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LONDON, SATURDAY, NOV. 1, 1919

### THE VICTORY LOAN AND THE HIGH COST OF LIVING

The Government of Canada is again appealing to the people for a loan to enable it to carry on. And this time the cogent reasons so evident during the war are not so much in evidence; the compelling sense of duty, the compelling force of sentiment are no longer felt in at all the same measure as when the actual struggle was still going on. Still the same reasons and the same sentiment should urge us now; for it is due to the enormous indebtedness incurred by Canada during the war, in the demobilization of our forces and the generous gratuities granted to the returned soldiers that the present loan is imperative. Most of it is already spent for these purposes and must be repaid. "The War is not over until the honorable commitments of Canada are fully met."

Through many and various channels the need and urgency of the loan, the reasons why the people should generously subscribe to it will have already reached our readers. We shall confine ourselves to one consideration which may supplement the many others but which in itself is a good and sufficient reason for subscribing to this last Victory Loan.

The problem which presses insistently on the vast majority of people for solution is the High Cost of Living. The vicious circle of ever-increasing wages for labor and ever-increasing prices for the products of labor can never solve the problem. In Russia after the Revolution fabulous wages were paid; but when the baker got fifty roubles for the shoemaker for a loaf of bread and paid a thousand roubles for a pair of boots, he found himself as poor as when his price was reckoned in kopecks. We are doing on a limited scale what the Russians did in the insanity of new freedom. It must not be forgotten that money is nothing more and nothing less than the medium of exchange; and we can not exchange more than we have no matter how much money is used in our transactions.

The Federal Reserve Board at Washington may be accepted as the highest authority on this question, so obscure and so perplexing to the ordinary lay mind. In its Bulletin for October this passage occurs:

"The problem of reducing the cost of living is, however, mainly that of restoring the purchasing power of the dollar. The dollar has lost purchasing power because expansion of credit, under the necessities of war financing, proceeded at a rate more rapid than the production and the saving of goods. The return to a sound economic condition and one which will involve as little further disturbance of normal economic relationships as possible, will be a reversal of the process which has brought the country to its present pass. In other words, the way in must be the way out. As the way in was expansion of credit at a rate more rapid than expansion of production and saving, so the way out must be an increase in production and in saving. The effect of increased production will be to place a larger volume of goods against the greatly enlarged volume of our purchasing media and thus to reduce prices. The effect of increased saving will be a reduction in the volume of purchasing media in use and, by consequence, a reduction of prices also."

And our own former Finance Minister tells us practically the same thing:

"Next to the United States Sir Thomas said that Canada had the best situation of any country in the world, and that was largely due to the fact that there was little inflation of currency during the war. To assist the British Government there had been a considerable addition to

the currency, but gold and securities had been deposited back of it. Putting out a heavy volume of paper would greatly damage the country's credit, make exchange go very sharply against Canada, and discredit the country with financial men in Canada and the United States. The dollar would go down in value and the cost of living go up. The cost of living was due, no doubt, to under production and greatly increased consumption, but intimately connected with that was the question of inflation not only of currency but of credit."

Taking for granted this expert testimony it requires no technical knowledge of finance to see that if Canada were to borrow three or four hundred millions of dollars abroad the expansion of our credit would enhance the cost of living.

But borrowing at home has another and no less important effect; it stimulates thrift.

An American food administrator, whose business concerns the high cost of living, has this to say about the prevalence of the vice opposed to thrift:

"People seem to want to spend their money," he said, "and the only ones looking for bargains and showing any care in the use of a dollar are the manufacturers, merchants, producers, professional men and their wives, the educated classes. The so-called laboring classes spend their coin like drunken sailors."

An officer of the Treasury department avers that,

"Wastefulness, I repeat, is a contributing cause of the high cost of living; wasteful use of money; wasteful use of materials; but the cause will never be eliminated by the compilation and contemplation of statistics."

And he concludes his article with this advice:

"Make up your mind to buy carefully, to insist on a dollar's worth for every dollar you give a merchant; get up the nerve to refuse to buy when the price is exorbitant or the article inferior. If you do these things you will immensely reduce the high cost of living in your own individual case and contribute materially to a general reduction of prices."

"Demand exceeds supply today. There are more buyers than commodities. If every one would for the next year spend 10% less than at present, and invest that saving in Government and other sound securities, supply would have a chance to catch up with demand and capital would be provided for new industry."

