

The Catholic Record

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of Toronto, Kingston, Ottawa and St. Boniface, the
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Oshawa, N. Y., and the clergy throughout the
Diocese.

LETTERS OF RECOMMENDATION

Mr. Thomas Coffey, Ottawa, June 19th, 1905.
My Dear Sir—Since coming to Canada I have
been a reader of your paper. I have noted with satis-
faction that it is directed with intelligence and
ability, and, above all, that it is imbued with a
strong Catholic spirit. It strenuously defends Catho-
lic principles and, in doing so, firmly by the
teachings and authority of the Church, at the same
time promoting the best interests 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 wide readership
increases more Catholic homes. I therefore,
heartily recommend it to Catholic homes. With my
believe in your work, and best wishes for its con-
tinued success.

Yours very sincerely in Christ,
Dionysius, Archbishop of Ephesus,
Apostolic Delegate
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

LONDON, SATURDAY, OCTOBER 26, 1918

THE INVOCATION OF SAINTS

The cable informs us that the
Church of England Congress at
Southampton listened "with some
show of uneasiness" to the Dean of
Durham on divorce. The same
reliable source of information is re-
sponsible for the statement that:

"Extreme Protestants are shocked
at a sermon by Right Rev. Arthur
Ingram, Bishop of London, delivered
at one of the services of the Church
of England Congress at Southampton
to-day, in which he dealt with in-
vocation to the saints. He made a plea
for the restoration of that aspect of
the doctrine of the Communion of
Saints to which every Christian re-
citing the Apostles' Creed is pledged."

The Congress was held last month,
and we clipped the despatches at the
time.

The twenty-second of the thirty-
nine Articles of Religion reads thus:
"The Romish Doctrine concerning
Purgatory, Pardons, Worshipping and
Adoration as well of Images as of
Reliques, and also Invocation of
Saints, is a fond thing vainly in-
vented, and grounded upon no
warranty of scripture, but rather
repugnant to the Word of God."

It is passing strange that every
Christian reciting the Apostles'
Creed is pledged to the Invocation
of Saints and every Anglican clergy-
man pledged also to the Thirty-Nine
Articles. But Bishop Ingram speaks
out in meeting just the same:
"The Bishop said it was a mistake
to regard the invocation of the
saints as a question which merely
divided the Roman and Anglican
churches. It was that, he said,
which concerned what was deepest
in human nature, and which was
agitating the minds of many people
at the present moment, and also
occupying the attention of men of
science. It would have to be reck-
oned with as much as anything else,
said the Bishop, if there was going to
be a reunion of Christendom."

Yes, the Invocation of the Saints
will have to be reckoned with if
there is going to be a reunion of
Christendom. But who is going to
settle it? Who will authoritatively
impose this "Romish doctrine,"
this "fond thing vainly invented"
without "warranty of Scripture"
and "repugnant to the Word of God"
on Evangelical Christians? "Men
of Science" perhaps. Sir Oliver
Lodge believes in spiritistic com-
munication with the departed, there-
fore the invocation of saints, though
hitherto a "Romish doctrine," now
becomes a respectable scientific
opinion.

"Bishop Ingram said he knew men
to whom the invocation of the saints
means everything in life next to be-
lief in the Trinity. He suggested
that the proposed supplement to the
prayer book should contain some
form of comprehension recognizing
fellowship in prayer between the
living and the faithful dead. Never-
theless, he did not wish to incur the
risk of leading any from good in order
to give comfort to those who would
receive a wider vision through realiz-
ing more completely the communion
of saints."

Ah, just so. The Church of Eng-
land is nothing if not comprehensive.
Some Anglicans there are who are
"frankly Catholic"; others uncom-
promisingly Protestant. These may
give their adherence to the Articles
of Religion in their "literal and gram-
matical sense" while the "frankly
Catholic" Anglicans take their Angli-
can articles in a Pickwickian sense
and the creed in a Catholic sense.

Never must we incur the risk of re-
tarding the reunion of Christendom
by lessening the "comprehensiveness"
of the Anglican half-way house.

ORANGE LOYALTY

OPEN LETTER ON HOME RULE

Hugh T. Barrie, M. P., N. London-
derry.
"I am going to write, and see King
George in person at Buckingham
Palace, and I will tell him, 'If you
sign the Home Rule bill you will lose
your crown and Empire.' . . . Can
King George sign the Home Rule
Bill? Let him do so, and his Em-
pire shall perish as sure as there is
a God in heaven. Therefore, let King
George sign the Home Rule Bill and
he is no longer my king."—Ottawa
Citizen, Oct. 11, 1918.

