

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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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES
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Despite the great unrest in Ireland and the big set-back given to the more material affairs there, one thing which, through shine and shade, continues steadily to advance is the revival of the Irish language. The enormous strides made in this revival during a quarter of a century have slackened little despite the reign of terror of recent years and despite the unrest of today. The Gaelic teaching in the schools and the Gaelic night classes for adults are never neglected. Under new provisions which the new government are drafting the Gaelic teaching will receive a big impetus and after a year or so it will not be an easy matter for any one in Ireland to obtain any office if he lacks a knowledge of his own language.

The Freeman's Journal just a few weeks before it was wrecked had inaugurated a new feature. The Freeman's Journal, in common with others of the important Irish daily papers, always had a Gaelic column—but it had now given a department of the paper to Gaelic. In this department a summary of the day's news in Gaelic had begun to appear. It was written by very competent Irish scholar journalists and was a great attraction to the hundreds of thousands of Gaelic scholars and students. It proved the dignity and the practical applicability of the Irish language. It was also of very much use to students, introducing them to a practical rather than an academic Gaelic text. The news of the day as given here illustrated the application of the Irish language to every-day life. It shows its power of expression of all the happenings in the world. It tells in fluent Gaelic the story of each phase of life as it occurs at home and abroad. Passing events are described in clear, flowing Gaelic by masters in the expression of Gaelic speech. Home affairs and international relations, the life of the nation, its progress and its prospects, its life on the sea and its relations abroad enlarged the student's power of Gaelic expression and familiarized him with the forms of speech for every-day talk; and this chronicle of events in the national tongue is worthy of preservation as a record in contemporary history.

HOW IRISH WAS SUPPLANTED
Of course, Gaelic was the common language in Ireland spoken by practically all of the Irish people in Ireland down to the first part of the 19th century. Up till that time almost all of the teaching that had been carried on (in defiance of the English penal laws, which heavily penalized the crime of education) was done in the Gaelic. Four years after Daniel O'Connell achieved the annulment of the penal statutes in 1829, Ireland was first allowed a Public School system and through that Public School system the English language was imposed upon all the rising generation. The census of 1841—eight years after the "National" school system was established—recorded that 25% of the population could read and write English. Half a century later, in 1891, 71% of the people were shown to be reading and writing. In 1901 the percentage had risen to 79% and in 1911 to 85%. These latter figures really represent the percentage of literate people—people who could read and write either English or Irish. There was no census taken in 1921, when the English government officials were too busy hunting, torturing and killing off the Irish population, but it is believed that at the present time 96% of the Irish people can read and write. This is a high record, and in another few years it will be higher still—will lead the world.

IRELAND'S THIRST FOR HIGHER EDUCATION

The National University in Dublin has 1,300 students who are working for degrees in arts, philosophy, medicine, dentistry, law, science, engineering, architecture, commerce, and Celtic studies. There are 700 students in Cork College of the National University, and 800 in Galway College. Maynooth, the great divinity college, has 240 theological students. Ireland is at the present time pretty well prepared for great strides forward both in education and in commerce.

IRISH TRADE AND COMMERCE

New commercial connections are constantly being made in Ireland and new ground being broken for the extension of Irish trade. The Cork Steam Packet Company has initiated a new fortnightly service from Cork to Calcutta via London and the Irish Industrial Association is scheming to have a new direct service opened between Cork and Havre to various parts of the Continent. Large quantities of Irish potatoes have lately been exported—but chiefly to the French ports of

Boulogne and Dunkerque. The Irish potato would become rapidly of much more commercial importance on the Continent but for its black appearance. On the Continent they seem to judge a book by its cover, and the admittedly superior flavor of the Irish potato is heavily handicapped by its dark appearance. Irish butter has just begun to be quoted on the Paris market. But, unfortunately, it is marketed by Liverpool and London merchants. The grip that the English middle-man got on Irish products during the past centuries cannot be broken off in a month or a year. Ireland's economic feebleness is still exploited by them and by far the greater portion of Irish products can as yet reach the outer world only through Liverpool or London. It is part of the big task facing the new Irish Ministers to break this strange hold which British merchants have got upon Irish products. They are applying themselves assiduously to the task and before very many years the brass wall that England built around Ireland—leaving only a little outlet facing Britain—will quickly be demolished.

