

The Catholic Record

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 LETTERS OF RECOMMENDATION
 Apostolic Delegation
 Ottawa, June 13th, 1915.
 My Dear Sir—Since coming to Canada I have
 been a reader of your paper. I have noted with sat-
 isfaction that it is directed with intelligence and
 ability, and, above all, with a true and healthy
 Catholic spirit. It strenuously defends Catho-
 lic principles and rights, and stands firmly by the
 teachings and authority of the Church, and with a
 true sense of the common good of the country.
 Following these lines it has done a great deal of
 good for the welfare of religion and country, and it
 will do more and more, as its wholesome influence
 reaches more Catholic homes. I therefore, heartily
 recommend it to Catholic families. With my
 blessing on your work, and best wishes for its con-
 tinued success.
 Yours very sincerely in Christ,
 DONATO, Archbishop of Bologna,
 Apostolic Delegate
 UNIVERSITY OF OTTAWA.
 Ottawa, Canada, March 21st, 1920.
 Mr. Thomas Coffey
 Dear Sir: For some time past I have read your
 admirable paper, the Catholic Record, and com-
 mune with you upon the manner in which it is pub-
 lished, and the manner in which it is published.
 The matter and form are both good, and a truly
 Catholic spirit pervades the whole. Therefore, with
 pleasure, I can recommend it to the faithful. Bless-
 ing you and wishing you success, believe me to be
 truly yours in Christ.
 D. FALCONE, Arch. of Larino, Ap. Del.

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LONDON, SATURDAY, DECEMBER 13, 1918

"OUR DIVORCE BYPOCRISY"

"Some thirty divorce cases are al-
 ready booked for the Senate Commis-
 sion next session; and more are com-
 ing every day or so. Yet we are
 quite ready to stand apart like a
 Pharisee nation, and 'thank God'
 that we are not even as the American
 'publicans' who tolerate divorce
 laws.—The Montreal Star.

With one divorce granted for every
 eight marriages in Ohio last year and
 one appeal to the courts for divorce
 for every three couples married in the
 same state, for the same time, may
 not Canadians without incurring the
 Star's flippant charge of pharisaism,
 humbly thank God that our divorce
 legislation and divorce procedure
 are not modelled on the American
 plan?

The Maritime Provinces and Brit-
 ish Columbia were allowed to keep
 the divorce courts they had before
 entering Confederation. The Star
 ironically calls the other provinces
 "the moral part of Canada."

"For, in the moral part of Canada,
 a man may be ever so cruelly
 tortured, but neither one nor the other
 can get relief unless they have money
 enough to appear before a Senate
 Committee at Ottawa and get an Act
 of Parliament passed. There is no
 divorce for the poor.—And the reason
 why there is no divorce for the poor,
 while there is plenty of divorce on the
 say-so of a Parliamentary Com-
 mittee for the rich, is because in the
 moral part of Canada we think it
 wicked to pass a divorce law—so we
 pass thirty."

Those who have been reading Jim
 Larkin's unmeasured denunciation
 of everything in general and of what
 is under immediate consideration in
 particular will miss the familiar con-
 clusion "Then, I say, damn the Senate
 Committee!" The Star lacks also
 the ring of evident sincerity that
 characterizes the rugged eloquence
 of the big-hearted emotional mo-
 torator whose untrained mind is con-
 fused by the promptings of his heart.
 But the Star's absorption in one
 phase of this question to the exclu-
 sion of the vastly more important
 bearings on society is Larkianism pure
 and simple.—"Damn society."

Are the costs of legal procedure in
 the ordinary Courts so trifling that
 divorce proceedings before the Senate
 Committee are in comparison prohi-
 bitive? The \$200 fee is refunded
 to the poor.

"The say-so of a Parliamentary
 Committee." Have we not for a
 thousand years left more important
 matters—even the question of life
 and death—to the "say-so" of twelve
 ordinary everyday men? Would the
 Star, in its scorn of the Senate,
 exclude the gentlemen who pass on
 the evidence submitted to the
 Divorce Committee from serving as
 jurymen?

True, the proceedings at present
 are private, and a great newspaper
 might like to feature the evidence;
 but the privilege would not be exclu-
 sive and before long it would take
 a specialist to write down to the popu-
 lar taste in such matters.

