

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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THE BOY WHO LOVES HIS MOTHER

She sat in the porch in the sun-shine,
As I went down the street—
A woman whose hair was silver,
But whose face was blossom sweet,
Making me think of a garden,
When, in spite of the frost and snow,
Of bleak November weather,
Late fragrant lilies blow.
I heard a footstep behind me,
And the sound of a merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and hour of trouble,
Hopeful and brave and strong,
One of the hearts to lean on,
When we think all things go wrong.
I turned at the click of the gate-latch;
And met his manly look:
A face like his gives me pleasure,
Like the page of a pleasant book.
It told of a steadfast purpose,
Of a brave and daring will,
A face, with a promise in it,
That, God grant, the years fulfil.
He went up the pathway singing,
I saw the woman's eyes,
Grow bright with a worldless welcome,
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face uplifted
For what some mothers miss.
That boy will do to depend on,
I know that this is true—
From lads in love with their mothers
Our bravest heroes grew,
Earth's grandest hearts have been
Loving ones
Since time and earth began;
And the boy who kisses his mother
Is every inch a man.

WHAT ULSTER UNIONISM MEANS

TRENCHANT EXAMINATION BY MRS. J. R. GREEN—"A CHALLENGE TO CIVILIZATION"

In last week's Nation Mrs. J. R. Green, the distinguished historian, contributes a remarkable article entitled "An Ulster Anthology," upon the moral character of Ulster Unionism, from which we make the following extracts:

The thunders of Ulster week have shown us the medieval world in which he lives. Platforms resounded with cries borrowed from centuries long ago, as English Tories hailed their supposed fellow-citizens of Ireland. "Our enemies!" cried the Earl of Erne; "Enniskillen an out-post against the enemy!" added Lord Londonderry; "Your enemies!" reiterated Mr. F. E. Smith; "hereditary enemies," "traditional enemies," "implacable enemies"—so the medieval watchword was tossed about savagely, as it had been five centuries ago when all were Catholics together, and Papist English shouted to Papist Irish—"Wild Irish our enemies." Protestants outside Ulster, to quote the shameless, small beleaguered garrisons in the midst of a hostile population. Lord Hugh Cecil, after the tradition of his name, contemplated Ireland as a place with "all the good things that our ancestors won for us, and that we have enjoyed," and showed himself much incensed by Sir Edward Carson's admission of Ireland a nation. He passionately reminded the audience that the "divine nation" which was to have a Parliament in Dublin, was "a nationality which they despise and hate." Union or no Union, he has remained splendidly true to the spirit of his father's saying, "The instinctive feeling of an Englishman is to wish to get rid of an Irishman." To these "Imperialists," as to their militant ancestors, the Irish are not "enemies" but "aliens." Lord Orange stammered with an alien Government set up in Ireland—the government, in other words, of the bulk of the inhabitants of the country.

It is only natural that leaders fired with the rude passions of the Middle Ages should raise the cry of fourteenth-century barons for the right of private war. "We will ask you," gallant Lord Castlerlogh demanded, "to stand aside and let us deal with the remainder of our countrymen who are endeavoring to dominate and coerce us." They "might have taken up their positions on the field," said Mr. William Moore, but "it would not be against his conscience to take the field against John Redmond, Cardinal Logue, and Company." "If his Majesty," Lord Templetown announced, "chooses the recommendation of his Ministers to sign a Home Rule measure, then it is up against Ulster to stand between such a bill and the ruin of the Empire." A gallant colonel, passing the Sanderson statue that day, "was reminded of a declaration of their late friend; 'We will fight Home Rule till hell is frozen; and when hell is frozen we will fight it on the ice.' If that last dread necessity should arise," concluded the speaker, "go

in as disciplined Christian men"—I suppose to let the array of Popes there see the difference. "To Orange meetings Mr. F. E. Smith stood for all that was best in the character of John Bull," and they heard him gladly as he told of Jennie Geddes: "Her title to fame was that she was the first woman that flung a stool that broke a dynasty. Gentlemen, Ulster is the Jennie Geddes of today. It must be understood, however, by modern England that while Orangemen were upsetting dynasties and 'dealing with' their 'enemies,' there must be no talk of coercing them; if that were attempted, he renewed the threat of Mr. Bonar Law to ministers, that 'the populace of London would lynch you on their lamp-posts.'"

