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LONDON, SATURDAY, JULY 8, 1916

THE PROBLEM OF THE COMMONWEALTH

In 1874 Edward Blake stated the
Problem of the Commonwealth as it
existed forty years ago:

"Our Government should not pre-
sent the anomaly it now presents of a
Government, the freest, perhaps the
most democratic in the world, with
respect to domestic and local matters
in which you rule yourselves as fully
as any nation in the world, while in
foreign affairs, your relations with
other countries, whether peaceful,
commercial, financial or otherwise,
you have no more voice than the
people of Japan."

Since that time Canada has made
such marvellous progress nation-
ward that she is now the mis-
tress of her own house except
that she has no responsibility
for, no voice in controlling the
issues of peace and war. This
vital factor in self-government is
still lacking. Two ways, and two
ways only, are open to Canada for
taking this final step to nationhood.
Either she must break the ties which
bind her, to the British Empire and
become an independent sovereign
state; or she must share fully in the
burdens and responsibilities of con-
trolling the destinies of that com-
monwealth of nations which compose the
British Empire.

That briefly is the thesis of Mr.
Lionel Curtis' volume "The Prob-
lem of The Commonwealth."

Many there are who will at first
blush be inclined to dismiss the prob-
lem as the impracticable theorizing
of the newest Imperialists. Indeed
in the numerous reviews that the
book has already evoked precon-
ceived notions of that cheapened term
"Imperialism" color the opinions
expressed.

There are even those who are
haunted by the memory of Cham-
berlain Imperialism based on tariffs.
It may be well to quote from Mr.
Curtis on this matter:

"Doubtless there were many who
believed that the Imperial Govern-
ment could not control the issues of
peace and war for Dominions which
insisted on controlling their own
commercial relations. All previous
experience could be adduced to prove
that the control of tariffs is an attri-
bute inseparable from the central
Government of a State.

"In the teeth of political
doctrines which were then current
and, indeed, of all previous experience
on the subject the Canadian con-
tention, that tariffs were to be treated as
a Dominion and not an Imperial
interest, was conceded. The matter
was left to the test of future expe-
rience, which has proved that tariffs
are best managed by each self-gov-
erning Dominion for itself. But
that is not all. Experience has fur-
ther shown that such local control is
not merely consistent with the unity
of the Commonwealth, but essential
to it."

This should be clearly understood.
The Dominions will surrender no
control over tariffs nor a single jot or
tittle of the self-government they
now enjoy.

In reviewing the book under con-
sideration The Globe says:

"He (Mr. Curtis) bases his argument
for a logical reconstruction of the
fabric of Empire on certain state-
ments by Sir Robert Borden, Sir
Clifford Sifton, and Mr. Andrew
Fisher, former Premier of Australia."

This is grotesquely untrue. The
bases of his argument would be
absolutely intact if these gentlemen
had never lived.

Again, The Globe:

"Mr. Curtis accepts these state-
ments as voicing a general objection
on the part of the people of the over-
seas Dominions to their exclusion
from a share in the determination of
issues of peace and war. In this he
is probably wrong. In Canada, at all
events, the electorate has never
voiced any general protest against
the retention by the British Govern-
ment of the direction of Imperial

policy, probably because it is recog-
nized that participation in the foreign
politics of the Empire involves the
assumption of a considerable part of
the burden of Imperial defence. It
is doubtful if public opinion in
Canada has become crystallized in
regard to this vital question, or that
any thoughtful serious enough and
general enough has been given to it
by the great body of the people to
warrant the expression of a dogmatic
opinion."

On the contrary Mr. Curtis does
not even pretend to voice the
"general objection" or the general
assent of the Round Table groups
who have been studying the question
for several years past.

He says in the Preface:

"Throughout the many-sided criticisms
of the Round Table groups whose
numerous members reflect every
shade of opinion. Without these
materials the report could never have
been written in its present form;
but the writer has, of necessity, had
to decide what to reject and what to
accept. He has no authority for
stating, therefore, that the report
represents any authority but his
own. The best materials, indeed,
have often been furnished by
colleagues who would hesitate to
accept his conclusions as a whole or
even in part."

The Globe is absolutely right, how-
ever, when it questions if any serious
thought has been given to the sub-
ject by the Canadian people. It is
precisely to stimulate thought and
discussion and study that the report
is issued and attention called to it.

That there is a Commonwealth is
made strikingly clear to the world
(and, perhaps, to ourselves) by the
fact that for the common weal hun-
dreds of thousands of Canadians and
New Zealanders, South Africans and
Australians are fighting and dying on
the bloodstained battlefields of
Europe, and beyond it.