We must remember, however, that
 all the Star's fine scorn is prompted
 by pity for the "cruelly betrayed
 man" and the "brutally tortured
 woman." To get the Star's point of
 view we must concentrate our atten-
 tion on such cases. We must not
 let the thought of ten thousand
 happy Christian homes obtrude it.

self on the consideration of one case
 of marital unhappiness. Divorce is
 a "hard case" law and we must con-
 sider only the hard cases. The Eng-
 lish Courts, with a thousand years of in-
 herited wisdom and experience, have
 this well-known dictum: "Hard
 cases make bad law." That is a
 principle that legislators should
 always bear in mind. They should
 legislate for the general good, not for
 the relief of private grievances. All
 divorce legislation is in flat contra-
 diction with this sound principle.
 Other contracts besides marriage
 entail hardship, and in individual
 cases every law entails at times ex-
 ceptional hardships that might be
 painted in lurid colors by the anar-
 chist. But "hard case" law is not
 advocated in other things by the
 divorce enthusiasts. Their mis-
 directed and maudlin sympathy is
 reserved for "hard case" marriages.
 The indissolubility of marriage is
 the bed-rock on which Christian
 civilization rests.

"Man is born a member of society
 —the family; he grows up in that
 society; in his turn he founds
 a like society; and his children re-
 peat his life's story. In the family
 the character is formed: in the
 family the truth is realized that no
 man liveth to himself, and the essen-
 tial lessons of duty and responsibility
 are learned: the family is the school
 of authority and respect: the family
 weds the gains of the past to the
 hopes of the future—its office to link
 the generations each to each. It is
 the microcosm of the State which
 may be rightly viewed as the ex-
 panded family. But the first condi-
 tion of family life is its stability; and
 the great instrument of that stability
 is 'pure religion breathing household
 laws,' the first of those laws being the
 indissoluble union of parents. Yes,
 for the vast multitude religion is the
 only curb of the egoism which ever
 threatens that union. Nothing," said
 one who was not only a great master
 of romantic fiction but a great master
 of social science, "nothing proves more
 conclusively the necessity of indis-
 soluble marriage than the instability
 of passion." These words of Balzac
 express a profound truth."

The foregoing was written by a
 Catholic. The following is an extract
 from the *Sociological Value of Chris-
 tianity*. The author, Dr. Chatterton-
 Hill, is not a Catholic or, indeed, a
 Christian of any variety:

"The family is a miniature society;
 and the disintegration of this mini-
 ature society cannot but produce the
 disintegration of the larger society—
 even as social disintegration in its
 turn points to a disintegration of the
 family. If the individual be not
 strongly integrated in the family,
 neither will he be integrated in
 society as a whole; if he be not con-
 scious of his duties and responsibil-
 ities in the family, he will not be con-
 scious of his duties and responsibil-
 ities towards society. No society can
 hope to be strong if the family is
 weak—even as no individual can
 hope to be strong if he be afflicted
 with a weak heart. For the family
 is by far the most efficacious of all
 the social subdivisions, such as the
 class, the profession, the syndicate,
 the corporation, etc., the function
 of which is to adapt the individual
 to social life by integrating him
 in a group to which he is at-
 tached by ties of special affection
 and interest—society as a whole
 being too large, too far removed
 from the individual, to be able to
 influence him sufficiently. The family
 differs from other social subdivisions
 . . . For the members of the
 family are linked together by ties
 of *sui generis*: ties at once of a phys-
 iological and a psychological nature,
 which do not exist between members
 of any other group, of any other or-
 ganization. Hence the supreme im-
 portance of maintaining intact the
 family structure, without which the
 family functions cannot be per-
 formed."

To the non-Catholic and non-
 Christian student of sociology, in-
 fluenced not at all by creed or dog-
 ma, divorce is a disintegrating in-
 fluence which saps the very founda-
 tion of society.

The Minority Report of the Eng-
 lish Divorce Commission says:

"The proposals (of the majority) if
 carried by legislation would lead the
 nation to a downward incline on
 which it would be vain to expect to
 stop halfway. It is idle to imagine
 that in a matter where the great forces
 of human passions must always be
 pressing with all their might against
 whatever barriers are set up, those
 barriers can be permanently main-
 tained in a position arbitrarily
 chosen with no better reason to sup-
 port them than the supposed condi-
 tion of public opinion at the
 moment of their erection."