Hugh T. Barrie, M. P., is not a dis-
loyal Nationalist; he is the loyal
Orange Unionist Member of Parlia-
ment for North Londonderry. We
read that the singing of "God Save
the King" by Nationalists enrages
the Orange Loyalists even now.
Soon the National Anthem will be
a seditious song in Northeast Ulster.

Mr. Barrie, M. P., is going to see
King George in person; we can im-
agine the scene:
"Your majesty, King George, are you
going to sign this blanked Papist
Bill or not? Don't answer till you
know the consequences. If you do
you will lose your crown and Empire,
and, moreover, you will no longer be
my King. You would never have
been King anyway if we had had our
loyal Orange way with your grand-
mother; but we have forgiven all that
and if you side with us now, you may
keep the crown during good behav-
iour."

What His Most Gracious Majesty
may say in reply to his trusty and
most valiant commoner we shall
not try to imagine. But after this
momentous interview King
George will have himself to
blame if he wakes up the morning
after signing the Home Rule Bill to
find his occupation gone, and his
Empire handed over to King Carson
or the Kaiser.

SEX HYGIENE AGAIN

What is Sex Hygiene? With the
aid of the dictionary we are able to
define Hygiene as that department
of sanitary science which treats of
the preservation of health; or, a
system of principles or rules de-
signed for the promotion of health.
But "sex"? A somewhat extensive
reading of newspapers, magazines,
novels, plays, educational faddists
and discussions of women's clubs,
leaves the impression that sex is
some recent scientific discovery of
vital importance. The world, in its
ignorance of the mysteries of sex,
has been plunged in darkness from
which it is just now emerging. The
dawn of a new era is at hand. In
the light of the new gospel of sex
hygiene vice and disease will vanish
like mists before the rising sun. The
new evangelists, however, seem to re-
gard as hopeless those who were born,
bred and educated in the Dark Ages
before sex was discovered, or at any
rate understood, when hygiene con-
cerned itself with the health of male
and female indiscriminately, and sex
knowledge was hampered by foolish
notions of morality. Not so the
rising generation. The boys and
girls in the schools may be rescued
from the darkness of sex ignorance;
and old maids rush in where
mothers fear to tread.

There are those who advocate the
teaching of morality in the schools,
morality based on religion. The
apostles of the new evangel of sex
hygiene agree up to a point.
Morality? Yes, incidentally, but
morality based on sex hygiene;
and hygiene is quite broad and non-
sectarian, it is concerned not with
morality but with health.

Amongst the women who advocate
the teaching of sex hygiene in the
schools it would be interesting to
know what proportion are mothers
of large families of healthy children.
We have a shrewd suspicion that the
barren fig trees far outnumber the
fruitful vines. However, the recent
history of education shows that it is
not safe to allow the advocacy of any
fad, no matter how grotesque, to pass
unchallenged. It is too likely to pass
through the stages the poet ascribes
to vice. Sex hygiene to persons of
sane mind and sound moral health is
a monster of fruitful mien; its advo-
cacy in season and out of season by
those who have forgotten, if they ever
knew the wholesome atmosphere of
childhood, is apt to breed such
familiarity with the term that we
may endure and even embrace the
hateful thing.

In Chicago the Superintendent of
Education, Mrs. Ella Flagg Young,
ordered sex hygiene lectures to be
given by medical men in the Public
schools.

The abstract generalizations of the
advocates of sex hygiene in the
schools is one thing; the concrete
instruction of the children is another.
The fathers and mothers of Chicago
might be but vaguely interested in
the one; they would not stand for
the other. The Chicago Board of
Education has already rescinded Mrs.
Ella Flagg Young's order. Of sex
hygienists it appears to be true that
the female of the species is more
deadly than the male.

Sex, sex, sex! sex novels, sex
dances, sex plays; sex discussions at
5 o'clock teas and W. C. T. U. re-
unions; sex equality, sex morality,
sex hygiene.

Under the thin veil of zeal for the
welfare of humanity in general,
women, and men who address them-
selves chiefly to women, discuss sex
problems ad nauseam. Out of the
fulness of the heart the mouth
speakeeth. Whatever outward hom-
age they may affect to pay to Chris-
tian standards of morality, they
make it plain that inwardly they are
governed by the materialistic and
hedonistic philosophy of life that
spurns self-sacrifice and exalts self-
indulgence.

