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## The Catholic Record

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dvertisement for teachers, situations wanted, etc.

Approved and recommended by the Archbishops or oronto, Kingston, Ottawa and St. Boniface, the , Kingston, Ottawa and St. Boniace, the of London, Hamilton, Peterborough, and ourg, N. Y., and the clergy throughout the

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Messrs, Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty and Miss Sara Hanley are fully author tized to receive subscriptions and transact all obusiness for the Carniola Raconn. Agent for New Youndland, Mr. James Power of St. John. Agent for New Youndland, Mr. James Power of St. John. Agent Subscribers Changing residence will please give old well as new adapting residence will please give old well as new adapting the sidence of the contract o

So ceats,
When subscribers ask for their paper at the posoffice it would be well were they to tell the clerk to
zive them their CATHOLIC RECORD. We have information of carelessness in a few places on the part o
delivery clerks who will sometimes look for letter

LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1905.

My Dear Sir.—Since coming to Canada I hav been reader of your paper. I have noted with satisfaction that it is directed with intelligence ability, and, above all, that it is imbued with a stron Catholic spirit. It strenuously defends Catholi principles and rights, and stands firmly by the teachings and authority of the Church, at the same tim promoting the best interests of the country. Follow ings and authority of the Church, at the spromoting the best interests of the country, ng these lines at has done a great deal of the welfare of religion and country, and it the welfare of religion and country, and it will more and more, as its wholesome influence reach more Catholic homes. I therefore, earnestly recomend it to Catholic families. With my blessing a your work, and best wishes for its continued successful to the country of the coun

DONATUS, Archbishop of Ephesus Apostolic Delega UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your stimable paper, the CATHOLIC RECORD, and congraulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to resain.

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, SEPTEMBER 18, 1909.

DR. ELIOT'S NEW RELIGION.

A short time ago we sketched up to a certain point this latest attempt at establishing a new religion. Without dogma and without creed, it is to be negative rather than positive-a simplicity of nothingness without form or ritual. Thoroughly democratic, it prides itself in having no authority to obeyjust as having no mission it is to be purely natural. In origin, in proposed constitution and in its whole purpose it is of the earth earthy. We had touched briefly upon these negative elements of this new ism. It remains for us to say something of its positive factors, which are small in number and fractional in character. They are nominally the same as with ourselves. Men are to love God, to love their neighbor, and to resist evil of all kinds. Their religion is to be all joy and life. If there is no dogma, no creed, who is God Whom we are to love? Why are we to love Him, or why are we to love our neighbor? The socialist will tell us that, so far from being obliged to either of these loves, we must leave God out of life and we must look upon our fellows as poachers and trespassers upon our well being. Hatred and war, according to Hobbes, was the primal condition of man. By what force is that changed to love? The weakness of a self-imposed law is that it has no sanction to impose its own lifelaws. We are to love God. So we are. But, with the great apostle, we know in Whom we have believed and Whom we love. He is clothed with power as with a garment. His home is in light ineffable. He is the plenitude of being, right and perfection. He ruleth us and nothing is wanting to us. There is something back of His law-settling for\_ ever the boundaries between good and evil and sanctioning with eternal reward or punishment the practice of virtue or the performance of wrong doing. But the God Whom Dr. Eliot portrays is far away. He takes no cognizance of human action, leaves the dull concerns of earth to work out their own sweet will, and fixes no lines by which morality may be determined. Dr. Eliot knows the American temperament well. His religion will just suit them. Non-Catholics believe there is a God, that they should in the ultimate deal honestly with their neighbor, and that they should practice a respectable external morality. Religion they do not consider it to be; for their life is too busy to have religion enter into it. They never studied the subject. It was always carefully banned from their system of education, and was allowed no power of discipline over their social laxity any more than form of dogma circumscribed their intelligence. Religion to these people was not a cult, a worship, an acknowledgment of God's right over our conduct, our life, our faculties. Still less was it faith and divine hope and charity. The crumb from the rich man's table might be bread. It is very different from the fatness of his house. The first streaks of dawn or the shadowy gloaming of the last twilight is far other than the sunlight in its zenith. So is reason's unaided knowledge of God compared to that which the baptized, faithful disciple has

kingdom destroyed and laid waste, man's pride flattered by freedom from creed or dogma, man's pleasure allured by his power to fix right and wrong-here is the shallow superficial religion which according to Dr. Eliot is to replace Christianity. In the meantime there is the immortal Church—the abiding contradiction to the novelties of modernism or pretended paganism President Eliot may build a card house which he is pleased to call a temple. No poor can he ever bring to it, no publican will he allow to enter it. Wide though its portals may be it has no gospel from heaven to preach, no mercy of pardon to offer.