What the Orange view of Ireland really is, it would be hard to say. Half the speeches describe it as despicably poor from the villainousness of the other half as surprisingly rich under the blessings of the Union. Any argument that comes handy is indifferently used, regardless of truth or coherence. From Lord Hugh Cecil, faithful to his gospel of "hate," we have the echoes of medieval contempt: "stained by a past tainted with crime, stained by a present devoid of all sense of the greatness of nationhood; because, let us remember that this precious nation that is to be erected will be the most squalid and sordid thing that the world has ever seen." This nation, a mendicant among the nations, is what you are offered for a nationality. Lord Londonderry, however, has his own reasons for calling another tune. Ireland, he says (at friendly odds with Lord Hugh Cecil in tactics), "was a poor country before the Union, but it was now one of the most prosperous countries in the world." Other speakers loudly re-echoed and enlarged on his engaging text. On the other hand, postcards circulated from the Unionist headquarters in Belfast, where he is all-powerful, warn Unionists against being shareholders "in a little bankrupt shop on the roadside."

The clergy have not been behind the laymen in the heat and antiquity of their phrases. Solemn days of confession and intercession and covenant-signing became magnificent orgies of self-laudation. In every tongue the jubilant cry was flung up to heaven—"God, I thank Thee that I am not as other men, or even as this publican." I saw the Covenanters gathered in a chief centre of Protestant Organism, and in its leading Presbyterian Church. "O God," the minister prayed, "remember that Thou art not a God like other Gods. He was the God, not of Munster or Connaught, but of Ulster, and should not forget that He was pledged to its success. After all, Lord Protestants had devoted fields of slaughter to their God, had routed with sword and bloodhounds the Papists, and overturned their Baal and his priests and had done gloriously, in linen and shipping. They now desire no more than a continuance of these mercies, greater, they deprecatingly remark, than they deserve. But as for present peril, neither heaven, nor earth can say they have deserved that. So, among many others, the Bishop of Derry vociferates. He grants that some even unnamed sins, strictly omitted from those days of confession and intercession, they will secretly confess to God. But as regards Irishmen, they have done no wrong. No crime stains their hands. Ulster Protestants, he cries, are not assassins and cattle dealers. Alas! only because their grandfathers did for them in Ulster exactly what a later generation did for Munster. Men hunted by hunger or injustice do just the same things in every race and every religion; and Ulster farmers now share the profits won for them by the war of the Munster peasant, and add them to the gains they themselves secured by their own older cattle-raimers and death-dealers. The bishop likens the Irish Protestant to St. Paul before the judgment seat of Festus. The persecuted apostle was "comparatively safe in the hands of imperial law just as we, amid bitter foes, are sheltered by our place under the British flag. But this protection is grudged to us, as his to Paul. His enemies ask to have him transferred to Jerusalem for the convenience of having him murdered on the way. Will it be prettied by anyone that it is for our better security that England is invited to cast us off? Festus, fearing to sentence Paul to death laid a trap to have him murdered. The same trap is laid by the Government for guileless Protestants. Will you go to Jerusalem? so the wily governor would have tricked Paul. Yes, and will we be good Irishmen? But bishops are not so innocent. "Therefore we are asked—Will you put yourselves at the mercy of your sworn enemies, of them who have declared openly and often that in the hour of their triumph they will take revenge? Like Paul we all see the treason! God and all just men are called to save them, faultless, from vengeful murderers—the wild Irish, our enemies—massacres or extermination hurriedly if guardedly in the background. Go sign the Covenant, was heard on all sides, for "this is not a

political, it is a religious question; it is a question not only of your liberties, but of your life"—of your existence," confirmed Mr. F. E. Smith, the representative in Ulster of John Bull at his best. A leading Presbyterian in a leading centre urged on his congregation of Covenant-signers their imminent danger from a conspiracy "with the Pope at the back and the centre of it. They mean to change the religion of Ulster." The hint was clear. Protestants would understand that this could only be effected in one way, for had they not once done it themselves? In imagining what others might do, the orators doubtless looked within; or glanced at the history of their own Churches. Do they dread the effects of security in Ulster? "It is unjust, and not a mistaken conviction," was Burke's awful charge against the Protestant rule in old days. "It is not your fear that does this cruelty and evil, it is your security."

Ulster week, with its challenge to civilization, will remain a lesson for our people on the spirit of Unionism towards Ireland. They have frankly spread before us their ancient grievances, hostilities, contempt, and, if we include Lord Hugh Cecil, their hatreds. Odit quem leserit. Are these insults their method of commending the Union, and their claim to Irish confidence and affection? For whether they defeat this Bill or not, Ireland will still remain, and men of North and South will still be gathered within its limits.