Shall we let these sexual neurasthe-
nics infect the atmosphere of the
class room?
Before us lies a medical journal
containing a paper read by Dr. Les-
zynsky, an eminent neurologist, be-
fore the New York Physicians' Asso-
ciation, and later before the Bronx
Medical Society.

"Let me digress for a moment
to mention incidentally how such
topics often appeal to the masses,
and even to the average intelligent
layman unless carefully and judi-
ciously presented."

He then referred to an English
translation of a book intended for
the medical profession on sexual psy-
chopathy.

"It dealt with all generally recog-
nized and unsuspected forms of sex-
ual perversion, and had a larger sale
among and was perused with more
avidity by the laity than by earnest
members of the medical profession.
Of course, the majority of readers
through lack of proper training failed
to appreciate the true scientific value
of the work, but were attracted
through their morbid desire to in-
dulge in so called pornographic liter-
ature, and they discussed the matter
ad nauseam."

If such is the appeal of sex hygiene
to "the mass of men and even to the
average intelligent layman," what in-
fluence will it have on the immature
minds, unformed habits and awak-
ening passions of boys and girls?

The learned lecturer himself
answers this question. He is a
neurologist of recognized standing;
he is addressing his brother physi-
cians; consequently his language is
free from sex hysteria. He weighs
his words. He knows whereof he
speaks. All the knowledge that sex
hygienists deem so important is
possessed both by himself and by
those to whom he is speaking. His
knowledge and his experience confi-
dently appeal to theirs for confirma-
tion. His words were intended for
and addressed to medical men, but
they might very appropriately be
addressed to those who thrust sex
hygiene as a school subject on the
consideration of decent people:

"The public instruction of adults
and even school children in regard to
sexual matters is a more recent in-
novation. It has seemed to me that
the presentation of such informa-
tion should be undertaken only in
the most tactful and discriminating
manner by specially trained physi-
cians. It is unnecessary to teach more
than can be properly assimilated.
Whatever is taught, we must assure
ourselves that it is not misunder-
stood. More knowledge on the sub-
ject of sex than is required tends to
morbidity of imagination."

"As a rule the more thorough the
elucidation the greater the misinter-
pretation. The dormant sexual in-
stinct may thus be aroused in mor-
bidly susceptible individuals, new
mental complexes of a sexual
character being formed, which may
ultimately develop into various psy-
choneuroses.

"In the case of children, however,
individualization is absolutely essen-
tial as a precautionary measure
against psychosexual curiosity and its
baneful results. Hence, such teach-
ing is impracticable and inexpedient
in the public class room, and cannot
be safely relegated to pedagogical routine.
Furthermore, the imparting of such
knowledge to children should be the
prerogative of instructed parents
whenever possible."

THE NE TEMERE DECREE

Cardinal Rampolla, secretary of the
Congregation of the Holy Office, has
addressed a letter to all the bishops
of the Church asking for precise in-
formation as to mixed marriages dur-
ing the past ten years. "This letter,"
says Rome, "proves that the Holy See
is taking every precaution to make
the law of the Church on mixed mar-
riages as perfect as possible before
embodying it definitely in the new
Code of Canon Law." Rome then
continues:

"The Ne Temere Decree was, in
some respects, largely experimental,
and sufficient time has now elapsed
to test its working. Has it reduced
the number of mixed marriages?
Has it resulted in an increase or
diminution of totally invalid mar-
riages between Catholics and non-
Catholics? Has its working pro-
duced a gain or loss of souls to the
Church? . . . A great many bis-
hops have already presented memo-
rials to the Holy See on the effects of
the Ne Temere in their respective
dioceses, and it is well known that
the results have not been everywhere
the same."

In so far as the Ne Temere in-
validated mixed marriages unless
contracted before a duly authorized
priest, it was a departure from the
previous marriage legislation of the
Church. Germany and some other
countries were exempted from these
clauses of the decree. The circular
letter of the Holy Office will accumu-
late the data necessary for an in-
telligent judgment as to whether or
not the new legislation was produc-
tive of the desired results.

SEX THEOLOGY

Well, why not? Some one has said
it has struck "sex o'clock." Outside
the Church theology is as salt which
has lost its savor. It takes on the
savor of the prevailing spirit of the
age.