THE WHITE PLAGUE AND OTHER POEMS.

We are more than gratified at the prospect that this world has not become completely prosaic and that the poets are not all dead. A young man from Brantford, Ont., Mr. Thaddeus A. Browne, makes his debut with a number of poems which considerably above the average give promise of greater success Both the subjects and their treatment are novel and daring-perhaps too much so for a young and hitherto unknown singer. The title of the volume "The White Plague and Other Poems," derives its name from the opening poem. Few would have looked for poetry in the gaunt and grim Plague King

"Ruling relentless as doom,
With his ghastly courtiers around him,
Gliding, ghoul-like in the gloom."

So great are the ravages of consumption that no lyric can soothe the mourners or epic describe the sufferings of its many victims. It therefore required no little courage for this young author to introduce himself to the public by a rather protracted poem upon this gruesome subject. His description is strong and vivid yet here and there too detailed to be delicate and too lengthy to be maintained. One great beauty of poetry is the truth underlying its forms of fancy Mr. Browne has succeeded in giving us realistic truth and imaginative form-

"The wine flows red on your tables, And laughter and jest fill the air, While white death lurks in the kisses That lovers exchange on the stair.

While down in the reek of your hovels And up in your gilded homes, And up in your gilded homes, The white-faced sower is scattering His seeds that sink to the bones."

Mr. Browne attributes in telling language the extent of this plague to social conditions rather than ereditary weakness. He appeals to the nations that

" Men's lives are more precious than gold."

And again :

"But drive this scourge from your borders But bring back the stricken to health And debts of nations will vanish In vaster production of wealth." Notwithstanding the prosaic character

of such ideas as debt and wealth, notwithstanding occasional faults of metre and rhythm, this poem is marked by strength and virility as well as high poetic conceptions throughout. Following the white plague is the particular example of one of consumption's victims. This poem is entitled " The Love Crime,' in which a child born of consumptive parents soon learns his own wasting strength. At last-though too early in

> "He was dead-the battle was ended Triumphant again was the fiend, Whose horrible face gleamed, malign As over its victim it leaned."

Whatever precautions are necessary for a healthy progeny we can scarcely look upon the marriage of two unhealthy people as a crime. Nor would we be every young couple before they can be propounded, no discipline mainapproach the altar, society will be seriously confused. Nor does such a doctrine take in more than the temporal and corporal. There is a Providence of an entirely different order, caring for those who die young and filling with higher hope the sufferers of earth. Who hath sinned, this man or his parents, that he should be born blind?' The answer came straight: "Neither he nor his parents." However we may urge against the marriage of consumptives, our reply must be that neither the poor sickly children nor their parents have thereby sinned. We are turning aside from our young poet. In the lighter subjects of his volume Mr. Browne shines with a brightness of imagery and a gentle flow of rhythm which carry us with them and leave no room for criticism. An example is the miracle of May :

Oh, wondrous change,
To mortals strange!
But yesterday 'twas cold and drear;
Some magic hand
Hath touched the land
And, lo! 'the happy spring is here!
O'Master, we
Give praise to Thee
Thou answerest kindly when we pray,
And thus is wrought
The boon we sought—
The wondrous miracle of May.

We have transgressed our space. T say that we are charmed with this volume of poems is hardly the idea. We are more than pleased with it-partly for the songs it sings and likewise as the bud of brighter promise. Its pages are marked by genius which, still imthrough Christ, the Light and Life of pulsive with youth, will soon show forth the world. Knowledge of God, dimmed with more lasting influence by its by worldliness, standards of morality steadier flame of poetic fire. The vollowered by false principles and ume is well printed, cha false philosophy, the supernatural artistically illustrated. ume is well printed, chartely bound and

PROTESTANT TRADITION.