During these weeks of excitement I was travelling in Ireland, mainly in Ulster, and almost exclusively among Catholics. I listened to much talk, and was left in no doubt as to the desire for Home Rule. But I never heard the word of enmity, or bitterness, or hostility. It is a point of honour with Nationalists to forbid criticism of those who belong to Ireland as being "our countrymen." Outside Orange groups the words "bitter foes," "implacable enemies," are simply impossible. I remained astonished at the universal spirit of charity and national brotherhood. Irishmen beyond the border of the lodges may have their own form of bad language, but if an Englishman came to talk to them of Ulstermen as "their enemies," "whom they hate," his time would be short. On the one side there is the harsh voice of Churches that, from spiritual organizations, have turned themselves into political cancesses; on the other, the heart of a people lifted up to save the national soul of their ancient land. The judgment of Solomon remains the classical test of true devotion, between those who would see their country cut asunder, and those who would preserve it whole.

"PASTOR" RUSSELL'S LIBEL SUIT

Plastered over the billboards of the city once more is to be seen the familiar face of "Pastor" Russell. The "Pastor" is scheduled to speak at the Star Theatre next Sunday. His reverence is a generous advertiser. He loves the limelight; hence, we are certain, will be grateful to the Union and Times if we place him among our dead-head publicity men. Some time ago the Brooklyn Daily Eagle gave the "Pastor" a large quantity of free advertising. The "Pastor" objected to the quality and brought suit against the Eagle, demanding \$100,000 as a balm to his battered feelings.

The Eagle, having been served with a writ, made prompt reply. It even emphasized its original charges and issued a challenge to the "Pastor" to come on. It saucily denied most of the assertions in the "Pastor's" complaint and declared that every one of the assertions in the articles of which "Pastor" Russell complains is true and will be proved to be true at the trial of the action. The Eagle goes even further and declares that at the trial it will show that "Pastor" Russell's religious cult is nothing more than a money-making scheme.

The Eagle alleges, upon information and belief, that the plaintiff is and has been for a long time the controlling and dominating power in certain corporations known as the "Watch Tower Bible and Tract Society" and the "People's Pulpit Association."

That, through the medium of said corporations, by the issuing, publishing and distributing vast quantities of printed matter, arranging for and providing speakers and lecturers on biblical subjects, and in other ways, plaintiff has denounced and criticized all religions in the interest of a so-called religion or cult claimed to have been invented by himself called the "Millennial Dawn" or "Russellism," the central tenets of said so-called "Millennial Dawn" or "Russellism" being that the world as it is now constituted will come to an end in October 1914. By reason of the aforesaid, great numbers of persons, believing that the end of the material world is near, and that only through "sacrifice" of their material substance they can become of what he calls the "elect" under what he calls the "new dispensation," have turned over their property to plaintiff and said corporations, in preparations for the end.

Many of the said persons have given their property to plaintiff and said corporations outright and received assurances from plaintiff that they would receive interest thereon as long as they should live.

The Eagle also declares in its answer that— "Others have made wills, giving, devising and bequeathing property to him. Others, influenced in the manner aforesaid, have been persuaded by him to pledge and pay money for advertising plaintiff, and said so-called religion, and by virtue of a skillfully worded clause in the printed pledge they have been asked by him to sign, the money is made available for any purpose to which plaintiff, the president and controlling influence of said corporations, chooses to apply it."

And Russell is coming to explain to Buffaloniens the delights of the "Millennial Dawn," and to exhort his hearers that "the heavenly things are to be attained only by those who sacrifice earthly things"—via the Russell route.—Catholic Union and Times.

GALILEO

In a Catholic publication entitled "The Alleged Failures of Infallibility," Father Coupe, S. J., deals with the historic cases of Liberius, Honorius and Galileo. In dealing with the case of the alleged lapses of infallibility in the affair of Galileo, as being very opposite for us in our scientific age, Father Coupe says: "Galileo eagerly defended the heliocentric or Copernican theory, the opinion, that is, that the planets are in motion and the sun the center of the ecliptic—a theory taught by the Roman cleric, Father Coupe tells us, for at least two centuries before the time of Galileo. The ancients as well as the most medievalists believed in the geocentric theory; the earth as center of the universe. However, it is urged that Galileo was condemned as a heretic for teaching a true doctrine, and for argument's sake, though he denies it, Father Coupe will assume that such was the case.