There is a patriotic duty incumbent on each one of us in the matter of the Victory Loan now asked; and in the faithful and intelligent performance of that duty it is evident from the foregoing considerations we shall help ourselves, help Canada and help those on whom the high cost of living presses most heavily.

### BACK TO THE DAYS OF COERCION

Four years ago the English speaking world celebrated the seven-hundredth anniversary of the Magna Charta. In the dark "medievalism" of the thirteenth century Archbishop Langton withstanding the tyranny of John laid the corner stone of British liberty. Even then it was not new.

"In itself," writes John Richard Green, the Oxford historian, "the Charter was no novelty nor did it claim to establish any new constitutional principles. The Charter of Henry the First formed the basis of the whole, and the additions to it are for the most part formal recognitions of the judicial and administrative changes introduced by Henry the Second. But the vague expressions of the older charters were exchanged for precise and elaborate provisions. . . . All vagueness ceases when the Charter passes on to deal with the rights of Englishmen at large, their right to justice, to security of person and property, to good government. 'No freeman,' ran the memorable article, which lies at the base of our whole judicial system, 'shall be seized or imprisoned, or dispossessed, or outlawed, or in any way brought to ruin: we will not go against a man nor send against him, save by legal judgment of his peers or by the law of the land.'"

Today in the full blaze of twentieth century enlightenment and progress, after the greatest struggle in history for the preservation of liberty, the cable informs us that not only in Ireland under the tyranny of military rule, but that the infamous Crimes Acts of the last century are revived and put in force. Dublin, Tipperary, Limerick, Clare and Cork are "proclaimed under the first section of the Crimes Act of 1887."

That is to say that every right guaranteed for centuries to British subjects is denied to Irishmen. The very "base of our whole judicial system" is subverted in Ireland, and substituted therefor is the intolerable

tyranny of secret trial of any one "suspected" by their political enemies. "Herein," said Justice Charles Evans Hughes addressing Cardinal Mercier, "lies the great lesson of Belgium and the necessary appreciation of Belgium's contribution to progress and to the establishment in the world of justice, and herein lies the lesson of the extraordinary importance of the work that was wrought by our distinguished guest. It is the lesson of no compromise with brute force."

Belgium under the heel of the conquering Hun taught the world no greater lesson than is Ireland teaching by the indomitable spirit in which she is withstanding the no less ruthless oppression of alien rule.

Oh the nauseating pharisaism of the War-time professions of love of liberty and justice and the rights of small nations to which these devotees of brute force in Ireland pretend to subscribe!

Ireland fights her heroic battle endures her long martyrdom, not with half the world's aid and all the world's sympathy and encouragement; the world is heedless for the world does not know; the conspiracy of silence on the part of the press takes care of that.

This week we begin the publication of a weekly Irish letter by Seumas MacManus. The author of "Ireland's Case" knows Irish political and economic conditions; and from the author of "Yourself and the Neighbors" the Irish heart has no secrets. We feel sure that the letters of this well-known Irish writer will be welcomed by every one interested in "the greatest of international questions" as well as by those who claim Ireland as the land of their fathers.

We give also this week the first instalment of Professor Eoin MacNeill's "Ulster Difficulty." The exhortative treatment of this much discussed but much misunderstood question will be a delight to the intelligent student of present day problems.

Professor MacNeill is—or was at any rate—head of the Irish volunteers whom Lord French brands as assassins. It will be illuminating to read the temperate and scholarly language of this chief assassin.

There is little doubt that the Coercionist and Crimes Act Government will soon collapse. In today's Globe an English paper is quoted as saying: "The electors must find it a hard to keep alive their respect for the motley rout who are willing to kiss any rod and lick any boot." And there is every reason to believe that honest Englishmen feel keenly the humiliation and disgrace of Irish misgovernment.

### TOPICAL SERMONS

To anyone who has paid any attention to the subjects of sermons announced in the press it will hardly be necessary to explain what is meant by topical preaching. The minister in order to catch the passing interest in any current topic makes it the subject of his discourse from the pulpit. When nothing in particular holds the public attention then some sensational subject is sensationally announced; if the terms of the announcement savor of irreverence or even of blasphemy so much the better. Indeed one noted "evangelist" would become a commonplace ranter if irreverence bordering on blasphemy, and acrobatic buffoonery were absent from his "sermons." His method of successful preaching is the terminus ad quem of many ministerial strivings.