It has always been the boast that Protestantism absolutely and completely reected tradition, basing its faith upon the Bible only. How this is working out in these days of criticism is lamentably evident. Having no authority to stop such methods and having no assurance that the faith and science are really in accord, Protestantism is burning the candle at both ends. This is not, however, the point under consideration. To our mind Protestantism, is most illogical. Its premises are unsound, its conclusions untrue. One of these premises is that it rejects tradition. It is absurd to reject tradition in ism a religion which is historical. But as a matter of fact Protestantism so far from rejecting tradition, is deeply attached to it, believes in it and practices its dictates with superstitious scrupulosity. Tradition may be regarded passively as the truths handed down by preaching, or it may be taken actively as the means by which doctrine and approved consuctude are handed down to posterity Under this head come the acts of councils, the writings of pontiffs and others eminent for their theological lore. This is oral tradition, and is contrasted with Holy Scripture, in which mere writing is employed which neither explains itself nor can prevent a misunderstanding of its meaning by its readers. In tradition there is a living teacher, who not only proposes the doctrine, but solves doubts and corrects errors. There is no room in Protestantism for a living teacher, and therefore no room for tradition. Private judgment excludes the former and cannot hand to the next generation anything better than an honest opinion, which, however candid and wellformed, does not constitute it a doctrine. There is, accordingly, or should be, in Protestantism, no tradition. But Protestants contradict themselves, going outside of the Scripture for many things They reduce to absurdity the very principle upon which they pitched their tent and laid the foundations of a divided house. Their tradition is stolen. And the meanest part of the theft is the denial. The theory that Sacred Scripture is the only and sufficient rule of faith is unscriptural, for no command is found obliging the evangelists and other apostles to write. Scripture does not explain itself, nor does God give to every individual the light to interpret it rightly. How various and contradictory are the interpretations put upon the text: "This is My Body," by Lutherans, Calvinists and other sectarians. In the matter of sacraments Protestants reject many clearly mentioned in Scripture, fall into error concerning them all and yet practise baptism of infants, and acknowle edge the baptism-for which there is no guarantee in the Testament Old or New. Upon Sunday observance many Protestants are rigorists. They strive to apply to the Christian Sunday what was intended for the Jewish Sabbath That Sunday, not the Sabbath, is to be observed is purely traditional. If Protestants turn candidly and without prejudice to Scripture they will find that the Sacred Volume clearly contains this principle that apostolic succession was divinely established as guardian and teacher of all revealed truth. Tradition even with the sects must offer some rule for interpreting scripture Up and down the line of revelation hasty in advocating the interference of Protestantism is continually using the state in marriage unions. If a doc- tradition-using it without authority tor's certificate is to be required from and without discretion. No creed could

> DR. RYCKMAN ON CATHOLIC state that the sacrifice of the Mass is a CREED.

tained, no practice introduced without

the voice of the historical past.

It is very seldom that Protestant preachers get a good hold of Catholic doc. trine. They may not wish to misreprepentance and countless other mercies. sent our creed. They have an unhappy faculty of distorting it, twisting it out of its action or the efficacy of its of shape, presenting it in such a way prayer. The Mass is the universal that it is half truth, half falsehood. Their more discreditable habit is that of giving, the cry of the Blood mightier insisting that Catholics in their act of faith are slaves. Dr. . Ryckman, a of Him Who in the days of His flesh was Methodist minister, in an address at heard for His reverence. All this and Kingston to a body of Orangemen, is ten thousand times more is the Mass in guilty of all this. Whether the gentleits earth-circling chain. Still it is not man did it through ignorance or malice or in the direct sense the pardon of sin. human respect for his select (?) congregation is quite indifferent. Ignorance in the intellect, malice in the will, cowardice or human respect in the sentiment of the soul, are about alike. They are especially inexcusable from a man taking as his text and his example the apostles, claiming the right and duty of obeying God rather than man - ( vid. Acts of the Apostles, chap. iv. v. 18-20.) Why the Roman Catholic creed should form the basis of a discourse to the Orangemen is inexplicable, except on the ground of the briefless lawyer: abuse your opponent. Strike the Catholic Church every time. Lose no opportunity. Some of these Orangemen may have been Methodists. Not one was a Catholic: they swore to that when en-