Was that condemnation the asks a Papal condemnation) and if it was, was it a condemnation ex-cathedra? It is, says the Jesuit, easy to show that it was neither one nor the other. The decree of the Index of March 5, 1616, decided that the scientist's work was not to be read since it was "false, unscriptural and destructive of Catholic truth." The grounds of this decision as well as the decision itself were admittedly wrong, says the Jesuit, but since the degree was one of Roman congregation it possessed no claim whatever to infallibility.

The Encyclopedia Britannica, in dealing with the matter, declares that "This edict, it is essential to observe, of which the responsibility rests with a disciplinary congregation, in no sense representing the Church was never confirmed by the Pope, and was virtually repealed in 1757." Again, says Father Coupe, even if the Pope had confirmed the decree, that could not speak in that decree ex-cathedra; it is not necessary to speak in that decree as universal doctor and supreme teacher; it is not necessary to speak in that decree at all.

Thirdly, even if the Pope had confirmed the decree, and by confirming had spoken in the decree ex-cathedra, still that utterance would not have compromised his infallibility, and for the decision against Galileo, that conferring of the province of Irish politics and affirming confidence in the justice and equity of Irish Nationalists. It is quite clear that public opinion in Great Britain and Ireland has become thoroughly exasperated at the persistence which Orange and Tory slander-mongers display in exploiting the religious bogey as an argument of allowing such a bogey to enter the province of Irish politics and affirming confidence in the justice and equity of Irish Nationalists. Of Tory allies to occasionally indulge in chasing this phantom of their lively imaginations; but while spectre-chasing may be a congenial task for their inventive minds, the work does not appear to produce any evidence to satisfy mere mortals, who insist on day and date, person and residence, in support of alleged cases of persecution. But these have never been forthcoming, for the very good reason that they do not exist in fact.

The question of religious differences has been exploited as far as it possibly could be by the opponents of Irish National freedom, and if they have not gained the unholy object for which they strove, it is certainly not due to any lack of physical or mental energy on their part, but rather is it because that Truth and Justice eventually triumph. The great meeting of those Protestant Home Rulers in London, and their frank defence of the Irish Catholic character, puts just one more nail in the coffin with which the charge of Catholic bigotry has been consigned. No religion will signalise its unregretted departure. There is nothing premature about the obsequies. The rigor opinion leaves no room to question its timely demise. How the bogey survived so long may be a matter to engage political science in the brighter era that is dawning over "the distressful country." But the bogey has departed at all events, and not even the tearful affectation of

left unmolested as the work of Copernicus was left unmolested.

Galileo's case, says Father Coupe, has no bearing on Papal infallibility, and that conclusion is supported by the famous mathematician and philosopher Rene Descartes, who in a published letter in 1634 declared that the condemnation of Galileo "had been authorized neither by Pope nor the general council, but was issued solely by a congregation of cardinals." Indeed (concludes the Jesuit, after quoting W. H. Mallock in "Is Life Worth Living?") a Protestant who upholds the validity of Papal infallibility during the long lapse of nineteen centuries in a long line of 258 Popes, the enemies of infallibility think they have discovered three instances where a Pope has officially erred in his dogmatic teaching. Even in these three cases the attack fails most ignominiously.

THE RELIGIOUS BOGEY

New York Freeman's Journal

No person who honestly interprets the character and feelings of Irish Catholics can for one moment entertain the slightest doubt on the question of religious bigotry and Catholic favoritism continues to be made by interested Orange politicians and their allies, but the discredited source whence these allegations emanate has so often been placed in the crucible of reliability and found untrue that public knowledge harkens not to grim falsehood. Still, the contemptful silence with which such untruthful statements are now received may be mistaken by some persons as meaning that an effective answer cannot be made to them, we will revert our readers' attention to a non-Catholic assemblage of more than passing importance that was held in London a few weeks ago.

The significance of this gathering of British non-Catholics cannot be exaggerated, held, as it had been, by the commendable object of declaring to the world at large the utter falsity of Tory and Orange declarations that Ireland under self-government will become a religious bedlam, with Romanism the ascendant factor and Protestantism a subjective part. The meeting—or perhaps, to be strictly fair, we should say meetings, since the large hall was unable to accommodate more than a few thousand of the many thousands present, and hence an overflow gathering was addressed outside the hall—took place at Menzies Hall, London, and amongst the speakers were such distinguished non-Catholics as Hon. Thomas Lough, Canon Lilley, Sir A. Conan Doyle, Captain Whyte, and George Bernard Shaw. We reproduce an account of the speeches and resolutions elsewhere in this issue.