It is interesting to know that this style of preaching is regarded in England with disfavor. The Daily News quotes "a well known Free Church preacher with a wide acquaintance with American Religious life" as saying in an interview:

"The reason why some American preachers do not succeed in England is because they do not understand British traditions. Many American ministers are far too topical in their sermons. Our methods are expository with the Bible as their basis. That is one reason why our preachers are so popular in America where people are sick to death of this catch-penny preaching. The American is a great orator but the Church of God is dying of oratory. Congregations demand today something that will bring them nearer God."

Yes, the hungry sheep look up and are not fed. Perhaps no one more than the Catholic regrets and deplores the degeneracy of the Protestant pulpit; for the substitution of sensation-mongering for positive Christian teaching can not fail—and has not failed—to lessen the general hold on Christian doctrine and practice.

### WHY NOT?

A despatch from Ottawa informs us that Mr. J. H. Barnham, M. P. for Peterborough, will move the following resolution:

"That it be an instruction to the Committee of the Whole on the said bill that the committee do have power to extend the provisions of the said (Prohibition) bill and of the act sought to be amended thereby relating to intoxicating liquors, to playing cards, the feathers of wild birds for dress or other ornamental purposes and to tobacco in any form."

And the honorable gentleman speaking on the subject has professed his belief that the Prohibition bill should not be confined to any one article but "should be as wide as the request of the people of a Province may require." And furthermore Mr. Barnham has declared that "a new era of expressing the people's will has arrived and the methods defined by the Federal bill should be complete."

Well, why not? The principle is the same throughout. "The people's will," on this depends the whole law and the prophets. After tobacco and playing cards follow alcoholic beverages into the limbo of prohibited things we may expect platform and pulpit to ring with denunciation of the bird on Nellie's hat.

### NOTES AND COMMENTS

The flying visit of Cardinal Mercier to Canada has fixed, as it could hardly fail to fix, his personality inaccessibly on the spiritual and mental retina of the Canadian people. So gracious and dignified a figure, embodying in himself the heroism and the martyrdom of a whole people, we are not often privileged to see; and to have been a witness to the spontaneous tribute of respect and veneration which this Roman Cardinal elicited from an ultra-Protestant people is certainly a memory worth cherishing as an offset to discordant memories of the past.

In this connection the official tribute of the French Government to the Cardinal, which took place during President Poincaré's visit to Belgium, has an added interest. It is not often, observes a Paris correspondent, that the President is seen in church, but he distinguished himself on the occasion mentioned, by not only attending Mass within the historic walls of Malines Cathedral but, as a tribute from his Government, by pinning the Croix de Guerre upon the breast of its Cardinal Archbishop. Following the Cardinal's own address from the pulpit, President Poincaré, who stood in the sanctuary side by side with the King of Belgium and Marshal Foch, paid eloquent tribute to France and the world's indebtedness to His Eminence, and then and there pinned the cross upon his breast. At the door of the cathedral when leaving, it is further written, the President bowed very low over the Cardinal's hand, and His Eminence in bidding the distinguished party au revoir, took both the hands of Marshal Foch and held them long, as if expressing his nation's gratitude to the great military genius of the War.

THE TRIBUTE paid by France to the cause of freedom and civilization in the late War is illustrated by the record of one family, that of M. Vanhee, a farmer of Reminghe, near Ypres. He had thirty-six children, twenty-two sons and fourteen daughters, when the War broke out. Thirteen of the sons were killed in battle, three crippled for life, and one other who was wounded four times and recovered. This wounded son had been a valet to Pope Pius X. The father and one daughter were barbarously shot by the Germans, and another daughter was killed by a German shell at Dunkirk. Truly the family of M. Vanhee has done its duty. In connection therewith the reflection irresistibly arises that if in point of numbers there are many such families in France that nation's place in civilization is secure, drawbacks to the contrary notwithstanding.