THE IRISH UNEMPLOYED

In the 26 counties that are presently directed by the Provisional Government the figures for the unemployed, registered at the various labor exchanges and branch employment offices, is slightly over 50,000. When we take into account that such offices and exchanges do not function in the remote country parts of Ireland, we may conclude that the number of unemployed is about 100,000; 18,000 are unemployed in Dublin City and between 6,000 and 7,000 in Cork City. In the 26 counties there are about 46,000 men, women, boys and girls drawing unemployment benefit. All things considered the figures for unemployment are not as alarming as might have been expected. If the general election were once over and some kind of agreement reached and a settled government established, the 100,000 unemployed would rapidly dwindle to an insignificant number. At the present juncture Ireland, about to begin an unrestricted career of development, offers one of the most fertile fields in the world today for the investment of American capital. It is earnestly to be hoped that thousands of Irish Americans who have money to invest and thousands of other Americans also will look over the Irish field and acquaint themselves with the many and big opportunities there existing. Amongst the Irish people and the Irish officials there is a most earnest demand for the investment of American in preference to any other outside capital. In connection with the unemployment figures, it is worthy of note that the unemployed in Belfast number 83,500.

CENSUS ESTIMATED

The estimated census for 1921—which was calculated in lieu of the thorough census which could not be taken—assures us that for the first time in long ages Ireland has had a material increase in her population. The census in 1911 showed a population of 4,399,000. The estimated census for 1921 shows an increase of approximately 100,000 people; as against this probable increase of 100,000 in the last decade, we are to remember that every previous decade showed an average decrease of about 800,000. Ireland, consequently, is to be congratulated in having stemmed the fearful tide that was rapidly sweeping away the nation. The population of Ireland before the great famine of 1846-47 was nearly 9,000,000. Almost a million died of starvation in '46, '47, and '48, and more than half a million fled from Ireland's shores to every corner of the world in the same year. When the bottom was reached in 1911, Ireland could record just about one-half of the population that she had had less than 60 years before. The births in Ireland in the last year reached the highest record in half a century; namely, 7 per thousand in the population. The average death rate was the lowest ever reported in Ireland—although it included no less than 1,850 deaths from violence. In contradistinction to the rule which obtains in most other countries, Ireland shows a preponderance of males in the population—50,000 more than females.

VITAL STATISTICS

There were 26,800 marriages in Ireland last year. Of this 18,290 were of Catholics, 8,000 Protestant Episcopalians, 5,000 Presbyterians, 1 Quaker marriage, and 27 Jewish. There were besides 678 marriages by civil contract in the office of public registrars. In the year there were born in wedlock 49,500 male children and 46,000 female. The illegitimacy records of Ireland are significantly the lowest of any country. By far the highest percentage is in the Scottish Northeast corner, where illegitimacy reached 4.2% of all births. The lowest was in Connaught, where the record of illegitimacy was only 0.6%.

Deaths from tuberculosis—which has been a scourge in Ireland—declined last year to 7,600. Deaths

from pneumonia reached slightly above 4,000, from bronchitis slightly above 5,000, and from influenza 1,250.

THE LITTLE NORTHEAST GOVERNMENT

The opposition of extremist Orangemen in the Northeast corner parliament are attacking the salaries that the Belfast ministers are paying themselves. With 21% of the population of the Northeast unemployed and the ratepayers of the Northeast now threatened with rates of 20 shillings in the pound, the extremists have in this attack the active sympathy of a great portion of the population. The cabinet of the Northeast is paying itself a total salary sum of £21,000—which, it is pointed out, is just 50% higher than the total salaries of ministers and secretaries for all Australia. The following are the figures for the principal Belfast office holders:

Premier	£3,200
Finance Minister	2,000
Home Affairs	2,000
Labor	2,000
Education	2,000
Commerce & Agriculture	2,000
Attorney General	1,500

In addition, the Financial Secretary of the Ministry of Labor, and the Parliamentary Secretaries to the Ministries of Finance, Home Affairs, Labor and Education are to receive £1,000 each.

SEUMAS MACMANUS,
Of Donegal.

WHAT'S IN A NAME?