The writer on sociology already
 quoted emphasizes this elementary
 truth:

"Of all the restraints imposed on
 individual conduct, the restraint
 placed on the satisfaction of sexual
 desires is the most irksome."

And the experience of the United
 States (*pace* the Star) where there
 are 2,000,000 divorces; the awful con-
 dition revealed by Ohio statistics
 already referred to, prove all too
 clearly that the "downward incline"
 will end only in that condition

where the marriage contract is term-
 inable at the pleasure or satiety of
 either party.

Moreover, the possibility of divorce,
 and especially of cheap and easy
 divorce, powerfully militates (human
 nature being what it is) against the
 continuity of marriage. The knowl-
 edge that the union must persist un-
 til death dissolves it, is the best secur-
 ity that a man and wife will compose
 innumerable differences that in other
 circumstances would lead to the
 cheap and easy Divorce Court.

Not Catholics only, but the vast
 majority of God-fearing Canadian
 Protestants, and indeed thinking men
 of no religion, will agree with the
 signatories of the minority report of
 the English Divorce Commission:

"There are reasons at the present
 time which lead us to think that the
 State in England, or indeed anywhere
 else, is called rather to strengthen
 than to relax the strictness of its
 marriage laws."

Divorce is not the only relief for
 the "cruelly betrayed" man or the
 "brutally tortured" woman; and
 the public sentiment in this home
 loving country would condemn any
 modification of divorce legislation
 or procedure that would place Canada
 on the "downward incline" where
 a vitiated public opinion would
 clamor for constant relaxation of
 the barriers to human passion; and
 where the consequent disintegration
 of the family would rapidly lead to
 the disintegration of Christian so-
 ciety. The hope for a great Canadian
 nation is vain unless coupled with
 the determination to maintain the
 sanctity of the Canadian home.

THE FUTURE OF CANADA

We reproduce in this issue the ad-
 dress of His Lordship Bishop Fallon
 at St. Andrew's banquet in reply to
 the toast of Canada. We think it de-
 sirable to do so for several reasons,
 one of which is the fact that many of
 our readers have seen the silly refer-
 ences to the addresses of the even-
 ing as if they were a "debate" on
 Imperialism.

The Montreal Daily Mail says
 editorially: "The arguments of Mr.
 Bourassa as to Imperial matters need
 no such refutation as Bishop Fallon
 has given them." The Daily Mail
 should keep its editorial head, even
 if reporters and headlines mix
 things up a bit for artistic effect. As
 a matter of fact the Bishop's speech,
 which was on precisely the same
 lines as the one he delivered two
 years ago at the Sault, and but a
 development of views held strongly
 and expressed freely years ago at
 Ottawa, was in the hands of the
 reporters before the speaking began.
 Not a line, not a word, not a comma
 was changed because of anything
 Mr. Bourassa said about the Empire
 or about anything else.

St. Andrew's Society of London has
 long made it a feature of their an-
 nual dinner to provide its members
 with the opportunity of hearing
 addresses from noted Canadian
 speakers. This year Mr. Henri Bour-
 assa was invited to speak to the toast
 of The Empire and Bishop Fallon to
 respond to Canada. Mr. Bourassa
 gave frank expression to his well-
 known anti-imperial nationalism;
 the Bishop outlined his equally well-
 known conception of larger imperial
 responsibility as Canada's ideal
 future. The Scots of London are
 probably as hardheaded as the pro-
 verbial Scot; they are certainly
 as broad-minded as the average
 Scottish Canadian. It goes with-
 out saying then that they
 could listen with equanimity
 and sympathetic understanding to
 the expression of widely divergent
 views. No one thought out of place
 or in bad taste the sturdy Byt-
 terian that leavened the address of
 the scholarly and eloquent chaplain
 of St. Andrew's Society; no Presbyter-
 ian present, and perhaps the Rev.
 Mr. Knox least of all, was offended at
 Bishop Fallon's uncompromising
 Catholicity when he touched on re-
 ligion. Our Scottish friends would
 be astonished if because the diver-
 sity of their well-understood reli-
 gious views, the addresses of His Lord-
 ship and the Rev. chaplain, were
 looked upon as a religious "debate."

And we venture to say that their
 next greatest disagreeable surprise
 would be to find that their broad
 hospitality was the occasion of sub-
 sequent debate or controversy be-
 tween the guests of the evening.