WITHOUT re-opening the subject exhaustively on the present occasion it may not be amiss to tabulate a few figures in regard to pre-Reformation Bibles. As all the world knows the first printing press was set up by Joseph Gutenberg in 1450, and the first book, or among the first to issue therefrom was the Bible. Now, Martin Luther was born in 1483, and his famous "discovery" of the Bible was in 1503, or when he was twenty years old. It is surely sufficient refutation of D'Aubigne's silly story that between the years 1450, and 1483, that is before Luther was born, some twelve known editions of the Bible in the German and Low German languages (the languages of the people) were printed, and doubtless many more not now known. Within the same period were printed several editions in Italian, French, Dutch, and one (Caxton's) "Golden Legend," which embodied the whole of the Pentateuch, the Psalms and the Gospels in English. These books were all exhibited in the Exhibition held in London in 1877, to commemorate the fourth centenary of Caxton's (the first English printer) birth, and are all described in the catalogue of that exhibit which lies before us. Moreover, the editor of that catalogue, whose anti-Catholic bias is manifest

religious system as contrasted with those of other forms of belief, and asking the reason why, he proceeds:

"I may be wrong, but I think they have undoubtedly got hold of the right end of the stick. . . . They have got a perfectly firm credal faith—practical, dogmatic, supernatural. Round those fixed points everything is allowed to be in a state of flux. He [the Catholic padre] uses Latin, which is an extraordinary good parable of his belief that he is the medium for the supply of a supernatural forgiveness and grace which turns, not on a man's intellectual understanding or culture or goodness, but on his sincerity and need. When the padre sees that need, he supplies it; when he doesn't see it, he lives a cheerful, natural, straightforward, manly, but also super-natural life which men like and instinctively—perhaps unconsciously—envy. Such a padre wants very little changed. He is perfectly sure of his wealth, its source, and its supply; he only wishes there were more beggars."

Mr. Keable is not alone in his impression nor in his interrogative: unhappily in his solution of the problem he has not so large a following.

THERE is at present on exhibition in the window of a Catholic bookstore in Toronto a collection of old Catholic Bibles which testifies more eloquently than tomes of controversy to the Church's attitude towards the sacred books. The collection, which has by the way, attracted much attention from non-Catholics, consists among other items of three out of the first four editions (1582, 1600 and 1639) of what is generally known as the Douay Bible; the first edition of the Four Gospels printed in the United States (Georgetown, D. C., 1817); and the great Philadelphia folio Bible (the finest, typographically, yet produced in America) of 1825. Another interesting exhibit is a facsimile of the first page of Gutenberg's Bible (or the Mazarin, as it is usually called) being the first Bible and perhaps the first book ever printed from movable types. This was long before the "Reformation," and it is worthy of remark in passing, that the first work of Gutenberg, the inventor of printing, and a devout Catholic, was to issue the Holy Scriptures from his press.

WE HAVE had occasion heretofore to comment upon pre-Reformation editions of the Bible. The favorite Protestant tradition, first expounded categorically by D'Aubigne, so-called historian, is that prior to Luther's time the Bible was an unknown book, and that the world owes its subsequent possession of the sacred volume to the "discovery" by Luther in 1503, in the library of the University of Erfurt, of a whole Latin Bible of the existence of which he had previously not a glimmering, and of which he made the first translation into German and thus took the first step in the great Reformation. A very pretty story truly, but, in the words of Dean Maitland, Protestant author of "The Dark Ages," what in face of indubitable facts to the contrary is the use of criticizing such nonsense. However, nonsense as it certainly is, it has nevertheless passed into current Protestant tradition, and so vitally does it affect the very foundations of Protestantism that the dear people continue to hug it unctuously to their bosoms.

THE only portion of Ulster in which a newly introduced Protestant element came near to forming a solid population was the counties of Antrim and Down, which lay quite outside the Plantation scheme. There had been, indeed, an attempt to plant an English colony in a small portion of Down, the Ards peninsula, but it did not succeed. It was quite a different sort of colonization that took place. In the ferocious wars of Elizabeth and Cromwell, these two counties had almost been swept clear of their Irish inhabitants. Sidney relates how, in a belt of land bordering on Loch Neagh, no Irish had been left alive. The extent of the depopulation that was effected may be estimated from certain instances. Under Elizabeth, the Earl of Essex, as viceroy at the head of an expedition, landed on the large island of Rathlin and put all its inhabitants, men, women and children, to the sword. Two generations later, Campbell of Auchinbrack, commanding for the Covenanters under Argyll, landed on the same island and massacred all its inhabitants. About the same time, the forces in Carrickfergus made a complete massacre of the population of Islandmagee, the peninsula near Larne. This is what befell the population in places from which there was no escape by land; elsewhere, we may well suppose, the people did not wait to be slaughtered. Into this devastated region, when war had done its work, swarmed the Scots of Galloway and south-western Scotland generally. In the northern parts of Antrim, where their hereditary chief, the Earl of Antrim, retained possession, the newcomers

