

nations now know the Kulturkampf was but an incident in the long-thought-out Hohenzollern policy of world-domination. Its sympathizers in other nations at a time might also now indulge in some profitable reflection.

CAMOUFLAGE

The following is an editorial from The Nation, dated Saturday, April 3rd, 1920. The Nation is a Liberal, weekly journal, published in London, England. It is edited by Henry William Massingham who has held this position since 1907.

Once more the British Government of Ireland has produced a Bill for its own betterment. The time was, as in the later Gladstonian period, when such an action was evidence of an honest desire to bring that Government to an end. It has come to be a camouflage of Unionism. Ulster capitalism is the hand by which England governs Ireland, and it is the hand that writes this Bill. The Unionism that is past gave Ulster the full advantage of the Imperial system, the pick of Irish patronage, and the favor of the Imperial Parliament to maintain her privileges. But the flow of these benefits began to dry up. Ulster could no longer count on a British boycott of Irish Catholicism and the support of an anti Home Rule Parliament at Westminster. Her landlords had almost disappeared. Labor disputed the control of industry, and even threatened the savage tribalism which on one side of her activities she called her politics and on the other her religion. And finally, at all events, the British Government had acknowledged the principle of the unity and nationality of Ireland and embodied it in an Act of Parliament.

This was the position which by an adroit change of tactics the ascendancy party in Ireland and its British allies have now undermined and reversed. By an act of intimidation, carried to the point of treason and civil war, they frightened the Liberal Party out of its Act for the government of Ireland by Irishmen, and set up a tripartite government by England, by Ulster, and by so-called Southern Irishmen. Mr. Redmond fell into the trap; and having accepted partition and had the terms of the treaty promptly raised upon him, was repudiated and his party—the only body with which British statesmen could act for the pacification of Ireland—destroyed. The success of these tactics was achieved by Sir Edward Carson in the debate as his reason for accepting the present Bill. If he killed it, the unifying Act of 1914 would come automatically into force. The later history of Ireland is the story of the fatal rebound of this policy on her politics, her internal peace, and on the character of her people. The evil in Ireland is her government by England. Its consequences were in abeyance so long as Ireland either had hope of release or while her resistance was enfeebled by the loss of her younger citizens. Both these causes have ceased to act. Gladstonian Liberalism has disappeared, and the Labor Party has not grown sufficiently strong to replace its loss. And the War has stopped the American immigration, and, on Lord French's testimony, given 200,000 young Irishmen time to brood on their country's fate. There never was much respect for English law in Ireland. Since Sir Edward Carson and Mr. Law set it at defiance, their precedent of rebellion, open and secret, has been copied and improved upon. We no longer affect to hold Ireland save by soldiers, spies, and police, by the abandonment of law and of trial by law, and the substitution of the illegal arrest, the domiciliary visit, and the military terror. Rebel Ireland retorts by open revolt, by passive resistance, by acting and speaking as if there were no such things as a British Empire or Parliament, and in case, alas, by the assassination of their innocent agents. Finally, Unionist England reverts to the hypocritical device of partition, and signals her resolve at once to stand by capitalist Ulster, and to persuade America (and possibly herself), that she means Home Rule.

Does the existing Bill contain a single evidence of good faith? If so, where does it appear? Let all Ireland should combine and turn the debating society which the Bill sets up into the semblance of a Parliament, the Bill puts in Ulster's hand (with its equality of membership between the twenty-six counties and the six) the key to unlock the door to self-government, and provides the right kind of Ulster for the work. Let the instinct of efficiency lead to union between the two Parliaments, the Bill entrenches a thick line of officials behind a barbed wire entanglement of jobs. Let the idea of a united Ireland should fire the workmen of Ulster (as it is beginning to do), all resort to a placiblicite is avoided. Let a real ambition to make Ireland should awaken the greater subjects of Government are withheld from the new bodies, and only its petty detail clearly assigned to them. And let the real ranker of Irish society should be removed, the foreign police system, the foreign police officer, which we call Dublin Castle, and the foreign ruler whom we call the Lord-Lieutenant, all remain.

