be-
come possessed of knowledge which
will take the place of all the wisdom
of all the ages.

It is not uncommon nowadays for
some self-complacent young legis-
lator to introduce in a parliament or
a legislature a bill which, if passed,
would abolish a principle of law
which has existed in our jurispru-
dence for centuries and which no
genuine student of law or govern-
ment has ever questioned. What are
his qualifications for passing judg-
ment in the matter? Sometimes,
they are very doubtful. Has he, in
fact, made any real attempt to pass
such judgment at all? Most usually,
he has not. Has he seriously in-
vestigated the reasons, and the con-
ditions, which gave rise to the law?
Alas, he has not. Does he realize
that there must have been certain
reasons and conditions which origi-
nally led to the adoption of that prin-
ciple into our jurisprudence? Alas
and alack, he has never bothered his
head with such a thought.

Most usually, the case is this: an
ardent or ambitious young man is
elected to parliament or to a legis-
lature. He thinks he knows of some
inequalities and some injustices
which have become manifest in the
application of the laws of the country
to concrete and specific cases in the
courts. Everyone knows of some
such cases.

Laws are made in advance; they
must necessarily be made in advance.
If we could wait until a citizen did
something; and if then, knowing
just what he had done and how he
had done it, we could pronounce
upon it and remedy it if it needed a
remedy; we could then go much
nearer to doing perfect justice be-
tween man and man. But, if that
were our way, no man could know
beforehand whether the thing he
thought of doing was or would be
approved or allowed; and no man
could safely do anything. So, laws
must be made in advance of the
actions they are intended to prevent
or to regulate.

A legislator, therefore, is cast,
partly for the role of a prophet; he
must try to take into consideration
what men may do. His chief means
of knowledge in that respect, is
through the study of what men have
done in the past. What they have
done in the past, they will, or may,
do again. But human acts are not
all repetitions. Men originate new
actions; and, particularly, they
originate new ways of doing old
actions; giving a novelty and a
variety to their affairs which greatly
complicate the consideration of
cases, and involve much disputation
and comparison when it comes to
apply the law already existing to the
new case that has thus arisen. The
role of legislator is, therefore, a diffi-
cult one, if taken seriously and
responsibly; and the best-considered
legislation frequently proves "inap-
plicable to the new cases that arise,
for the purpose of doing justice. That
involves the necessity of change;
which is called amending the laws.
It is here that the young and unex-
perienced legislator, eager to make
a name, and sometimes filled with
genuine concern for injustices un-
remedied, rises to shine. He will,
he thinks, change all that is old, and
make all things new, all things good,
all things fair and reasonable and
just. And that would be lovely, if it
could be done; and he would indeed
make a name for himself if he could
do it.

But these things are difficult. The
laws of a country are none the better,
but much the worse for too frequent
experimenting, especially at the
hands of the inexperienced. Enthu-
siasm is a good thing; but it is
sometimes dangerous; and occasion-
ally disastrous. The changing affairs
of mankind do undoubtedly require
carefully considered changes in our
laws. But there is altogether too
much experimenting in legislation
in Canada; particularly in the pro-
vincial legislatures. And, the ambi-
tions of inexperienced law-makers,
and the indifference or inattention
of more experienced ones who do
not take a sufficiently live interest
in their duties as members, some-
times lead to the repeal of laws and
the abolition of legal principles
which have stood the test of time
and experience, and which had far
better remain part of the jurispru-
dence of the country.

No human law ever worked per-
fect justice. It does not follow that,
because an occasional case goes
without remedy that the law gov-
erning that case ought to be abolished
or changed. Law is a rule for the

whole public; and a good law is a
rule which works justice in a great
majority of all the cases to which it
is applied.