been if, instead of an industrious, quiet, plain our docrine to them? To show pious mother, it had had a strong his liberality or the versatility of his minded suffragist for its ruling spirit knowledge? In neither can he be said Suffragettes were few in those days, nor to have succeeded. Whether we apply was their voice heard in the land. a Catholic or Protestant test to his dis. Home is home chiefly through the course, we retort upon him that he remother, who in turn is mostly mother by uses to his Catholic neighbors what he her devotion to her children and her praised in the apostles and commended formative and educational influence in Orangemen. It is really and candidly over them. It is no mere rhetorical the first time we ever suspected that aphorism that the hand which rocks Orangeism would claim apostolicity. the cradle shapes the world. The Sts. Peter and John took their stand Roman matron's jewels were her two for liberty of conscience. So does ons. St. Monica did more for the Orangeism. There is, with due defer-Church by praying and caring for her ence to Dr. Ryckman, a slight difference son, St. Augustine, than she would have The apostles preferred to obey done in the palaces of fashion. Queen God rather than man: Orange-Blanche showed more royal dignity in prefers to obey man rather impressing upon her son, St. Louis of than God, and practise hatred more than charity. With a condescen-France, the value of truth and the shamefulness of vice than by the coronet she sion for which we are grateful, Dr. gracefully wore. We cannot compare Ryckman thinks that in the main-mark an ideal mother in a home moderately the limitation—the Roman Catholic comfortable with her years of unremit-Church is Christian. If in the main ting toil and unrequited devotion-we why not throughout? If the trunk be cannot compare this humble queen with Christian, what are root and branch? the noisy agitatrix (is that word Eng-In the main," forsooth! What article lish?) whose only work seems to be to in our creed ever shook the corner stone make herself obnoxious and whose only from its place? The Dr. had better right is to let the world know her look more carefully around his Methodmaginary wrongs. There are other ist home. What with mythical interprevocations than home for women-religtation of the early chapters of the Bible and modernistic tendencies of its proious calls from the poor, the ignorant lessors, Methodism will soon cease to be the suffering. Woman has soothed in the silent hours more sorrow than all Christian in the main and on the side. No power can stop the decline of Meththe suffragists will ever heal. Uncomplaining she has denied herself all that odist teaching as represented in their can make life pleasant that she may theological colleges. The Catholic creed minister to the little ones of Christ or the Catholic himself asks no certifi-Home, hospitals, orphanages, places of cate of Christianity from any Methodist; for the latter has no definite idea of the refuge for the aged, are the scenes of woman's noblest work and most lasting Incarnation or Redemption. Had the Catholic Church not preserved the faithtriumphs. Mrs. Fish is right. Woman owes a duty to her fellow-woman; but ful from Arianism in the fourth century her duty to home is paramcunt. there would be no Christianity in the twentieth for Methodist professors to AN ORANGE BANQUET. doubt and deny. Again Dr. Ryckman says that: "Roman Catholics hold that the writings of the early fathers had

as much authority as the writings of the

Apostles." Roman Catholics hold no

such thing. The poor man has mixed

things up. More than one of the

so-called early fathers have erred in

their writings. We presume that what

the Catholic Church holds that besides

the canon of Scripture there is a second

font of theological teaching, viz., sacred

Catholic Church for what it preserves-

No sinner living lies beyond the sweep

hymn of praise, the sacrifice of thanks-

than that of Abel, and the impetration

There is another sacrament for that

purpose-the plank after shipwreck-

the sinner's refuge, holy penance. Dr.

Ryckman should for his own reputation

be more precise; and in order to do that

he should not cover so much ground

Catholic teaching is too vast a field to

A WOMAN'S VIEW OF WOMAN.

Mrs. Stuyvesant Fish, a wealthy lady

of New York, one of the "400," comes

out earnestly and edifyingly upon

"a woman's first duty is to her home,

be reaped in one day.