The terrible truth is not that we misgovern Ireland but that we deprave her. Irish political crime is no natural product of Irish character, and if Unionism thought that it was, it would not even propose to change the method of its rule. Nearly all Englishmen who visit Ireland come back in love with her people, and find it difficult to understand the meaning of the crime waves of the seventies and eighties and of this horrible year. Would he then seek the source of this poison, let him turn to Mr. Erskine Childers' recent description of its working. From Dublin Castle, says Mr. Childers, "emanates a stream of proclamations proscribing anything and everything with a national tendency. Here is the nerve centre of a vast and elaborate system of political espionage, necessary where the political opinions of the great mass of the people are criminal under the law. Here converge a thousand rivulets of secret intelligence, the reports of a host of spies, informers, and agents, and hence issues a corresponding flood of orders for raids, searches, secret inquiries, and arrests, and of those infamous *lettres de cachet* for imprisoning or banishing without charge or trial which are the last resort of terrorist governments. Only five of these untried suspects were found in the Bastille when it was stormed. Hundreds are now in Irish and English jails by order of the Castle."

The result is the disintegration of Irish life. Membership of the British Parliament has become for Irishmen who refuse the British connection on its present terms a passport to a British jail; the home of any Irishman who is a Nationalist of the Left may be broken into at any hour, and any Irish citizen become the scene of bloody strife between the citizens and the Army of Occupation. Is it surprising, therefore, that behind the ferocity of the assassin, and far outweighing it in seriousness, lies the deep moral aversion of countless Irish officials, religious and political leaders, and public men. This just hatred of English rule has been felt by generation after generation of Irishmen, and carried by them, like seeds by birds or winds, to the most distant corners of our Empire and to every society of civilized men. No Bill could cure this passion unless it carried with it the full confession of the wrong which the one country has done to the other, and the complete promise of its amendment. That was the good in the Gladstonian policy and propaganda. That, with a due measure of Irish assent and cooperation, is the merit of the Liberal-Labor proposal of a Dominion settlement. That is the feeling which the day prompted on the part of the most distinguished of surviving Gladstonians to say that England should publicly fix a date for the withdrawal of her army.

There, if you please, is a Bill for the better government of Ireland, and in essence there is no other. This Bill merely sets Ulster over Ireland, and England over both. Mr. Asquith's Act kept England in Ireland, while giving Ireland a pledge of slow, too slow, evacuation. Therefore the later measure exceeds the former in statesmanship just in so far as it began to drain out the venom of the wound in place of sealing it up. But now the patient knows that she is being practised on, and the world knows it too. No cure, therefore, is possible, for no cure is meant; and against each device of the physician the distrustful sufferer will struggle to the death. Shall we then destroy Ireland? That is the proposition. Mr. George gives her an old policy and a new policeman, as the Tansy used to favor Poland with a fresh ukase and an occasional change in Governor-Generals. He has tried before, but this time his sport is with the moral life of a people, and in killing it England will have struck her best self down.

APPEAL TO ENGLAND

88 CONGRESSMEN ASK THAT PRISONERS BE GIVEN TRIAL WITHOUT UNREASONABLE DELAY

Washington, May 4.—A cable message signed by eighty-eight members of the House protesting against imprisonment without arraignment or trial of persons arrested in Ireland for political offenses was sent today to Premier Lloyd George and the British Parliament.

The message said: "With the profound conviction that further wars and acts of war should be avoided, and believing that wholesale arrests without arraignment or trial disturb the peace and tranquillity of a people, are destructive of human rights and are at variance with that principle of liberty which is embodied in the United States Constitution, in the provision that no person shall be deprived of life, liberty or property without due process of law, the undersigned, members of Congress of the United States of America, protest against further imprisonment, without arraignment or trial, of persons resident in Ireland arrested for acts of a political nature, and we ask in the spirit of American freedom and love of justice, out of our friendliness to the peoples of England and Ireland, and in the name of international peace, that hereafter if arrests based upon acts of a political nature are made in Ireland, by color or any form of authority, the right of trial shall without unreasonable delay be accorded to the accused."

Daniel T. O'Connell, Director of the National Bureau of the Friends of Irish Freedom, who made public the

text of the telegram, gave out the list of signers, as follows:

Chapman Clark, Mo. (D), H. C. Pelly, N. Y. (D), E. F. Tague, Mass. (D), I. Bacharach, N. J. (R), D. J. Riordan, N. Y. (D), J. W. Rainey, Ill. (D), R. Olney, Mass. (D), G. H. Tinkham, Mass. (R), W. A. Rodenburg, Ill. (R), Isaac Selig, N. Y. (D), E. H. Wason, N. H. (R), A. Kennedy, R. I. (R), Scott Ferris, Okla. (D), W. E. Mason, Ill. (R), Carlos Bee, Tex. (D), I. R. Sherwood, O. (D), J. P. Glynn, Conn. (R), J. Kahn, Cal. (R), M. M. Garland, Pa. (R), O. Keller, Mich. (R), J. A. Gallivan, Mass. (D), L. Lezaro, La. (D), M. G. Dupras, Ill. (D), J. A. Baker, Cal. (D), A. J. Griffin, N. Y. (D), E. R. Brooks, Ill. (R), Joseph Rowan, N. Y. (D), E. Voigt, Wis. (R), J. C. Kleczka, Wis. (R), H. L. Godwin, N. C. (D), J. J. Egan, N. J. (D), Ben Johnson, Ky. (D), J. J. Casey, Pa. (D), C. B. Hundspeth, Tex. (D), T. J. Scully, N. J. (D), J. F. Donovan, N. Y. (D), T. Gallagher, Ill. (D), C. M. Steadman, N. C. (D), M. F. Phelan, Mass. (D), W. E. Cleary, N. Y. (D), F. A. Britter, Ill. (R), E. D. Ricketts, O. (R), B. F. Walsh, O. (R), J. Y. Sanders, N. Y. (D), A. Moon, Tenn. (D), J. O'Connell, N. Y. (D), C. A. Mooney, O. (D), C. Bardick, R. I. (R), T. F. Cullen, N. Y. (D), J. H. McAndrews, Ill. (D), A. J. Sabath, Ill. (D), A. Loneragan, Conn. (D), J. O'Connor, La. (D), Warren Gard, O. (D), W. J. Igoe, Mo. (D), D. F. Minahan, N. J. (D), A. B. Rouse, Ky. (D), M. L. Davey, O. (D), J. P. Johnston, N. Y. (D), F. Crowther, N. Y. (R), R. Y. Thomas, Jr., Ky. (D), J. H. Baer, N. D. (R), F. N. Zathman, Md. (R), W. B. Shines, R. I. (R), H. M. Goldfine, N. Y. (D), P. J. Dooling, N. Y. (D), J. J. Babko, O. (D), C. F. Caldwell, N. Y. (D), C. R. Evans, Nev. (D), J. H. Wilson, Pa. (D), Carl Hayden, Ariz. (D), J. J. Hamill, N. J. (D), J. M. Mend, N. Y. (D), T. F. Smith, N. Y. (D), S. R. Sells, Tenn. (R), J. M. Morin, Pa. (R), J. H. Sinclair, N. D. (R), J. P. Maher, N. Y. (D), C. A. McGlennon, N. J. (D), C. D. Sullivan, N. Y. (D), J. F. Carow, N. Y. (D), P. McLane, Pa. (D), W. J. Burke, Pa. (R), R. D. McKinnay, N. Y. (D), J. V. Ganley, N. Y. (D), C. P. O'Casey, Md. (D), G. Davis, Minn. (R), J. I. Nolan, Cal. (R).

Of the eighty-eight Representatives signed the message, sixty-two are Democrats and twenty-six are Republicans. Among the Republican signers are Julius Kahn of California, William E. Mason of Illinois, and Isaac Siegel of New York City. Prominent among the Democrats signing are Champ Clark of Missouri, and Scott Ferris of Oklahoma.

THE RHODE ISLAND DEMOCRATS

UNANIMOUS ON ARTICLE X. AND IRISH SELF-DETERMINATION

Providence, R. I., May 6.—Democrats in State convention here today went on record unanimously as opposed to Article X. of the League of Nations covenant.

A resolutions committee, which included Colonel Patrick H. Quinn, National Committeeman; former Congressman George F. O'Shaunessy, Collector of Internal Revenue here, and other prominent Democrats considered the platform and reported it to the convention with a new plank which stated that Article X. made negative the principles of the covenant and opposing that Article as incorporated in the treaty.

The convention also went on record favoring recognition of the Irish Republic by the United States, reduction of taxes and continuance of the Administration's attitude toward labor. It attacked the action of the Republican Legislature in spending \$5,000 in an attempt to overthrow the Eighteenth Amendment.