For ourselves, while calling atten-
 tion to Bishop Fallon's able address
 and giving our readers an opportu-
 nity of perusing it in its entirety, we
 may, in no controversial spirit, say
 that we consider Imperial Federa-
 tion neither the inevitable nor the
 ideal future of Canada.

But while not prepared to accept
 the proposed readjustment of our re-
 lations with the home lands, neither
 do we feel justified in summarily re-
 jecting it. The subject is one that
 has not yet received the considera-
 tion it should and must receive be-
 fore it can be accepted or rejected.
 Canada's future has not been frankly
 and seriously discussed either by
 Canada's public men or by the Cana-
 dian press. It is, nevertheless, and
 will remain until finally disposed of,
 the one vital question of higher
 Canadian politics. To receive ade-
 quate and impartial consideration it
 must be kept free from entanglement
 with party politics.

The alternatives to be considered
 are Independence, Annexation, Im-
 perial Federation and our present
 position. Our present status may be
 illogical and undesirable; but a posi-
 tion that is actual cannot be dis-
 missed as impossible when thinking
 Canadians begin to give serious con-
 sideration to the vital question of
 the future destiny of the land of their
 adoption or nativity.

One good result will undoubtedly
 follow the wide publicity given to
 Bishop Fallon's views, which stand
 out in such sharp contrast to nation-
 alism. It will contribute to turn the
 minds of Canadians to the study of
 the all-important subject of Canada's
 Future.

DOM GASQUET'S LECTURE TOUR

Owing to the illness of Abbot Gas-
 quet the lecture which had been ar-
 ranged for by the Ottawa Knights of
 Columbus has been postponed. The
 council, however, forwarded \$400 as
 their contribution to the important
 work to carry on which the learned
 Abbot is appealing for financial as-
 sistance. Though this is usually re-
 ferred to as the revision of the Vul-
 gate, what the commission of which
 Dom Gasquet is the head really has
 in hand is the restoration of the orig-
 inal text of St. Jerome's version of
 the Holy Scriptures. The import-
 ance of the work may be inferred
 from the fact that St. Jerome (340
 A. D. to 420) lived for the last thirty-
 four years in the Holy Land and had
 at his disposal manuscripts which
 are no longer extant.

With their usual interest in any
 worthy object the Knights of Colum-
 bus are everywhere heartily co-oper-
 ating to make a success of the dis-
 tinguished Benedictine's mission to
 America.

A GREAT SPEECH

The gross value of property in Dub-
 lin is £10,717,391; in Belfast £6,339,-
 214. Estimated income tax, Dublin,
 £361,000; Belfast £206,000. The
 gross assessment per capita Dublin,
 £36 7s. 9d; Belfast, £16 7s. 7d; for
 the whole Province of Leinster, £4
 8s. 9d; Ulster, £2 9s. 8d.

These are some of the official
 figures quoted in John Redmond's
 great speech at Newcastle-on-Tyne.
 We reproduce it in full on another page.
 How could the mere citation of official
 figures be so eloquent? Why were
 they greeted with ringing cheers and
 hearty laughter by a great English
 audience? Because the ill-informed
 and prejudiced had been led by dint
 of repetition to believe that Protestant
 Ulster was gloriously prosperous and
 refused to be linked with the poverty-
 stricken remnant of Catholic Ire-
 land. Sick of Ulsteria, stirred to
 deeper anger at Carsonism, the Eng-
 lish voter laughed and cheered when
 the venerable "Ulster prosperity"
 bubble was pricked.

But Ireland pays £3,271,000 cus-
 toms duty; and of this Belfast pays
 £2,206,000, triumphantly quotes the
 all for Ulster demagogue. The cheers
 which greet these official figures re-
 flect small credit on the intelligence
 behind them. Belfast is the chief
 port of entry in Ireland. The cus-
 toms are naturally and necessarily
 collected in Belfast; but they are
 paid by the consumers of all Ire-
 land.

Why the anomalous, cumbrous
 anachronism of Castle rule is dear to
 the hearts of Protestant leaders is
 shown by a few other figures. In a
 country overwhelmingly Catholic as
 Ireland is, Protestants have 3,652
 Justices of the Peace out of a total of
 6,000; 27 Lord Lieutenants out of 30;
 601 Deputy Lieutenants out of 650;
 60 Privy councillors out of 72; 57
 stipendiary magistrates out of 78; 9
 high court judges out of 13; 33 in-
 spectors of police out of 27; and so
 on all the way down the line.