Right Worshipful Master Bro. E. T. Essery, Grand Master of Ontario West made a trip to Ireland to take part in the 12th of July festivities to perpetuate the glorious, pious and immortal memory. Last week he was given a banquet in this city by the brethren. In replying to the toast of the Dr. was endeavoring te say was that his health he gave his experiences. He did not tell us all he had seen, however. It was not a peace congress. The Orange order, Mr. Essery declared, did tradition. Protestants practically adnot want any favors but wanted civil mit tradition, e. g., infant baptism, the and religious liberty for Protestants and keeping the Sunday holy instead of the Roman Catholics alike. This declara-Sabbath, the taking of an oath under certion does not sit comfortably beside the tain conditions. Protestantism not havfact that the brethren in Liverpool on ing any jurisdiction, cannot have tradithis turbulent anniversary gave their tion. It depends entirely upon the Catholic neighbors notice to quit, or, as a policeman would put it, they were for in spite of its theoretical rejection it told to "move on." Right Worshipful holds to some. Let us content ourselves Rev. Bro. Lowe was glad to be present with one more point in Dr. Ryckman's as a clergyman of the Church of Engpeculiar analysis of Catholic doctrineland and was only sorry there were an analysis which is partial and mislead not more of the clergy of that Church ing. He says: "Protestants believed belonging to the Order. Rev. Bro that Christ came into the world to for-Lowe would have us believe that he give sin, and the Roman Catholics bewields the sword of the spirit; but he lieved that His Body and Blood were does not to any appreciable extent offered for sin in the Mass." That is a Rather would it be correct to say that little special pleading rather than a canhe wields very vigorously a shillelah did explanation of our doctrine. There which he brought with him from the would be no Mass if Christ had not come black north. No doubt he wishes that into the world. Furthermore, Dr. Ryckmore of the clergy would belong to the man has strangely forgotten the most Orange order. This is not to be hoped important point of the atonement. Christ for, however, because the majority of was Redeemer and came into the world the ministers of that Church are well first to atone for sin and afterwards for disposed gentlemen who wish to promote give it. As the Protestant case is stated peace and have set their faces against we can see no reason whatever for the those of their brethren who wear the passion and death of Our Lord. But Roman collar and take part in the the gentleman has misstated the second draggle tail processions of the 12th of clause. He has forgotten that Catholic doctrine insists upon repentance as be remembered, is the gentleman who necessary condition for pardon of sin. criticized severely the habits of the It is very true that the Body and Blood Irish peasants, declaring that oftenof our Lord are offered in the Mass for times chickens took roost in the rafters the living and the dead. We cannot of their homes. One of his countrymen, with malice aforethought, remarked direct offering and atonement for the upon reading the report of his lecture sins of individuals. It will remit the in the papers: "Sma: I blame to the punishment but not directly remove the chickens for takin' to the rafters. What guilt. It will obtain the grace of re-

> saw him comin'." We are indebted to our contemporary, the Antigonish Casket, for some information which will be a painful surprise to the Rev. Mr. Lowe. The editor says that the recent Orange riots in Liverpool have recalled to his memory a speech addressed to a meeting of the English Church Union at the Church house, Westminster, on March 7th, 1903, by Rev. Andrew Wakefield, an Anglican clergyman of Liverpool. In the course of that speech as given in the Church of England, he said :

else could the poor things do when they

"The Orangemen are a secret society. But it is unlawful as well as secret and it is not only unlawful but seditious; and it is not only seditious, but it is immoral in the way it packs juries in Ireland. It is a drunken society as well as profane. Their leader at a demonstration not long since in Liver-pool, said this: "I do wish that we could declare ourselves to be freer from Bacchus and Venus." It was a counsel which they did most urgently need to woman's duty. Her conclusion is that have laid upon them. They are notorious for their drunken ruffianism. They and her second duty is to her home, and go out, in order: but how do they come back. When Queen Victoria came to likewise her third and fourth duties, Liverpool, there was a Trades Procesand several others." When we reflect sion through the streets of the city. tering the lodge. For what reason, upon the subject of home we are tempted therefore, did Dr. Ryckman try to ex- to ask ourselves what would it have tingent of Orangemen. As they came the sun there is not a nation to-day to

through the parish which I serve, there was a halt for the better marshalling of the whole procession: and in the halt, which took twenty minutes, the twenty minutes, Orangemen broke out of the process sion and went to the nearest public house, and when the word was given to start afresh they could not go on with the procession and their wooden bible (which they carry as an emblem) lay disregarded in the gutter. They are always in favour of an open Bible. always in favour or an open fible. The retort of most people in Liverpool who know is: 'Your bible is open because you cannot shut it.' Certainly it is a bible which is never read; for the Orange processions and their agitations have been discretely for the interest. been disgraceful for the imhave have been disgraceful for the immorality of their character.
This society's Grand Master bolted beyond the seas and has never come back; and he never will dare to return to answer for his crimes.