throughout, nevertheless says: "Up to the time of the discovery of America (1492) editions of the Bible and parts thereof in many languages and countries sum up not far less than one thousand." And yet there are still men calling themselves scholars who tell us that before the Reformation the Bible was an "unknown book," and the Church's chief concern was to keep it so.

### ULSTER DIFFICULTY

#### THE PLANTATION

By PROFESSOR EWIN MACNEILL,  
National University of Ireland

Three centuries ago the plantation of Ulster introduced a Protestant population into Northern Ireland. About this event, many mistaken notions pass current.

The Plantation extended over six counties. Certain recent proposals in connection with "Home Rule" have been based on the exclusion of six counties. But the six counties which have been the subject of these proposals are not the six Plantation counties.

The Plantation counties were Tyrone, afterwards named Donegal; Coleraine, afterwards named Londonderry (and by the people, Derry); Antrim, Tyrone, Fermanagh and Cavan.

The counties of Antrim, Down and Monaghan did not come under the Plantation.

In the original design of Sir Arthur Chichester, the new colonists were to have been English. This design had to be modified to meet the wishes of King James, with the result that many of the grantees in chief and the great bulk of the tenant settlers were Scotch, not English. In fact the English element introduced by the Plantation was but a small fraction in comparison with the Scotch or with the Irish who remained.

Much of the confiscated land forming the six counties was of a rough mountainous kind, and did not attract the newcomers. In such places, the Irish were allowed to remain and their descendants are in them still. Only a small part of Donegal county was increased with new tenants, and in all the other counties a large number of the Irish remained in the poorer lands. Even in the better lands, intended for English and Scottish settlers only, many of the Irish obtained holdings; for the greed of the new proprietors induced them to invade the terms of their grants and accept Irish tenants who were willing to pay higher rents than could be exacted from the favoured newcomers. The Irish element, too, tended to increase with time. Prolonged hardship had abated no little of their ancient pride.

The Protestant immigrants identified themselves generally with the idea of conquest (though in the actual conquest not many of them had taken any part). They expected a privileged treatment; and the new proprietors were not averse to accepting a more tractable tenantry. Hence it happened that, before the violent outbreak of the Peep o' Day Boys, Wreckers, and Orangemen, before the Union, and the still later clearances of the poorer sort of tenantry by eviction, famine, and forced emigration, the Irish and Catholic element formed the very great majority of the population in the six planted counties and were a minority only in a few limited districts. At present, the descendants of the Irish element are the main population in Donegal and Cavan, and more than half the population in Tyrone. In the counties of Derry and Antrim, they are nearly half; in Fermanagh, about half. In Monaghan, which fell under a separate confiscation, the Irish element forms the great majority. Thus the plantations, itself did not result in establishing a colony mainly English and Scottish or in any sense homogeneous.

The only portion of Ulster in which a newly introduced Protestant element came near to forming a solid population was the counties of Antrim and Down, which lay quite outside the Plantation scheme. There had been, indeed, an attempt to plant an English colony in a small portion of Down, the Ards peninsula, but it did not succeed. It was quite a different sort of colonization that took place. In the ferocious wars of Elizabeth and Cromwell, these two counties had almost been swept clear of their Irish inhabitants. Sidney relates how, in a belt of land bordering on Loch Neagh, no Irish had been left alive. The extent of the depopulation that was effected may be estimated from certain instances. Under Elizabeth, the Earl of Essex, as viceroy at the head of an expedition, landed on the large island of Rathlin and put all its inhabitants, men, women and children, to the sword. Two generations later, Campbell of Auchinbrack, commanding for the Covenanters under Argyll, landed on the same island and massacred all its inhabitants. About the same time, the forces in Carrickfergus made a complete massacre of the population of Islandmagee, the peninsula near Larne. This is what befell the population in places from which there was no escape by land; elsewhere, we may well suppose, the people did not wait to be slaughtered. Into this devastated region, when war had done its work, swarmed the Scots of Galloway and south-western Scotland generally. In the northern parts of Antrim, where their hereditary chief, the Earl of Antrim, retained possession, the newcomers