That not a Canadian nor a New Zeal-
ander, not a South African nor an
Australian has a voice in controlling
the destiny of this Commonwealth is
as true now as when forty-two years
ago Edward Blake said: "You have
no more voice than the people of
Japan."

That this will long continue is
improbable in the extreme, that it
will continue for ever is impossible.
Signs innumerable there are that in
the near future we shall all be con-
fronted with the problem of the
commonwealth.

The tentative solution of the Irish
difficulty proposed by Lloyd George
and accepted by North and South has
this significant provision: Six
counties of Ulster are to be excluded
from Home Rule until the end of the
War, when the whole matter will be
referred to a convention or confer-
ence where the over-seas Dominions
will be represented. The idea of the
commonwealth has developed enorm-
ously since the time when Dominion
resolutions in favor of Home Rule
were regarded by many "Imperial-
istic" statesmen as impertinent
meddling in matters beyond our
concern.

Though the report under review
does not indicate that Mr. Curtis
favors the idea, it seems plain that if
the problem is solved by a Federal
Parliament, England, Scotland, and
perhaps Wales, as well as Ireland,
would each have a local Parlia-
ment with adequate jurisdic-
tion and finances for the adminis-
tration of all affairs not definitely
within the purview and jurisdiction
of the Parliament of the Common-
wealth.

Certainly Ireland's insistence on
her rights as a small nation will
powerfully contribute to force ser-
ious consideration of this solution
of the problem on the people of the
United Kingdom.

The duty of the hour is not the
advocacy of the organization of the
Imperial Commonwealth; but rather
study and discussion of the question
that when the time comes it may be
intelligently advocated, intelligently
opposed, intelligently decided.

"CONFUSED MASS OF BELIEFS AND DISBELIEFS"

The Rev. Dr. William T. Manning,
Rector of Trinity Church, (Protestant
Episcopal), New York, deals in the
parish year-book with the contro-
versy in the Episcopal Board of Mis-
sions with regard to taking part in
the Panama Congress whose avowed
object, it will be remembered, was to
"evangelize" the Catholics of South
America.

After stating that "we have deep
and real differences with Rome" Dr.
Manning goes on:

"Modern Protestantism opposes
and rejects not only that which is
Roman, but also a large part of that
which is Catholic and Apostolic.

"If this church should officially
align herself with that confused

mass of beliefs and disbeliefs
included under the name Modern
Protestantism and join a combined
Protestant movement in opposition
to the Roman Catholic Church she
would thereby justify all that Rome
has ever asserted in regard to her
position; she would be untrue to the
faith as it has come down to her
through the ages; she would
separate herself from the rest of the
Anglican Communion of which she
is a part, and she would forfeit that
relation to the whole Catholic world,
East as well as West, which
especially constitutes her opportu-
nity to serve the cause of Christian
unity."

"The real issue today is not any
secondary matter of policy, or of
ritual, of 'High Church' or 'Low
Church.' The issue now is between
'Church' and 'no Church.'"

"It is the Christian faith, the Gos-
pel itself, which is in question,
and which is being undermined by
the insidious teaching that all
matters of doctrine and belief are of
minor importance. On all hands, in
our own communion, as well as else-
where, we see denials, more or less
open, of the facts contained in the
Apostles' Creed."

"Is the Christian faith a mere
philosophy which we are at liberty to
change and improve as we may feel
disposed, or is it a message from
God, a supernatural revelation, mir-
aculous from beginning to end,
brought to us by the Eternal One
Himself in the person of Jesus Christ,
true God as well as true man?"

"The question to-day is: Do we
believe that Jesus Christ is God? All
other questions are of small impor-
tance in comparison with this one.
This is an issue which must stir the
souls of all who do believe in Him.
It should draw near together church-
men who call themselves evangeli-
cals, and churchmen who call them-
selves Catholics."

No Catholic can fail to sympathize
with sincere Christians of the Dr.
Manning type; but the "confused
mass of beliefs and disbeliefs," the
insidious teaching that all matters of
doctrine and beliefs are of minor
importance" is making it very
difficult for them to retain the fond
belief that Anglicanism or its Ameri-
can offshoot is the Holy Catholic
Church of the Apostles' Creed.

CATHOLICS AND THE SENATE

Some ten years ago when the ques-
tion of reforming or abolishing the
Canadian Senate was under discus-
sion, Sir Richard Cartwright very
frankly admitted that it is impossible
for the Catholics of Ontario to secure
a fair representation in the House of
Commons.