Our own Family Compact in its
 palmist days was not more certain
 that it monopolized all the loyalty in
 Canada (and that as a matter of
 course it was its duty to the
 Empire to fill all positions of emolu-
 ment) than is the Protestant Ascen-

dancy faction in Ireland to-day.
 Official figures again strip the stolen
 cloak of loyalty from the Castle
 patriots and leaves them in the
 naked ugliness of sordid self-interest.

Perhaps what appealed most intim-
 ately to Englishmen was the fact
 that every great reform, every scrap
 of legislation making for social
 amelioration in England, was ren-
 dered possible by Irish votes, while
 Ulster loyalists voted consistently
 against every such measure.

We cannot summarize this great
 speech. Not a sentence could be re-
 moved without impairing the masterly
 effectiveness of this presentation
 of Ireland's claims to self-govern-
 ment. To one and all we say read
 Redmond's great speech; read it
 again; pass it on, and then fly it
 away for reference. The echoes of
 misinformation and misrepresentation
 on this great question are still
 heard in Canada; with Redmond's
 masterly arrangement of the facts,
 figures and historical truths in con-
 venient form, there is no reason why
 misrepresentation should anywhere
 go unchallenged or mendacity unre-
 buked.

THE AWAKENING OF ITALY

Some of our readers may not be
 familiar with what is known as the
Non Expedit, in English, "It is not
 expedient." This was a direction
 given to Catholics by Pius IX. in
 1868 with regard to Italian elections.
 It was judged not expedient to par-
 ticipate in them, as it was feared the
 oath taken by deputies might be in-
 terpreted as approving of the spoliation
 of the Holy See. A practical
 reason also was the fact that the
 electoral law of that day reduced the
 electorate to 650,000 and the Govern-
 ment manipulated elections to suit
 its own purposes. Moreover many
 sincere Catholics were loyal parti-
 zans of the dispossessed princes and
 had not yet accepted the new condi-
 tion of things brought about by
 United Italy. These were liable to
 be denounced as enemies of Italy and
 thus create or intensify bitter polit-
 ico-religious animosity. The *Non
 Expedit* is still in force, but has been
 very much modified by Pius X. In
 the recent elections it was formally
 suspended in about 330 of the 508
 constituencies into which Italy is
 divided for electoral purposes. In
 these, Catholics were instructed to
 give their votes to liberal candidates
 who, on their side, entered into an
 explicit agreement not to favor any
 anti clerical or anti-religious legisla-
 tion during their term of office. Two
 hundred and twenty-eight candidates
 so pledged were elected.

Count Gentiloni, President of the
 Catholic Electoral Union, in an inter-
 view given to the *Giornale d'Italia*,
 said among other things:

"In Florence, where Senator
 Merzoni declared that the Liberals
 could not stand the smell of scented
 candles, and where the Catholic
 Union had proclaimed abstention, all
 the efforts of the Government to
 save the Liberals had been in vain.
 In Naples, where the Government
 had opposed the Catholic Rodino,
 the latter was triumphantly elected;
 in Fano, where the Liberal candidates'
 party had been the aggressors a
 short time ago against a Catholic
 procession, he was badly beaten by
 the Catholic vote; the Catholic vote
 at Montegiorgio defeated the Radical
 ex-priest Romolo Murri; at Sen-
 gallia, the man who insulted the
 memory of Pius IX. was sent about
 his business; the Liberal Macaggi of
 Genoa, who busied himself some
 months ago in inducing the Govern-
 ment to refuse the *Ezequial* to
 Monsignor Caron, was made to bite
 the dust. And so on up and down
 the country."

But in Rome itself the effective-
 ness of Catholic action had a dra-
 matic demonstration. At the first bal-
 lot only 30 per cent. of the electors
 voted; but a second ballot was nec-
 essary in two of the five constitu-
 encies the *Non Expedit* was sus-
 pended and 60 per cent. of the vote
 was polled. Campanozzi, a Socialist,
 and Prince Castani, an anti-clerical
 Democrat, were supported by Mayor
 Nathan who insults to the Holy
 Father will be remembered, and the
 entire anticlerical block. They made
 the result a matter of life and death.
 Mayor Nathan threatened to resign
 if his candidates were defeated. He
 resigned. These were defeated so
 badly that there was no use in moral
 victory excuses.