At the Church of England congress
at Southampton the Very Rev. Her-
bert Hensley Henson, Dean of Dur-
ham, openly advocated divorce. "The
strength of divorce," said the Very
Rev. Dean, "lay in the fact that it
gave expression to the distinctively
Christian factor of self respect that
would not acquiesce in a situation
which actually became degrading."
Of course this is not very original.
When sexual attraction is stronger
elsewhere it is degrading to cleave to
the husband or wife. It is the philo-
sophy of divorce. But the Dean of
Durham's theology has a distinctly
novel way of interpreting the ninth
commandment. "Thou shalt not
covet thy neighbor's wife" is a crude,
unconditional way of putting it. It
applies, of course, only in a modified
sense to modern society. But if you
do covet your neighbor's wife it is
immoral to cleave to your own. That
would be "acquiescing in a situation
which has actually become degrad-
ing." Christian self-respect demands
divorce. If the law of the land lags
behind advanced thought it is unfor-
tunate, and entails, we presume, on
the timid believer in private judg-
ment a forfeiture of Christian self-
respect. Certain Socialists and
others have, however, the courage to
go to the logical conclusion of such
teaching; but they do not profess to
be authorized expounders of Chris-
tian doctrine.

PLAIN SPEAKING

Toronto Saturday Night, whose
editor is a non-Catholic, writes as
follows in regard to the turbulent
Orangemen of Northeast Ulster. He
is a manly man, this editor of Satur-
day Night, seemingly not afraid of
those ignorant and very narrow-
minded bigots who might write him
to "stop the paper." Saturday
Night is almost in a class by itself
amongst the secular publications in
Toronto. We would have a better
state of feeling in the community,
and the Orange lodges would not
count so many recruits, if all the
editors of the great dailies in the
big cities would boldly speak their
minds in regard to those disloyal,
bigoted and utterly selfish men who
are threatening disturbance if Ire-
land be given Home Rule:

"The antics of Sir Edward Carson
and the leaders of the seditious
movement in Ulster are more mis-
chievous than those of the Suffra-
gettes. While the latter have their
arson squad, the Ulster leaders are
publicly drilling a murder squad—
for the 'volunteers' raised to resist
Home Rule can be described as no-
thing else. They even have their
commander selected in the person of
Sir George Richardson, who has as-
sumed the title of General Officer
Commanding. The old gentleman,
who has seen active service in sev-
eral campaigns, is probably insane, but
as an example to other retired
officers who have plenty of fire and
no brains, it might be a good idea
for the authorities to court martial
sentence him to a nominal term; and
publicly cut off his buttons and tear
the insignia of his rank from his uni-
form. The proposal of a pack of
firebrands who are in the minority,
not only in Ireland, but in Ulster
itself, to resist by force an act passed
after long consideration by Parlia-
ment, is the cheekiest instance of the
tail attempting to wag the dog in
recorded history. The Unionists of
Great Britain and Scotland as a
whole care nothing for the so called
'cause' of Ulster. They are simply
encouraging Sir Edward and his
friends because they assist in embar-
rassing the Asquith Government."

THE DANGER OF SOCIALISM

The most deplorable aspect of the
present unfortunate Labor War in
Dublin is the evidence it affords of
the hold that Socialism is acquiring
over the Catholic workmen of Ire-
land. When the late lamented Canon
Sheehan issued his warning through
the medium of his novel, "Miriam
Lucas," he was mostly laughed at for
his pains. What fellowship hath
Light with Darkness, men asked, and
how could the Socialist gospel win
adherents amongst the children of St.
Patrick? And now, ere the grass is
green above his grave, the Dreamer
of Doneraile is being hailed as a
prophet. Even as the simple vil-
lagers who loved him passed by his
door on tiptoe, fearful to disturb the
last moments of their illustrious
pastor, the streets of Dublin were
echoing to the tramp of hungry mul-
titudes, the red flag of Socialism was
being flaunted to the skies, so called
Catholics were haranguing the
crowds, prating loyalty to Mother

The movement, we are told in a
preliminary letter, aims at unifying
the sentiment and action of Catholics
on positive lines, urging them to pa-
tronize such plays only as are con-
sistent with Christian morality.

A card catalogue in the office of
the Catholic theatre movement will
classify the output of all New York
theatres, and later those throughout
the country. Managers will be not-
ified by letter of such action and will
be offered widespread advertisement
for wholesome performances ahead
of any tour.