The Irish Weekly, Belfast

Norway, like other countries, has its "problems," and perplexities; but the legislators of that Northern kingdom can spare time to the regulation of matters which are generally regarded as outside the purview of law-makers and rulers here and hereabouts. The Norwegian Government have just introduced a measure providing that "all children born after the Bill comes into operation shall be provided with a regular family name." Apparently some Norwegian parents have been either forgetting or neglecting their duty in this respect, there must be nameless people in the rugged land from which the Sea Kings came to Ireland long ago. But the Government at Christiania have another object in view; they insist on names; also on reasonable names. Thus, the Bill declares that "Christian names must not be used as family names." If a man's first name is James or William in Norway, he will be subject to a penalty if he calls his son "William James" or his daughter "Sarah William." Moreover—"Parents will be forbidden to give their children names in bad taste." This is a delicate provision. Who is to be the arbiter of "taste"?

Parents in Ireland occasionally bestow names on their children which pursue the unhappy victims of "bad taste" into their graves; these poor people suffer from injustice from the eighth day of their lives until they reach the age of eighty-eight. We have heard of a patriot who had his inoffensive daughter christened, "Ypres Somme Lusitania;" his son, born in 1918, will sign on his cheques and inscribe on hotel registers the imposing series of "Christian names"—"Haig Beattie Kitchener Albeny Carson." Presumably an offender against common-sense like this parent would be fined the Norwegian equivalent of 40 shillings if he lived in Christiania after the passing of the new Bill into law. A classic instance of the inadvisability of bestowing unusual names on children was furnished in 1854. The French and English troops drove the Russians over the River Alma, in the Crimea, on September 30th of that year. Alma is a pretty name of a place; enthusiastic parents of baby girls born in England during the months of October, November, and December called the newcomers "Alma;" there were thousands of them; but the Almas who reached that period of their lives when ladies are not anxious to proclaim their exact age could not get away from the historic fact that the year of their nativity was 1854.

THERE WAS NO PARADE

Reports that members of the Ku Klux Klan were gathering at Smelter, outside El Paso, with a view to marching through the streets of the city brought out a crowd of 500 citizens ready to stop the demonstration and resulted in the assembling of a fleet of thirty automobiles, which flanked the curbstoners on both sides of the street in front of the city police station. There was no parade.

TELLS OF SEEKING RECLUSE

Mrs. C. F. Chandler, a cousin of Mr. Berard, lives at 51 East Fifty-fourth Street, almost within a stone's throw of St. Patrick's Cathedral, where the recluse spent so many hours daily. She last saw Mr. Berard five years ago. Since then she has been seeking him but was not able to learn of his whereabouts until news of his death was published in the newspapers.

for the expected Ku Klux demonstration. "When they come," said the Chief of Police, "follow me. Your job is to get them. Pick out your man and follow him to San Antonio if necessary. But get him. Stop them at all hazards, in compliance with the State law. Whatever you do, bring back your man. Does each man know to which car he is assigned? Is everybody ready? Has every man got a gun and ammunition that fits that gun?" Word that the lights of the city were to be extinguished caused a patrol of eight policemen to be sent to the power house of the Electric Railway Company. There was no attempt to put out the lights. A venture-some reporter who went to the vicinity of the power house found himself confronted by a blue-barreled pistol, held by an impolite policeman.

Sixty-three men volunteered to be sworn in as special deputies to uphold the law and it is probable that six times as many could have been secured. But there was no parade.

LAWYER RECLUSE

LIKE ST. ALPHONSUS ADVERSE COURT DECISION AFFECTED HIM VITALLY

N. Y. Times, March 19th

The curious career of Eugene Michael Berard, the recluse and retired lawyer whose body was accidentally discovered Friday night by firemen attacking a blaze at 15 East Ninetieth Street, was reconstructed yesterday by persons who knew him, including a relative and also his former law partner, with whom he has been associated for forty-two years.

Joseph A. Doyle, sexton of St. Patrick's Cathedral, announced that a Solemn Requiem High Mass would be sung by Mgr. Michael J. Lavelle at the funeral services to be held in the cathedral at 10 a. m. tomorrow. Unusual honors will be paid the late Brother Francis, as he was known to every visiting Archbishop, Bishop and Catholic priest who came to the cathedral from any part of the United States. Interment will be in Holy Cross Cemetery, Flatbush.