Their first rule that no one shall be admitted a member who has married a Catholic wife, is always enforced, and their second rule, that 'if any man, after he second rule, that 'if any man, after he has become a member shall marry a Catholic, he shall be expelled; but their fourteenth rule is: If a man be a notorious profligate, he may be expel-led': and this rule is universally forgotten.
In 1795 they became the Loyal
Orange League. Having changed their
name, they changed their politics; they
were followers of William III, and Whigs; but now they say they are Tories, but I cannot take their word for it. They

also have changed their religion; for in their foundation they were vigorously restricted to, the 'Church of Ireland' established then) and now they are for the most part Dissenters and Welsh Dissenters. They also have changed those things which they might have pardonably retained, but they never have changed their character of trucu-lent rascality; that and nothing else is unchanged. . . They are a very secret society; for this has been admitted in answer to questions in the House of Commons. . . They have repeatedly refused to evidence in the Coroner's at inquests upon men accidentally killed in the initiation to their lodges. But it is unlawful as well as secret. It was was a very exhaustive inquiry into the character of the society, and the English lodge was suppressed by act of parliament. The society was again deelared unlawful by Royal Proclamati in 1836; and again by five judges of the Supreme Court of Canada in 1882, And its acts in public are breaches of the Public Processions acts of three different dates: and its oaths are breaches of the Oaths Acts also. It

wades in illegalities.
"It is also a seditious society.
The purpose of the Orange League long was to place the Duke of Cumber-land upon the throne in place of Queen Victoria. They enrolled and armed and drilled for that purpose. . . It has maintained its power everywhere for the set purpose of spoiling pious devotion of every kind, and of wrecking true religion. . . It is also an immoral ligion. . It is also an minute. society. It is immoral in the way it has packed juries again and again in Ireland, and given verdicts of 'not guilty even when the prisoner himself had pleaded guilty and desired only the clemency of the court. . . . made it a condition of employm any man, that he should join the Orange -that society which is secret, unawful, seditious, and immoral.

Such is Orangeism, as exposed by an Auglican clergyman, without contradic tion, to a representative assembly of the Church of England.

IN THE HOUSE of Lords in England there are many noble men, but the majority have nothing noble about them save the title. They are making a fierce onslaught upon the new budget because it presses heavily upon their moth-eaten privileges. They are extremely patriotic, these noble lords, and they are quite willing that immense sums of money be spent upon the army and navy so that the glory of the British Empire might be preserved and en-July carnivals. Rev. Bro. Lowe, it will hanced. But the moment they are asked to bear a reasonable proportion of the expense vitriolic protests are placed upon record. Lord Roseberry calls the new budget a revolution. "Landowners," he says, " are damned according to the spirit of the age for holding any property at all and doubly damned for holding property and land.' This is very unbecoming language from a noble lord, and uncalled-for as it is unbecoming. Looking at the matter from long range most people will conclude that there is "something rotten in the state of Denmark." England is, comparatively speaking, a small country. Why should such an immense tract of its land be held by the privileged class for sporting purposes while the people are forced to look to other nations for food-stuffs? It would not be just, of course, to deprive these people of their property without fair compensation, but that the unproductive land should be placed in the hands of Times, the leading organ of the Church the people to cultivate seems to be along the line of common sense. The necessities of the country demand it. The noble lords of the House of Lords seem to riding for a fall. They have always set their faces against progressive legislation. If they reject the new budget they will be making a very uncomfortable bed for themselves.

> THE NEW Briand ministry in France are becoming alarmed at the exodus of the people from that misgoverned country. They have a right of course to take every fair means to keep their people at home, but they should not misrepresent other countries. Under