It is noted that the Archbishops of
Philadelphia and Cincinnati lately
banished an objectionable play from
their dioceses by unifying parochial
sentiment and gaining all creeds to
co-operate in a civic demand on the
authorities. By the Catholic theatre
movement it is hoped to enlist the
laity through every parochial activity,
through sodalities and other religious
societies; to secure the influence and
co-operation of each in his family,
his business associates, his parish
connections and his social circle.

The movement, nation-wide, will
furnish dramatist and manager with
demand and support for wholesome
plays, and will go far towards making
unworthy productions less profitable.

The movement, which will have
the approval and co-operation of all
right-thinking people of every creed,
will not only safeguard young Catho-
lics from the dangerous influence of
indiscriminate theatre going, but will
aid very materially in forming such a
public sentiment as will secure not
the occasional banishment of an im-
moral play but permanent regulation
of the stage in accordance with
Christian morality.

THE LIGHT IN WHICH THE CHURCH

regards education has very recently
been stated with great force and pre-
cision by the Archbishop of St. Paul.
As to the general principles of a
Christian training for the young he
has this to say:
"The instruction of the child in the
Catholic faith must be deep, thorough
and continuous if it is to have a last-
ing effect, if it is to endure amid the
storms of unbelief and error, with
which it is sure to be assailed in the
coming years of youth and mature
age. Such instruction as is gathered
up in the home and in the one hour-
a-week Sunday school—even when
there it is at all imparted—is the
merest veneering, which the passing
storm quickly melts and effaces. We
must know our times; we must
know the dreadful trials lying in
wait for the faith of our sons and
daughters; and as we value their
faith as the most precious gift within
their reach, we must so surround their
earlier growth with effective safe-
guards, that later no peril shall be
fatal to it, no battle shall endanger
its life and integrity. To this intent
we should hold back from no sacri-
fice, we should hearken to no tempta-
tion leading us away from stern
duty; we should resolutely adopt the
one course that will save the faith of
our children—giving to them a Catho-
lic education."

We may be sure, that to turn the
thin edge of the wedge which would
eventually make way for a contrary
system, was the one motive of the
Archbishop of Montreal in forbid-
ding his flock to read Le Pays.

NOTES AND COMMENTS

THE ARREST of a so-called Polish
priest for drunkenness in Toronto a
few weeks ago has, as a matter of
course, occasioned comment in the
sectarian weeklies. The Christian
Guardian makes the sage remark
that "a priest who could so far for-
get himself could give scant spiritual
help to his parishioners." Truly!
But who can fathom the mind of an
editor who can thus calmly ignore
the fact, published in the interval in
the daily papers, that the unfortunate
man was not a priest at all, but an
impudent impostor who had been
plying his nefarious trade among the
credulous? Perhaps the Guardian

Church in one breath, and preaching
Socialism in the next, priests were
being insulted in the press and in the
streets, nuns engaged in a heroic
work of charity were being threatened
with bodily harm if they did not
yield to the demands of the mob?
Socialism in Ireland is not a thing of
yesterday. Gradually but surely, the
while the sentinels slept in fancied
security, the enemy crept in between
the lines. There was no open attack
on religion. The men behind the
movement knew but too well that to
show their hands was to court defeat.

The men of Ireland have not endured
the Penal Laws for nothing. Love
of holy Church is part of their very
being, and to make war upon their
cherished belief could only result in
their turning a deaf ear to the
prophets. The Socialist leaders were
wise in their generation. Whilst
they could not attack they could
undermine, and by advocating their
rights of the working classes they
might hope to stir up class prejudice,
fan the flame of discontent, and thus
bring the Catholic workingman, un-
knowingly and against his will, into
the Socialist vortex. This they
effected under the guise of a strike,
and of these strikes, engineered in
the principal centres during the
last few years, the present Dublin
struggle is the climax.

The present situation in the Irish
capital, deplorable though it be, is
bound to have beneficent results.
It has torn the mask from the So-
cialistic masqueraders. Overestima-
ting the success they had achieved,
they have forgotten that they were
playing a part. They have come out
into the open as Socialists, naked and
unshamed. A Social Reformer is
sure of a following in Ireland be-
cause everyone must admit there
are crying abuses that demand re-
dress. But a Socialist as such
can hope but for few converts
amongst the children of St. Patrick.