On May 17th, 1906, Sir Richard thus
referred to this notorious fact:

"Our Senate, as constituted, allows
for the recognition in the body politic
of certain classes who from various
causes have not been able to obtain
proper recognition on the floor of
the House of Commons. In my own
province of Ontario, I am bound to
say that in the whole course of my
long political experience I have felt
it as more or less of a reproach to
the province and to my fellow-coun-
trymen there that the Catholic
element in Ontario never did receive
full recognition or representation on
the floor of the House of Commons.
In Ontario to-day there are 400,000
Catholics, good subjects of His
Majesty; nevertheless, although they
comprise from one-fifth to one-sixth
part of the whole population, there
are to-day on the floor—and they are
better represented in this Parliament
than I have ever known them to be
before to the best of my recollection
—there are but 7 men representing
these 400,000 and 2 of these are
gentlemen of French extraction who
represent almost purely French con-
stituencies. Now that is not quite
fair."

No, it is not quite fair; nor have
conditions improved since the time
Sir Richard referred to the matter.
"We put religious liberty on our
banners—and on our bans."

Continuing, the veteran politician
adverted to basic conditions beyond
the control of enlightened political
leaders:

"It is only too true that there are
a great many constituencies in the
Province of Ontario as to which
party managers on both sides will
tell you there is no use in running
Roman Catholic candidates. That is
not the fault of the leaders on either
side. For very good and excellent
reasons, the leaders on both sides
would be exceedingly glad to see an
adequate representation of this
important element."

This may be true; but we shall
apply a very simple test after allow-
ing Sir Richard to complete his
reference to the matter.

"Let us compare," continues Sir
Richard, "the case of the province of
Quebec. In Quebec there are just one-
eighth Protestants to seven-eighths
Catholics. Those one-eighth Pro-
testants return, I find, twelve mem-
bers out of the sixty-five. In other
words, in Quebec one-eighth of the
population are able to return nearly
one-fifth of the representation; in
Ontario from one-fifth to one-sixth
return one-twelfth to one-thirteenth
of the representation. Here the
Senate comes in as a useful method
of adjusting the inequality which

prevails. Every honorable gentle-
man knows that there is an unwrit-
ten law, respected by both sides, that
the Catholic party in the province of
Ontario shall be adequately repre-
sented amongst the twenty-four sena-
tors whom we are entitled to have
on the floor of Parliament."

"Adequately represented" may be
interpreted in various ways. If num-
bers alone be considered five Catho-
lic senators from Ontario are per-
haps a little more than our propor-
tionate share; but does this "unwrit-
ten law" seriously take into account
the "adjustment of inequality"—the
inequality of opportunity to secure
representation in the House of Com-
mons? If any such consideration is
seriously entertained five in twenty-
four is scarcely a proportion of over-
whelming generosity.

The number of Catholic senators
from Ontario, though important, is a
minor consideration. It is a regret-
table fact that the Catholics of Ontar-
io are debared from adequate repre-
sentation in the House of Commons.
Sir Richard claimed that leaders on
both sides recognize this regrettable
condition "and would be exceedingly
glad to see an adequate representa-
tion of this important element"; that
both sides respect the unwritten law
which is designed to repair the in-
justice by generous representation of
that element in the Senate.

That arrangement, if honestly
carried out, though obviously un-
satisfactory when we consider the
relative importance of the two
Houses, would go far to justify Sir
Richard Cartwright's estimate of the
party leaders on both sides.

But how is it carried out? While
admitting the injustice it is designed
to remedy, while proclaiming that it
is their desire to give Catholics not
only just but generous representa-
tion in the Senate; Protestant polit-
icians for political reasons insist on
their right to select those representa-
tives for us!

Carried out in this way the "un-
written law respected by both
parties" may be very useful to the
politicians; but it becomes a very
feeble "method for adjusting the
inequality that prevails."

IMPORTANT NOTICE

Any person desiring to write to an
Canadian Overseas Chaplain, whose
exact post he does not know, may
address the letter as follows:

The Rev. John Jones, C. F.
Care of Director Canadian
Chaplain Service,
Savoy Hotel, Strand,
London, England.

Persons asking chaplains for infor-
mation concerning soldiers should be
careful to give the name, initial, rank,
battalion and number of the soldier.