"Who would have said," asks
 Count Gentiloni, "little more than a
 month ago, seeing the anticlerical
teppa perpetrate the most savage
 aggressions against the Catholic
 gymnasts, sully the name of hos-
 pitable Rome, that the reaction
 would have come rapid, immediate,
 in the public spirit?"

Defining the relations between the
 Catholic Union and the Giolitti Gov-

ernment they were, says the Count,
 "clear and simple: in many con-
 stituencies the Government candi-
 dates were helped by the Catholics
 because they complied with the con-
 ditions laid down for support; in
 other cases the Government fought
 vigorously against our candidates,
 who managed to win all the same."

The census gives 95 per cent of the
 Italian population as Catholic; hence
 the term "Catholic" in connection
 with the Italian elections may sound
 strange to those unacquainted with
 conditions in Italy. Count Gentiloni
 as the leading spirit of the Catholic
 union simply marshalled the forces
 of thinking Catholics in defence of
 Catholic interests against the aggres-
 sion of the hitherto absurdly dispro-
 portionate influence of the anti-cler-
 icals. The spirit displayed and the
 success achieved mark a new de-
 parture from the usual apathy of
 Catholics in Latin countries.

This from a Latin Catholic leader is
 exhilarating: "The motto that struck
 me most when I studied my first
 manuals of history (that great teacher
 of life) and which I have made my
 own in my combats is the historical:
*Put your trust in God and keep your
 powder dry.*"

THE CONSPIRACY TO RAISE PRICES OF FOOD

The absorbing question of the day,
 overshadowing even the startling
 war rumors sent from Europe by
 armament manufacturers via the as-
 sociated press, who want to sell their
 wares, is the high cost of living. In
 the United States Congress has
 before it the McKellar Bill, to al-
 leviate the crisis by providing gao-
 l sentences and heavy fines for cold
 storage barons who conspire to raise
 prices. So far our Canadian legisla-
 tors have not had the courage to
 grapple with this question, but it re-
 mains to be seen what will be done
 at the next session of the Federal
 Parliament. We hope the members
 will be true to the people who elected
 them, and not be influenced by the
 trust magnates who will buttonhole
 them and coax them to leave "well
 enough alone." Meantime the egg
 market is almost depleted and prices
 are soaring. Announcement is made,
 however, that this article of food is
 not in the cold storages. But we are
 not prepared to aver that this report
 was not sent to the daily papers and
 paid for at so much per line. One
 notable feature of present conditions
 is that the farmer benefits very little
 and the consumer suffers very much
 through the prevailing high prices.
 The middlemen—the get-rich-quick
 people—are having the fat of the land.
 They toil not; neither do they spin,
 but they are arrayed as the lily of the
 field, and their bank books show bal-
 ances that bring them a broad smile.
 We do not think we are too radical in
 declaring that if the cold storages
 lock up the people's provisions with
 the purpose of exacting exorbitant
 prices, the cold storages should be
 suppressed.

CLERICAL SLANDERS

Now and then a divine seeking no-
 toriety assails the Knights of Colum-
 bus. He weaves around them a patch-
 work of old and oft refuted charges,
 talks mysteriously about "their
 terrible oath" and so frightens sus-
 ceptible females and others who live
 in the land of bigotry. We wonder
 at the mentality of such clergymen.
 Why do they go up and down the
 country on a crusade of vilifica-
 tion and slander? Are they incredibly
 ignorant, or incapable of telling the
 truth? Is it consonant with their
 profession or with the most elemen-
 tary rules of social amenities to be-
 smirch and befoul members of the
 Church? But whatsoever the cause,
 the Knights of Columbus, in some
 sections of this country, have
 taught the preachers who vilify
 the Catholic Church that calum-
 nious charges against them can-
 not be made with impunity. This
 seems to be the only effective way to
 curb tongues that perpetuate pre-
 judices and foster dissensions and
 unreasoning antipathy. Surely meth-
 ods which the meanest partisan
 politician would scorn to adopt
 are not meet for gentlemen
 who pose as teachers and leaders.
 They make us weary, and they should
 bring the blush of shame to those
 who lend them their support