The resolutions, adopted with remarkable unanimity, adequately and forcibly covered the religious contentions of allowing such a bogey to enter the province of Irish politics and affirming confidence in the justice and equity of Irish Nationalists. It is quite clear that public opinion in Great Britain and Ireland has become thoroughly exasperated at the persistence which Orange and Tory slander-mongers display in exploiting the religious bogey as an argument of allowing such a bogey to enter the province of Irish politics and affirming confidence in the justice and equity of Irish Nationalists. Of Tory allies to occasionally indulge in chasing this phantom of their lively imaginations; but while spectre-chasing may be a congenial task for their inventive minds, the work does not appear to produce any evidence to satisfy mere mortals, who insist on day and date, person and residence, in support of alleged cases of persecution. But these have never been forthcoming, for the very good reason that they do not exist in fact.

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Sir Edward Carson seems to have been invoked by its exit.

CATHOLICS AND THE BIBLE

From the way in which some non-Catholic editors write about Catholics and the Bible, one would suppose that they believed a copy of the Sacred Scriptures seldom or never finds its way into the hands of a Catholic; and that if a Catholic does get hold of a Bible, he does so surreptitiously and at his peril, since it is well known of course (in non-Catholic circles at least) that the Catholic Church is unalterably opposed to Bible-reading and hates the Bible with an undying hate. Such a statement as the following from an editorial in the Notre Dame Scholastic recommending Catholic students to read the Bible, would, we are sure, be a great shock to many Protestants who have been brought up in the belief that Catholics scorn the Scripture: "Here at Notre Dame we have special facilities for becoming intimately acquainted with the Bible: its lessons form the texts for frequent sermons; it is used as a text-book in dogma classes, and at some time or another a copy of this 'book of books' comes into the possession of each student. Our familiarity with Scripture should not, therefore, end with the classes in Christian doctrine. The text-book Bible should not be stowed away in the corner of a trunk or find an obscure place on the shelf."

We may add that Notre Dame is no different from any other Catholic College in this regard. Indeed if the students of non-Catholic Colleges were as well acquainted with the essential facts of Biblical history as are the students at Catholic Colleges the complaint of professors that the present-day student shows a lamentable ignorance of Scriptural allusions in literature would not be so common. Lately a professor of rhetoric at Michigan University, wishing to test the Biblical knowledge of his students, gave them in an examination a set of questions on the Bible. From the point of view of accuracy the answers might as well have been given by Fiji Islanders. One young man, a student of law, gave as his opinion that "Jesus Christ died at a good old age;" another wrote that "Nazareth" was the name of Christ's father. "Nazareth" was the name of His Mother. Many of the other answers displayed ignorance equally profound and taken together they point most strikingly to a lack of knowledge that is deplorable.

The Catholic child in the lowest Catechism class could answer correctly what these students of higher education failed in most miserably. Yet the old tradition current among Protestants of Catholic ignorance of the Bible lives on.

Nevertheless this is not to be taken as committing us to the position that all Catholics read the Bible as much as they should. Nothing of the kind. We know, of course, that we regret that they do not; and we have labored for years to make the mind of the Church in this matter known to our readers. We have spoken again and again of the great spiritual enlightenment which comes to those who read, in a reverent and loving spirit, the Bible, particularly the New Testament, the gospel of Jesus Christ. The New Testament is the story of Jesus Christ, His life, His mission, His teaching. In the New Testament we find the very words, the very teachings of Our Divine Lord Himself, which, in the words of Thomas a Kempis "surpass all the teachings of the saints." The Church counsels us to read the gospel, and offers from the treasury of her spiritual riches indulgences to those of her children who read the Sacred Volume.—Sacred Heart Review.

DECAY OF PAGAN FAITH

That a great change has come over the religious belief of the peoples of the Orient is now evident to even the most casual observer. The old cults are passing rapidly and now it is a question of Christianity or nothing in India, Japan and China. The latter has been the last to feel the influence of western civilization; but since the proclamation of the republic, its peoples have hurried to throw off the habits and customs of centuries and their religious beliefs have gone with the rest.