As far as could be learned last night no immediate relatives of Mr. Berard will be present at the funeral. A sister, known as Sister Katherine, is in the Providence Retreat, Buffalo, and the Mother Superior of the Order notified Mr. Boyle by telegraph yesterday that Sister Katherine would not be here. Sister said that Mr. Berard was a contributor to the work of the order and that his checks were drawn on the Hanover National Bank of this city.

A cousin, Rose Mary Byrne of Sunset Terrace, Asheville, N. C., telegraphed Mr. Boyle asking him to make all arrangements for the funeral, and that she would communicate with him later. Mr. Boyle said as far as he knew Mrs. Byrne was the only person with whom Mr. Berard corresponded regularly. Friends have not yet located a brother of Mr. Berard.

The former law partner of Mr. Berard is Samuel Howland Hoppin of 96 Albemarle Road, Hempstead. Mr. Hoppin was shocked to hear of the death of his old friend.

"I knew Mr. Berard for forty-two years," he said. "He was a Brooklyn boy at the time and I met him when I came to take a position as clerk in the law firm of Mitchell & Mitchell, sons of Judge Mitchell. That was in 1880.

We formed a law partnership as Hoppin & Berard in 1890. We were located at 37 Nassau Street, 65 Liberty Street and 43 Cedar Street. Our partnership was dissolved about five years ago. Mr. Berard was not a land owner himself, but we acted as counsel for estates.

The case that disappointed him so much was that involving the Eastern Kentucky Coal Lands Co. He carried it to the U. S. Supreme Court and the decision went against him. I saw him last August. He was ill and he came to me in the hospital. I know nothing about a will except that he spoke to me of making a will three or four years ago."

"An unjust decision has made me ill," he said. "I find my greatest happiness in the church."

From other sources it was learned that Mr. Berard was interested in philosophy, economics, theology and history. He was master of several languages and was particularly interested in Greek.

In November 1919, Mr. Berard stepped into the office of Sexton Boyle, in whose house at 665 Lexington Avenue he lived at the time, and handed Mr. Boyle an old envelope on which was written: "Joseph M. Byrne is hereby authorized by me to attend to my funeral arrangements and burial."

SPENT TIME IN DEVOTION

Mr. Berard spent nearly all his time in religious devotion. On weekdays he served at all the regular Masses at St. Patrick's, and on Sunday he served the 7 o'clock and 8 o'clock Masses. Occasionally one of the young boys from the cathedral told off to serve at 6 a. m. Mass failed to appear. Brother Francis, as Mr. Berard was known because of his membership in the Third Order of St. Francis, always offered to take the place of the sleepy youngster. The priests came to like him so much that his presence at all the low Masses was expected as a matter of course.

Next to the clergyman who spent all their time at the cathedral Brother Francis was best known of any of the laity who worshipped there. He was permitted to wear the surplice, an honor limited to those serving regularly at the altar. "He was a good man," said Mgr. Lavelle yesterday when he read of his friend's death. The sentiment was echoed throughout the cathedral by priests and laity, all of whom revered the pious and humble Brother Francis.

WENT NIGHTLY TO CHURCH

As a member of the Nocturnal Adoration Society Brother Francis went nightly to the Church of St. Jean Baptiste, Lexington Avenue and Seventy-sixth Street. In this church, where the Blessed Sacrament is perpetually exposed, he frequently spent the entire night in prayer. On these occasions he would go to St. Patrick's for the first Mass from his all-night vigil.

Joseph Rance, 165 West Fifty-eighth Street, a friend of Mr. Berard when the latter lived in Hackensack some fourteen years ago, had not seen the recluse for several years and was shocked to learn of his death.

Nobody could be found who could throw definite light on the financial affairs of the dead man. It was said he had a fair income and that his will might perhaps be found in a safety deposit vault of the Hanover Trust Company. None of those questioned yesterday knew of a will.

Mr. Berard was generous in his donations to all religious organizations, although he lived in one room and cooked his own meals over a gas stove.

"PLAIN FACTS FOR FAIR MINDS"

Ottawa Citizen, March 30th

Editor, Citizen: As requested by my courteous critics, I now submit proofs for Facts 5-8, which deal with the question of taxes.

Fact No. 5.—"Catholics do not want and do not receive one cent of Protestant money for Catholic Separate schools."

I am asked, "Can Father O'Gorman say sincerely that R. C. bishops have no material interest for Protestant taxes?" Since my critic is ready to believe that I am sincere, I would point out that I am personally acquainted with all the Catholic bishops who have spoken on this question, I have read their writings and have discussed the school question with several of them by the hour, and I can say sincerely they have not made a demand for Protestant taxes.