Extracts like the following, which we
cull at random from recent issues of
"The Irish Worker," will go far to
enable the working men of Dublin,
and of Ireland, to form a proper esti-
mate of the motives that inspire
their pseudo-saviours and heaven-
sent leaders: "Since when did the
Catholic Church become an allied
branch of the Employers' Federation
fulminating against the workers in
return for good dinners and
liberal subscriptions to uneces-
sary charities? What has the
flower of the sweaters' breed to do
with the doctrine of the Cross? The
life of the Saviour was one protest-
one struggle against the violence
and the peridy of the ruling
classes. . . . It would
really seem as if the priest, the press,
and the police in Dublin had com-
bined to aid the life-crushing, blood-
squeezing, sweating employers of
this city in forcing upon a certain
section of the citizens conditions
that are degrading and damning.
. . . The man of means can
commit with impunity sins and of-
fences for which the poor would be
almost stoned to death. The accom-
modating minister of religion, who
frowns at the erring mortal on our
streets, will clasp the kid-gloved hand
of the tall-hatted villain. . . . As a
Roman Catholic, I feel humiliated
and hurt to think that the money
spent in the degradation and distress
of our people should find its way as
profits into the pockets of our
priests."

Such wild ranting as this inclines
us to believe that Socialism in Ire-
land has over-shot the mark. Love
of Catholicism is too ingrained in the
Irish heart to be displaced by such
silly rhodomontade. The Irish
people are not likely to forget, at the
bidding of Socialist demagogues, that
the priest stood shoulder to shoulder
with them in the dark hours of per-
secution, and if they cannot have
him now for a labor leader, they will
at least insist that he be their Labor
Leader's guide and friend.

COLUMBA

intends this as a further exemplifi-
cation of that spirit of "fairness"
which is, as it has assured us, a pecu-
liarly Methodist quality!

SINGULAR, is it not, that the mere
fact of an individual incurring ec-
clesiastical censure should be the
passport to the Protestant Hall of
Fame? The denominational jour-
nals of Ontario for the past few
weeks have been ringing the praises
of Mr. Godfroi Langlois, whose paper
Le Pays has been interdicted in the
Archdiocese of Montreal. This act
of Mgr. Bruchesi is held up as a re-
newed intimation that Catholics,
and especially French Canadian
Catholics, are not permitted to think;
that that august function is the ex-
clusive province of the hierarchy, and
that the laity may encroach upon it
only at their spiritual and temporal
peril.

It would be difficult to character-
ize such twaddle in fitting terms.
Further, as experience has taught
us, it would be effort thrown away
to controvert it. But we venture to
say that of all those who have been
extolling Mr. Langlois, not one has
any personal knowledge of the man,
or any acquaintance with his jour-
nal. He has fallen foul of his Arch-
bishop, (so the event is described)
therefore he is a hero and a martyr!
Divested of all verbiage that is the
gist of non-Catholic comment in
Ontario, and it is in full keeping
with the traditional Protestant atti-
tude under circumstances of the
kind.

NOW, THE editor of Le Pays may
be all that our friends on the de-
nominational press say that he is,
and his journal may have been con-
ducted in a manner entirely exem-
plary so far as the ordinary func-
tions of journalism extend. Indeed,
what we know of him personally is
entirely to his credit. But if he has
chosen to go outside of his own pro-
vince, and to run counter to
well-understood Catholic principles
in the matter of education, he cannot
have hoped to evade the issue of
such a policy. The Catholic Church
is the acknowledged and legitimate
guardian of Christian education, and
it is not for a publicist, be he never
so able, to upset by contentious agi-
tation maxims built upon centuries
of experience. There are other and
better ways of shedding new light
upon old problems, and Archbishop
Bruchesi certainly is not the man to
stand in the way of their legitimate
discussion. Those who know him
know also that the evil was grave
and that recourse was had to extreme
measures in terminating what
amounted to a public scandal, only
after other and gentler means failed.
The very terms of the mandement, as
published in part in the daily papers,
is, for Catholics, sufficient evidence
of the spirit in which the Archbishop
dealt with the problem. It is so
easy for those upon whom responsi-
bility sits less heavily to find fault
with him.

DURING the past summer, as we
learn from Irish exchanges, the num-
ber of pilgrims visiting Lough Derg
and performing the traditional relig-
ious exercises at the shrine, has