The resolution relating to proposed Irish recognition reads:

"Whereas: The President of the United States before America's entrance into the World War, during the War, and after the signing of the armistice repeatedly declared for the principle of self-determination and, 'Whereas, President Wilson stated in Paris on Jan. 20, 1919, 'we are here to see that peoples everywhere shall govern themselves not as we wish but as they wish,' and

"Whereas the people of Ireland, in their attempt to throw off the shackles of an unjust government, have set up for themselves a form of government based upon the principles of freedom and in accordance with all the principles of the Declaration of Independence of the United States of America and

"Whereas, the people of Ireland in December, 1918, by a vote of three to one, elected to live under a republican form of government and

"Whereas, the Senate of the United States on March 18, 1920, reaffirmed its allegiance to the American principle of self-determination and applied that principle directly to the republic of Ireland by adopting the Gerry resolution

"Now, therefore, be it resolved, that the Democratic Party of the State of Rhode Island in convention assembled approve of Senator Gerry's resolution and directs the delegates to the national convention to do everything in their power to the end that the Irish Republic be recognized by the Government of the United States."

The convention expressed approval of a League of Nations based on self-determination for small nationalities.

THE PRINCE EDWARD ISLAND LEGISLATURE UNANIMOUS

Recently the Senate introduced and passed a bill for the establishment of divorce courts in the Province of Ontario and Prince Edward Island, as these were the only two provinces, apart from the province of Quebec, which did not have provisionally the facilities for granting divorce. After the passing of the divorce court bill by the Senate it was introduced into the Commons and received its first reading. As soon as the prospect of the bill becoming law presented itself to the public, the Province of Prince Edward Island rose up against it, and the Attorney General, Mr. J. J. Johnston, introduced into the Legislature, which was sitting at the time, the following resolutions which were seconded by Mr. Crosby, Minister of Public Works.

Whereas there is a bill now before the Dominion Parliament for the purpose of establishing a Divorce Court for this Province.

And whereas the people of this Province have not requested the establishment of a Divorce Court.

And whereas the establishment of such a Court would tend to destroy the stability of the home and encourage the dissolution of the marriage tie.

Resolved that in the opinion of this House it is not in the best interests of our people that a Divorce Court should be established in this Province until such time as our people indicate a desire for the establishment of such a Court in this Province.

Further resolved that a copy of this resolution be forwarded forth-

therefore, selfish enough to want my boy's first effort to be a part of that; so that, from the very beginning, his name will be identified with the new university, and that practically the whole fund may ultimately go to what a portion of it will now materially help to bring into existence and activity.

I, therefore, wish to say to Your Grace, that, in the name of my dear boy, Edward Hines, Jr., I will place at your disposal during the next five years, in regular annual payments, the sum of \$500,000, to be used for the Divinity buildings and the Divinity Faculty of the proposed university, and possibly may anticipate that ultimately to make this announcement to you now in the hope that, as my old friend, Michael Cudaby, inspired me to put it into my boy's power to do this, perhaps it may also be that his example will be followed by other fathers in your Archdiocese, so that the project you have in mind of establishing a university may be successfully carried out. I feel that in this connection I ought also to say to you that the interest taken by Edward's mother in what ultimately is to be a part of the Women's Department in the University (Rosary College) was with this same thought in her mind and in my mind. I make no choice of buildings. That I leave to Your Grace's judgment wholly.

In conclusion I wish to say that I do not desire for myself any credit whatever of this gift, or any other gifts which later on may be within my power to make to the university. It is really and truly my boy's money that I am using, and I am only trying to use it in a way that would be pleasing to him, and thus connect his name with an institution which, I believe, under the enlightened direction of Your Grace, will be a credit not only to the Catholic people of the Archdiocese but a benefit to Chicago and to all of the Central West.

Sincerely yours,

(Signed) EDWARD HINES.

ARCHBISHOP'S LETTER OF ACCEPTANCE

Chicago, Illinois, April 27th, 1920.

Mr. Edward F. Hines,

1456 Ridge Avenue,

Evansville, Illinois.

My Dear Mr. Hines:—Rarely, if ever, has anything brought me such feeling of deep satisfaction as this letter of yesterday, conveying to me the announcement of your princely gift of \$500,000, an unconditional donation to the new Theological Seminary, the divinity department of the University of St. Mary of the Lake. Even in a community as generous as ours, it is bound to excite admiration because of its magnitude, and I know of no other individual gift to any Catholic cause as large as this in recent years.

But more than the regal gift itself, I was moved by the motive that prompted the gift, the deep Christian sentiment that breathes through the lines of your letter, your desire that your boy's spirit may continue in the performance of great works for charity and religion, even though his body has returned to the bosom of mother earth. And therefore on behalf of the clergy of this great Archdiocese, as well as myself, I gratefully accept your generous gift, the same, as you state, to be conveyed in five annual payments of \$100,000 each, or the entire amount to be paid in a shorter period of time, as you may desire.