Bishop Fallon in his "Open letter to the Boards of Education of Toronto and London" (a copy may be had free on application to St. Peter's Seminary, London, Ont.) deals with this very point. "To say that Catholics claim a share of taxes not in proportion to the Roman Catholic taxable property but in proportion to the population is but repeating in a more extended form the assertion made by the Toronto Board of Education in paragraph 1. I have already shown that it is entirely baseless. There are various ways of amending the Assessment Act. Catholics have not adopted or pressed or recommended any particular method. They hold that a decision in this matter lies within the competence of the Ontario legislature.

Facts No. 6 and 7.—"Catholic money is against the will of Catholics, confiscated by Public schools; for example, the Catholic share of the Ottawa Hydro-Electric taxes and the Catholic share of the Canadian National Railways taxes in the Separate schools sections in Ontario."

To give a concrete case. Part of the taxes which I, a Catholic priest, pay to the city of Ottawa, go, in the shape of Ottawa Hydro-Electric taxes to the Public schools which are Protestant in character; part of the income tax which I pay to the Dominion Government goes to make up the deficit in our National Railways and thus to help to pay the taxes which these railways in Ottawa pay to the Public schools of Ottawa. A resolution was passed by the Ottawa city council asking for legislation to permit a share of the Ottawa Hydro-Electric taxes to go to the Ottawa Separate schools, in proportion to the Separate school assessment in Ottawa, yet this resolution, which would not have interfered with one cent of Protestant money, was opposed by the Ottawa Public School Board, and as a result every Protestant controller and alderman voted for the rejection of the clause. The Ottawa Public School Board, which has four times the assessment of the Ottawa Separate School Board to educate the same number of pupils, thus greedily grasps the Catholic share of the Ottawa Hydro-Electric taxes.

"What we have we hold," is a maxim which disregards the rights of one's neighbors.

Fact No. 8.—"The provisions of the Separate Schools Act designed to empower Catholic shareholders in corporations to assign in any municipality wherein a Separate school exists, their share of the corporation assessment to the Separate schools is merely permissive as far as the directors are concerned, and the Catholic shareholders have no means at their disposal of compelling the directors to carry out their wishes."

I am told, in a letter to The Citizen, that "This is not a true statement." The following is the law: "A corporation by notice, Form B, to the clerk of any municipality wherein a Separate school exists may require the whole or any part of the land of which such corporation is either the owner and occupant, or not being the owner is the tenant, occupant or actual possessor, and the whole or any proportion of the business assessment or other assessments of such corporations made under the Assessment Act, to be entered, rated and assessed for the purposes of such Separate school."

"Unless all the stock or shares are held by Roman Catholics the share or portion of such land and business or other assessments to be rated and assessed shall not bear a greater proportion to the whole of such assessments than the amount of the stock or shares so held bears to the whole amount of the stock or shares." (Separate Schools Act, Sec. 66.) This clause reads "may require," not "shall require." The directors are not obliged to act upon the request of the Catholic shareholders. I was challenged in Knox church, as reported in The Citizen, to give an example of such a refusal. I have already supplied Rev. R. B. Whyte, for his private information, with the names of a dozen companies who thus refused. A flagrant instance of a somewhat similar character was that of the Toronto Street Railway. As originally a majority of the stock was held by Catholics, a clause was put in its charter requiring that all its school taxes go to the Toronto Public schools.

I have now answered the objections to Facts 1-8. If the editor of The Citizen considers that this is a matter of sufficient public interest to be further debated in his columns, I shall, in a future letter, deal with the objections raised to Facts 9-21, which deal with the question of secondary education.

JOHN J. O'GORMAN,
Blessed Sacrament Glebehouse,
Ottawa, March 28, 1922.

CATHOLICISM IS NATION'S PROTECTOR

Akron, O.—The Rev. Floyd C. Douglas, pastor of the First Congregational Church—the leading Protestant Church in this city—answers questions Sunday evening from the pulpit, in lieu of preaching a sermon. Among those who answered last Sunday night was, "How Do You Regard the Influence of Roman Catholicism in America?" He answered as follows:

"The Roman Catholic Church, has, during the past twenty five years at least, rendered America a service that is utterly beyond the estimation of the ordinary citizen. The strong maternal influence exercised by Roman Catholicism over our unassimilable foreign population, which has been coming into this country by the millions in the past twenty years, has protected this country from the general attitude of revolt and disaffection against institutions, organization and government which is so strongly marked in a great deal of our European immigration.