A wise law is aimed at the preven-
tion of some certain injustice or
some certain public mischief. Now,
when such a law has been in force
for a long time, the public gets used
to it; the mischief intended to be
prevented ceases, for the most part
to happen. Then, one day, a case
arises in which this law fails to do
justice; and at once a clamor is made
for its repeal; forgetting that, once
it is repealed, the mischief it was
originally made to prevent, will
come up again.

Laws which have, on the whole,
worked well; and especially main
principles of law which form the
basis and support of considerable
portions of our social structure,
ought not lightly to be repealed or
altered.

NOTES AND COMMENTS

THE NARCOTIC CLINIC, a New York
institution for the treatment of drug
addicts, or, as they are more gener-
ally known, "dope fiends," seems to
have attained to permanent status.
The need has certainly brought the
remedy. The Health Commissioner
of that city expresses the conviction
that "the drug question is of more
importance to the people today than
prohibition ever was." Unfortu-
nately, in this country, prohibition
has blinded many eyes to other and
perhaps greater evils than the exces-
sive use of intoxicants.

RECENT STATISTICS issued by the
United States Census Bureau give
the total of deaths in that country
from automobile accidents for the
year 1917, as 6,724. With the steady
increase in the number of these
vehicles in use, and especially with
the great expansion in the motor
truck industry, the years 1918 and
1919 will probably show a great
increase in that figure. Humanity
has to pay for its luxuries.

THE COLLECTION of stained glass
formed by the late J. Pierpont Morgan
and now presented by his son to the
British people, is said to show once
more how far in advance of our time
the Middle Ages were in artistic con-
ception and execution. In this par-
ticular form of art the modern world
has nothing to show equal to the
gems of the Morgan collection.
One series in particular, four panels
taken from Troyes Cathedral, repre-
senting the Temptation in the Wil-
derness, the Temptation on the Pin-
nacle, the Feeding of the Five Thou-
sand, and a scene from the life of St.
Nicholas are referred to as the
despair of modern artists. In the
fact that the artists and craftsmen of
the Middle Ages were inspired by
Faith, and wrought for the glory of
God rather than for filthy lucre
probably lies the secret of their
achievements.

FROM THE Chair of Peter, the cen-
tre from which all true progress may
be said to radiate (however little
humanity of today may be in the
disposition to acknowledge it) comes
once more the message which a war-
torn world needs. "The necessity
for faith is demonstrated by the
inequality of the efforts of those who
vainly try to give mankind peace
and welfare, forgetting or ignoring
God. Peace cannot be obtained by
the individual and by mankind if
there is no order in both, and there
can be no order without an acknowl-
edgment of the dominion of God
over His creatures."

"TODAY," continued the Holy
Father in his Christmas allocution,
"the spirit of independence has in-
vaded all minds, and leads them to
rebellion. Today there is no shame
in seeking amusements amidst the
griefs and sorrows of others, and
there is no limit to the dissipation of
wealth and the drying up of the
sources thereof. All this shows that
modern society has attempted to set
itself above God, passing from liberty
to tolerance, from tolerance to divi-
sion, from division to conflict, to
ostracism of God. Therefore, forget-
fulness of the supernatural and tri-
umphs of the natural has led
individuals to egotism and society
to revolution and anarchy."

THE TIMELINESS of these words
which may be said to set forth the very
foundation of religion, is accentuated
by the growing disposition outside the
Catholic Church to dispense with
creed altogether. For example, a
writer in the Mail and Empire who,
while controverting utterances that
make for the total annihilation of

faith, and who at the same time goes
out of his way to denounce the "dog-
matism of the Pope," but exhibits his
own hopeless state of drift in the
process. As he very truly says:
"You can offer no worship, no prayer,
praise or thanksgiving that can be
hoped to be acceptable to God unless
it be the outcome of a true and lively
faith." On what foundation, how-
ever, does "faith," according to this
self-satisfied scribe lie? He has nothing
better to offer than a "creed of
some sort," which is but another
way of saying that it has no founda-
tion at all. That this correctly de-
scribes the non-Catholic idea of relig-
ion of this generation becomes day
by day increasingly evident.