And since you have attached no conditions of restrictions of any kind to this gift, may I be permitted perhaps to offer, as a mark of my own deep appreciation, to erect the Chapel, the Keynote and the most beautiful of the group of divinity buildings as a lasting memorial to your son, Lieutenant Edward Hines. For I feel that the linking of Edward's name with the Seminary Church, the memory of the manly spirit shown by this youthful officer, his boyish eagerness to answer his country's call, his noble self-sacrifice in leaving his comfortable home and loving family, then his splendid fortitude in suffering and his cheerful resignation to God's Holy Will when slowly dying in a strange land and far from those who loved him best, cannot but help inspire these youthful clerics of Chicago who will there be in training to become officers in Christ's own army. It will be a consolation to you and to his mother in your great love to know that his name and the repose of his soul will live in the constant memory of Chicago's future priesthood, and that even, as Mrs. Hines so well expressed it, "that we are doing what we know Edward would want us to do."

My own expression of thanks might be but a poor return for your generosity, but with it my sincere wishes and fervent prayer that the Lord Himself may repay you and yours abundantly and what you are doing for Him and for His cause.

Sincerely yours in Christ,

GEORGE W. MUNDLEIN, Archbishop of Chicago.

EXTENSION OF THE UNIVERSITY OF ST. MARY OF THE LAKE

"Chicago is to have a great Catholic University, one to rank with the best of the country. That is what the gift of Edward Hines means to this city and to the Central States."

This was Archbishop Mundelein's comment on Mr. Hines' remarkable letter announcing his intention to begin the distribution of the funds of his son, Lieutenant Edward Hines, Jr. "We have many Catholic institutions for higher education," continued the Archbishop, "but there is no real bond of union between them, except the faith of their directors. Each has its own State

charter, and each struggles along as best it can, all alone. We have one faculty in medicine, two of law, one of engineering, four or five of arts, and so on, in fact, two-thirds of the departments of a university. In addition we have splendid preparatory schools, all ready to co-operate. Almost all the material for a university is already here. What we need is the assembling of it, the addition of new departments, and then the consistent effort to perfect the whole, under a plan adapted each financially from a central fund, while binding all together under one scholastic standard, one degree-giving board. It is a big task, too big perhaps, for one man's lifetime, but yet a task worth while. I have dreamed of it and planned for it. The project had advanced in a quiet way a great deal farther than was known outside of a very few. We were not even ready yet to announce all the details, when the letter of Mr. Hines reached me. Since the secret is out, and such a practical step made toward the realization of the plan, I cannot very well hold off any longer from at least acknowledging that the movement is well under way, and that this gift assures its solid foundation. The Divinity department will be located on a thousand acre tract at Area, Illinois. The clergy of the diocese are erecting the Hall of Philosophy for two hundred resident students. The Archdiocese will erect the Hall of Theology for the same number. Other buildings will occupy a beautiful site along the shore of the pretty lake. I have assigned Mr. Hines' gift to the building of the chapel, right in the heart of the Divinity group, which is also to be the heart of the university. The other departments will all be in Chicago, with the possible exception of two or three affiliated colleges in other parts of the State of Illinois. I do not care to go very much deeper into the subject at this time. All will be worked out in due time, but I can promise that neither the State, the city, nor the Catholic people of the Archdiocese will have cause to be anything but satisfied with the result."

"Have you any more buildings promised?" the curious reporter asked.

"Well, there are opportunities left for others to follow Mr. Hines' example," said his Grace, with a smile; "but the project is well in hand. I cannot tell everything. I am deeply grateful to Mr. and Mrs. Hines. The latter knew enough about my plan to go in for the Rosary College drive with great enthusiasm. She was not allowed to tell then, but perhaps now people will realize why we were so anxious to get a good start, for the university will have its woman's department."

"It is wonderful to think," continued the Archbishop, "how all comes out in God's way. One good deed leads people on to others. Michael Cudaby never thought his gift to Loyola would mean bigger things for Loyola, and for all that Loyola stood for. Because of that it seems as if this good, patriotic boy's dead hand were reaching from his honored grave to do great things. We rarely see God's way in bereavement and sorrow, but somehow He always shows it later on. Probably young Edward Hines thought he was only one of thousands willingly giving up his life for his country—and that one life was not worth counting. But he gave more than a life. He gave an example, and he left a memory. That memory is taking shape and permanency now, to preserve the example for generations to come. I am grateful to Mr. Hines. Later on millions of people will be grateful. But I cannot forget that this is all the result of a good example, the chief part of which belongs to a boy who left a memory worth immortalizing."—New World.