were mainly from the old MacDonnell territory of Cantire and the western isles; and many of these were, and their descendants still are, Catholics. In the main, however, the Scottish immigrants were Presbyterians. This colonization, which was spontaneous, was much more complete than the State-directed plantation of the six confiscated counties; and, being spontaneous it was not inspired by any strong sentiment of attachment either to the Crown or Parliament of England. Within its first generation, we find Milton, as Cromwell's Secretary, denouncing the recalcitrant attitude of "the blockish Presbyterians of Belfast" and this state of disaffection survived the fall of the Stuarts. The landlords, with whom the Protestant Episcopal Church of Ireland was wholly associated in interest, had no sympathy for the north-eastern Presbyterians; and, by a none too scrupulous stratagem, in an "Act to prevent the further growth of Popery," enacted in 1706, a clause was inserted subjecting all Irish dissenters to the "sacramental test" as a condition of their being admitted to any office of public trust. About the same time, the Protestant parliament of Ireland, representing perhaps about one-sixteenth of the population, declared by resolution that "the pension of one thousand two hundred pounds per annum, granted to the Presbyterian ministers in Ulster, was an unnecessary branch of the establishment." The insignificance of the dole is a measure of the significance underlying the pronouncement. A few years later, another resolution of the Commons declared that "the burghship of the burgesses of Belfast, who had not subscribed the declaration and received the sacrament pursuant to the said Act, was by such neglect become vacant." This statutory disability remained unrepealed until, inspired by the American Revolution, the majority of the Episcopalians in 1782 declared the Irish Parliament to be independent of English authority. Meanwhile, there had been a large emigration of Presbyterians from Ulster as well as of Catholics from all parts of Ireland to the American colonies; and these emigrants and their children were the decisive factor in first asserting and afterwards establishing American independence. This achievement reacted on their kinsfolk in Ireland, and Belfast became the centre of the Irish republican movement. A strong sense of common nationality grew up in eastern Ulster between the Presbyterians and the Catholics, and in Belfast the cause of Catholic emancipation found its warmest adherents among the Presbyterians recently emancipated. When the landlord party had sold parliamentary independence for money and titles, the chief agent of the infamous transaction, Lord Castlereagh, whose father the Marquis of Londonderry, owned large estates in Antrim and Down, presented himself in the later years for election to the Westminster parliament, and was received by the Presbyterians with public execration. The Society of United Irishmen found its strongest support among the Presbyterians of Antrim and Down. From them, too, was drawn the main body of the Ulster insurgents in 1798, and many of their leaders perished on the scaffold or were driven into exile. Even among the opposite party, the Orangemen, strong opposition was offered to the Union policy of Pitt and Castlereagh.

### THE VATICAN CHOIRS

The wonderful tour of the Vatican Choirs under Monsignor Raffaele Casimiri Casimiri as predicted in the Catholic newspapers at the time of their arrival in America from Rome is making musical history in this country.

Such sublime vocalization and such perfection of delivery as revealed by the famous singers from the best known of the Roman basilicas has astonished even the most exacting critics throughout the country and everywhere they have been heard reports are the same unanimous chorus of praise.

The new impetus given to sacred liturgical music by the mastery treatment of Palestine and others of the old masters from the Roman churches as revealed for the first time to the outside world in nearly sixteen hundred years cannot be measured at this time. It is evident however that church music has come again into their consideration and America's musical world is reaping the great benefit which this tour was intended to attain.

No less a lay authority than Walter Damrosch who has often heard the various choirs in Rome says that the selected singers which Monsignor Casimiri brought to America through the auspices of the St. Gregory Musical Society of New York is unquestionably the finest body of choristers ever assembled for a tour of any country. This is due to the fact that every effort was made to secure this result.

Monsignor Casimiri in his position of authority as the active director of musical details at the Vatican in association with Father de Santi of the Pontifical High Institute of Sacred Music was able to assemble a body of singers that could not possibly be equaled anywhere else in the world. Then followed months of painstaking rehearsal and preparation for this momentous visit. In the light of this care and work it is not surprising that the Vatican Choirs as