**THE CASE OF FATHER
O'DONNELL**

**TIMES CHARGES "POWERFUL
CONSPIRACY" AGAINST
IRISH PEACE**

We refrained from commenting on
the case of Father O'Donnell, C. F.,
while it was *sub lite*, and it is cer-
tainly difficult to comment upon it
now with any restraint. On an
accusation of being seditious lan-
guage, this priest was taken into
military custody in Ireland, moved
to Dublin, treated there with ignom-
iny, inhumanity, and outrage,
brought to London, and lodged in
the Tower. Set at liberty on parole,
he was then court-martialed, and
then, to the astonishment of the
London public, all the accusations
brought against him broke down
miserably at the first touch, and not-
withstanding the attempt of counsel
for the Crown to repair the case by
cross-examination into Father
O'Donnell's private opinions, he had
to be forthwith acquitted. We have
had no communication with Father
O'Donnell since he sent us the
account of the terrible railway acci-
dent in which, during their return
from Lourdes, he and the soldiers
with him played so heroic a part.
We write only from the published
reports in the Times, and the facts
there disclosed are surely enough.

To such a pass has the manage-
ment of affairs in or connected with
Ireland come. With whom lies the
blame—with the military, or the
Government, or some subordinate
officials—we know not, but the facts
remain. A priest of exceptional, patri-
otic enthusiasm, who was foremost
in recruiting in Australia, in whose
behalf even that violent outlier of
the Church, W. M. Hughes, was con-
strained to telegraph from Australia
demanding his release—is treated as
we have described, upon evidence, if
evidence it may be called, which is
not such that one would hang a cat
upon it, and which he himself con-
tradicts in every particular. There
is manifestly more in this than
simply military discipline and
quiescence. It is some small satisfaction
to know that efforts will be made to
find out what.

A GRAVE ALLEGATION

In its wider aspect this question is
daily assuming a graver and graver
complexion. It is a most urgent
need, as Cardinal Bourne pointed out
in his sermon on Peace Sunday,
that a settlement should be
effected, and with this goes the
necessity that obstructions to settle-
ment of whatever sort, be removed.
It is a very grave matter, therefore,
that a paper like the Times should
state, as it does in its issue of Mon-
day, that "there is strong *prima
facie* evidence of the existence of a
powerful conspiracy against the
prospect of an Irish peace," and
should express its fear "that the
Irish Executive are being used,
whether with the connivance of
members of the Cabinet or not, in
order to arouse in Ireland a state of
feeling, if not a state of rebellion, in
which settlement may become im-
possible." Of the subject-matter of
these surmises it is not for us to
judge. But the mere fact that they
find prominent place in a paper like
the Times is quite enough. All
sincere patriots, and particularly all
Catholics, with any influence in
politics, should insist upon their
being probed to the bottom.—The
Universe.

PREACHING AND IMMORTALITY

The dean of St. Paul's, Dr. Inge,
confesses that the four last things,
or to be more exact the two last,
heaven and hell, have ceased to be
interesting to Anglican audiences.
If this be interpreted as unconcern
about immortality, and is widespread
we cannot understand the hold that
spiritualism, with its grosser concept
of immortality, is taking in England.
It is hard to reconcile the imputation
that belief in eternal life has lost its
hold, among the adherents of the
Church of England, and that the
authorities of the same church are
so grievously perturbed at the spread
of the doctrines of Sir A. Conan Doyle.
Or do they both come to the same
thing, namely that Christianity has
broken down, and in the Twentieth
Century the Church of England
must begin at the bottom. Of course,
in America there is nothing new in
this. The vague concept of God, the
vague idea of an immortality have
given way to an indifference to the
one and the other. No religion can
endure that sets aside dogmatic
truth. Just as soon as there is a
cessation in preaching the unchange-
able faith of Christ there is a relaxa-
tion and a rejection of belief. The