AGAINST DIVORCE

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And whereas the establishment of such a Court would tend to destroy the stability of the home and encourage the dissolution of the marriage tie.

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Further resolved that a copy of this resolution be forwarded forth-

with to the Speaker of the House of Commons, Ottawa, and a copy be also forwarded to the Speaker of the Senate at Ottawa.

The resolution was unanimously adopted and copies were ordered to be sent all the Province's representatives at Ottawa.

Thus amongst all the Provinces of the Dominion apart from Quebec the Province of Prince Edward Island holds steadfastly to the sacredness and indissolubility of the marriage tie. The unanimity of the decision of the Legislature on this important matter is in these days of lax morality a shining and laudable example of the determination of the Province to prevent any measure which may lead to the scandalous condition of affairs now existing in United States and elsewhere. It demonstrates too the sterling principles of the Prince Edward Island legislators which might well serve as an example to other provinces. The people of Prince Edward Island and their representatives who have so well interpreted their minds on this matter are worthy of every praise and commendation and the recognition of morality and the home are safe in their hands.

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"Whereas, the Senate of the United States on March 18, 1920, reaffirmed its allegiance to the American principle of self-determination and applied that principle directly to the republic of Ireland by adopting the Gerry resolution

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the dangers for our faith, are then clearly enumerated. They are, sinful habits, neglect of prayer and of the sacraments, cowardice in the face of those hostile to the Church's Gospel, weakness in yielding to the wishes of false friends, social ambition and worldly gain. Mention is also made of the subtle poison instilled by a society that would found its hopes on social culture and refinement to the utter neglect of this genuine care and culture of the spiritual needs of the soul.

In pointing out to our readers this important summary of Catholic needs we feel that we are doing them a genuine service. Prayer, a knowledge of the Gospel and the reception, frequent and fervent, of the sacraments are the only antidotes to this condition of society so dangerous for the eternal interest of all its members.

In no part of the Church can these important truths be neglected. "Without Faith it is impossible to please God." Faith is the first virtue requiring cultivation. It can be weakened or lost by the spirit of the world which breathes destruction to divine Truths on all sides of us. There is the constant necessity on our part to cultivate that virtue and strengthen its hold in our own soul and in the souls of our brethren. Thus society is purified and the torrents of evil which threaten us with destruction are held back. But this demands of us effort, and interest in all the life of the Church in Canada. It will not do to circumscribe the preaching of the Gospel. It must be proclaimed everywhere. Since organized Governments declare the needs of nations, and protect them and since mankind lives by nations we cannot be indifferent to what goes on in every portion of the Dominion. The Church to be effective must do her work everywhere. The strong must help and guide the weak that the work of God may nowhere suffer.

This is why the missionary labors are so important. Do you share therefore for God and country by aiding us in our missionary programme.

It may be that you have been blessed by God and are a steward of God's material wealth. Use it then for God and the things that give Him glory. Remember to whom much has been given, much shall be required by the Master! If you are only the steward of few things you are not thereby justified in refusing aid to the needy. Of the little you possess give a little. Remember the words bestowed on Our Lord on the generous giving of a mite by the widow!

The Extension Society begs the help of every real Catholic. Your Charity will not only bless you but also the recipient. In the eyes of God, beautiful is the gift but more beautiful and pleasing the giver.

Donations may be addressed to:

REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

"Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$3,340 58

A Friend, Inverness Co., C. B. 2 00

Dr. G. W. Smith, North Bay, War Bond.....\$50 00

Interest..... 11 00 61 00

MASS INTENTIONS

E. G. P., Ottawa..... 4 00

FATHER FRASER'S CHINA MISSION FUND

SACRED HEART BURSAR

Previously acknowledged...\$4,554 05

A Friend, Keels..... 1 00

A Friend, Los Angeles..... 2 70

A Friend, Douglastown, N.B. 1 00

A Friend, Halifax, N. S. 1 00

QUEEN OF APOSTLES BURSAR

Previously acknowledged \$1,531 28

Children, St. Mary's Parish, Victoria Harbor 22 58

Sacred Heart Parish, Port McNichol..... 7 80

ST. ANTHONY'S BURSAR