The same holds good in Japan. A religions census has recently been taken in the Imperial University of Japan in Tokio, and it classifies the more than 4,000 students by religions as follows: Shinto, 8; Buddhist, 50; Christian, 60; atheist, 1,500; agnostic, 3,000. This is strong evidence that the educated classes have broken away from their ancient faiths, and are looking around for some better basis of ethics and faith. The Catholic Bishops of Japan recognize the danger of delay in providing schools for the children and colleges for the young Japanese men and women. The opportunity of impressing the present generation is ready, and if resources are supplied the drift of the people into unbelief will be stayed in some measure.

CATHOLIC NOTES

The Holy Father has a medal struck every year, commemorating the most important event of that year's reign. In 1813 the medal of Pius X. will commemorate the completion of the American Catholic Encyclopedia.

A despatch from Madrid, dated the 8th Jan. says that the Premier of Spain has made the announcements that the government had decided to resume formal relations with the Vatican and that the cabinet is now engaged in selecting an ambassador.

Prince Joseph of Uganda, Africa, is about to make a visit to Europe, and will likely come to America. The Prince is a Catholic and has a record of having converted his wife and his two brothers. In the event of the death of the young King Dandi, Prince Joseph will succeed him.

The International Historical Congress at its meeting in London offered to make Abbot Gasquet, O. S. B., who has charge of the revision of the Vulgate, vice president of the section of ecclesiastical history. He has accepted the office with the full consent and approval of the Pope.

Right Rev. Thomas F. Kennedy, titular Bishop of Adrianople and rector of the American College in Rome, who is visiting his parents at Conshohocken, Pa., declares that he, as the intermediary between the American visitors and the Pope, would in no circumstances arrange an audience with the Pope for any divorced persons.

Not in ninety-five years has Easter come any earlier in the year than it will be in 1913, and it will not come as early again for another eighty-seven years. Next Easter falls on March 23. Not since 1818 did it arrive sooner in the year. In that year it came on March 22. Not until after the year 2000 will it come so early again.

The French Government has sent official instructions to its Ambassador in Constantinople to inform the Turkish Grand Vizier that France, in her quality of protector to the Christians in the East would be obliged to hold the Ottoman government responsible for any and all acts of violence perpetrated on them.

For the first time in three hundred and fifty years the holy sacrifice of the Mass was offered publicly, recently in Penwortham, near Preston, Lancashire, England, a district celebrated in pre-Reformation days for its large and beautiful priory. A new church, under the patronage of St. Mary Magdalene, had been built there and it was blessed on the above date.

Following the carrying of Crawford county, Kansas, by the Socialists in the recent election, and not without considerable fraud in several precincts, it is alleged, the Churches of Crawford county, Protestant and Catholic, have united to wage a war on Socialism, because Socialism and Christianity are incompatible. The Rev. J. A. Pompeny, a pioneer Catholic priest in Crawford county, is leading in the fight.

The anti-Catholic journal of Spain, El Liberal, was recently sued for libel against a priest. The case passed through several courts, the paper appealing from one to another when the verdict went against it. Last month the matter reached the Supreme Court of Appeal, and by its verdict the newspaper is condemned to pay \$80,000 and the costs of the actions. The money will be devoted to Catholic charities.

There were 15,015,569 Catholics in the United States at the opening of 1912, according to the Official Catholic Directory, a gain of 269,808 souls over the figures of 1911. This 15,015,569 does not deduct 15 per cent. for children and infants, as was done by the Government in its census of 1906-09, and which is invariably done by Protestant statisticians when giving the number of Catholics. The Catholic population ten years ago was 10,976,757 showing a gain of 4,038,812 for the decade.

At Versailles on December 12 the Abbe Marie Pujos du Couray, military chaplain chaplain, was summoned to the military hospital, where an artillery man was dying of an infectious fever. Although aware of the danger, for the doctors warned him, the devoted priest remained with the dying soldier until the latter succumbed on the following day. The same evening the chaplain, a robust man of thirty-five, was taken ill with similar symptoms of infectious fever, and within forty hours he also expired, a Martyr to duty.

THE IRISH IN THEM

"The Irish are always turning up in the most unexpected places," remarks the Catholic Standard and Times. "Only a couple of weeks ago President-elect Wilson was apologizing for the small proportion of the blarney that was naturally his, and now it has been demonstrated that his grandfather was an immigrant from Dublin. Moreover, Vice-president-elect Marshall came very near to being born within earshot of 'those Shandon bells' that 'Father Prout' wrote so bewitchingly of, and not more than an hour's walk from the Blarney Stone."