"One of the strongest forces at work in this country today to hold an attempted socialism in restraint and reduce to a minimum the sporadic efforts to encourage bolshevism

in this country has been the Roman Catholic Church; and whatever may be the difference of opinion between Catholics and Protestants as to matters of doctrine, Protestantism should be unprejudiced enough to admit the high grade service rendered to this country by Roman Catholicism in its dealings with a large class of people for whom Protestantism has no message."

CATHOLIC NOTES

Two thousand copies of the "Catholicism of Catholic Education," written by Rev. Dr. James H. Ryan, D. D. Ph. D., of the Department of Education, National Catholic Welfare Council, had been sold within five days after its issuance on March 15, and large orders are being received daily, it is announced by the Department.

Toronto, Ont., March 27.—One hundred and fifty farmers are expected to come to Canada from the north of Scotland this year to settle on farms in southwestern Ontario, where a colonization project is being carried out under the direction of the Rev. R. A. McDonnell, Father McDonnell, chaplain of the Seaforth Highlanders, from Vancouver during the War.

St. Mary's College, Kansas, has received recognition from the North Central Association for the Standardizing of Colleges in the North Central States, and has been made a fully accredited senior college of that organization. The North Central Association is the strongest school-credit standardizing agency in the United States and comprises schools and universities in eighteen North Central States.

Manchester, N. H.—A speedy settlement of the strike that has kept cotton mills here closed for the past five weeks was urged by the Right Rev. George A. Guertin, Bishop of Manchester, in a letter read in all Catholic pulpits in Manchester last Sunday. Bishop Guertin suggested that mill owners and strikers submit the questions of wages or working hours to arbitration. The letter praised the strikers for their maintenance of order.

Milwaukee, Wis.—Students in Marquette, the Jesuits' university here, have volunteered to teach groups of workmen in the Catholic parishes of the city, using as their text the Catechism of the Social Question issued by the Social Action Department of the National Catholic Welfare Council. This summary of Catholic principles as applied to the social problems of the day has been one of the Marquette students' text-books, and they now obtain for its safe and same program wide circulation among Catholic workers.

Paris, March 15.—News has just been received of the death of Rev. Father Pierling, S. J., at Brussels. Father Pierling was the possessor of the remarkable Slav library, the most important one of the kind in western Europe. It had been considerably enlarged by gifts from the late Czar Nicholas II, and several members of the Russian Imperial family. Several times honored by the French Academy, Father Pierling was deeply interested in the problems of Catholic Russia, and enjoyed the esteem of leading scholars.

St. Mary's-of-the-Woods, Indiana, the first unit of college women to affiliate with the National Council of Catholic Women, recently held a meeting to discuss a Catholic Press program. The different members of the Press Committee urged the students to keep in close touch with Catholic periodicals and the Socosan papers. The students of St. Mary's Academy in O'Neill, Neb., have organized a club for the study and distribution of Catholic literature. In response to a request from the secretary of the club, the Director of the Service Bureau of the National Council of Catholic Women sent copies of all the N. C. W. C. publications for club study. The interest in the Catholic Press on the part of college students is becoming more and more evident.

A spiritual retreat for writers, journalists and Catholic professors will be held in one of the suburbs of Paris from Palm Sunday until Holy Thursday. The list of members of the organization committee of this retreat contains the names of Rene Bazin, of the French Academy; Bernouille, director of the Review Les Lettres; Francois Vuillot, director of La Vie Catholique; Heinrich, editor of the Bulletin des Professeurs Catholiques; which is published at Lyons; Henri Crousseau, deputy from the Department of Nord; Marc Sangnier, editor of La Democratie and deputy from Paris; Joseph Denais, editor of La Libre Parole; Charles Piechon, editor in chief of the Nouvelles Religieuses; Xavier Vallat, secretary of the Chamber of Deputies and vice-president of the group of Disabled War Veterans; Manrice Brillant, secretary of the Corps pondant; Gralleau, director of the Bulletin des Ecrivains Catholiques and others.