THE TRINITY IN NATURE

Beginning next Sunday, green will,
with a few exceptions, be the color
of the Mass until Advent. This
means that the office of the Sunday
feasts take precedence over all ordinary
feasts that may fall on that day.
Green, being the color of rejuvenated
nature, is symbolical of the hope of a
glorious resurrection through the
grace and mercy of the Triune God.
It is the Trinity that we especially
honor on those Sundays. The feast
itself was not celebrated with the
same solemnity as Easter or Pente-
cost, to indicate our inability to give
adequate rubrical expression to a
mystery that so far transcends our
mental concept. An analogy to this,
and one that contains a valuable hint
to those who enjoy the privilege of
singing the praises of God in our
churches, is found in the chanting of
the preface. When the priest comes
to the most solemn part, the
"Sanctus, Sanctus, Sanctus" he reads
it in a low tone while it is being
sung by the choir, who represent the
angels that assist before the Throne
of God.

It is not our intention to deal here
with the doctrine of the Trinity, thus
defined by St. John: "There are three
that give testimony in heaven, the
Father, the Word, and the Holy
Ghost; and these three are one." Our
purpose is to point out to our
readers the evidences of this doc-
trine as reflected in created things.
Reason can arrive at a knowledge of
the existence of God; but unaided
reason could never have known
aught of the Trinity, unless it had
been revealed to us. But having
been revealed to us, we see it, as it
were, mirrored in nature more or
less distinctly as we ascend the scale
of being. This is the logical conse-
quence of the fact that all creation is
a manifestation of God's eternal and
immutable attributes.

As a preliminary to this considera-
tion, we would call our readers'

attention to the frequent repetition in
the New Testament, and especially
in connection with the life of Our
Lord, of the mystic number three,
"There remain," said St. Paul, "these
three, Faith, Hope, and Charity."

The same apostle was blind for three
days before his conversion. Again
in the account of the conversion of
the first Gentile convert, Cornelius
Centurion, the Spirit spoke to St. Peter
three times, when he was doubting
about the meaning of the miraculous
vision that had appeared to him, and
thereupon three men entered and
told him of the Centurion. Our
Lord spent three decades of years at
Nazareth and three years in public
life. He took three apostles with
Him to witness His Transfiguration
on Mount Thabor. There three were
transfigured and there St. Peter
would erect three tabernacles. Our
Lord hung for three hours on the
cross and remained for three days in
the tomb. That heavenly Jerusalem
in which He now gloriously reigns
has, on the testimony of St. John,
twelve gates, "on the east three
gates, on the south three gates, on
the north three gates and on the
west three gates."

In this world of ours there are
three kingdoms, the material king-
dom, the vegetable kingdom, and the
animal kingdom. Beginning with
inanimate matter, it may, roughly
speaking, be classed as air, earth, or
water; solids, liquids or gases. Water,
for example, may present
itself in three forms, either as water,
steam, or ice, being three different
aspects of the same substance. A
fire serves as an instance of three
things in one, viz., flame, light and
heat. Then again matter has three
proportions, length, height, and
breadth. Ascending the scale to
animate beings, we find three grades
of life, vegetable life, animal life,
and human life. The plant has root,
stem and flower or leaf. It may
have three leaves on one stem, as is
the case with the shamrock, the Irish
emblem of the Trinity. As to the
second division, there are the birds
of the air, the fish of the sea, and the
beasts of the field.

It is when we consider human life
that we find the most perfect image
of the Trinity, the evidence of that
primeval fiat "Let Us make man to
our own image and likeness." The
family—father, mother, child—is the
unit of society and a type of the
Trinity, not only as regards the
trinity of persons, but also, it seems
to us, in their relations to one
another. If Christ made Christian
marriage a figure of the union that
exists between Himself and His
Church, we may, without irreverence,
seek, in the relations of the members
of the family, some reflection of the
internal operations of the Trinity.
We know that the Father begot the
Son by an act of His intelligence, by
contemplating His own beauty; and
that the Holy Ghost proceeds from
Both, as a result of their mutual
love. Does not a man make a
woman his wife because he sees in
her the ideal of beauty and goodness
that exists in his own mind; and is
not the child the counterpart of both,
and a bond of love and union
between them? When we ascend to
the individual soul we find, of course,
the most perfect image of the Trinity;
for, with its threefold faculty of
intelligence, free-will and memory,
that it enjoys in common with pure
spirits, it was especially made to the
image and likeness of God. Thus we
see how all nature proclaims the
glory of the Triune God, how "All
ye seas and rivers, all ye mountains
and hills, all ye plants and trees, all
ye birds and fishes, all ye sons of
men bless the Lord, praise and exalt
him forever."

THE GLEANER.

NOTES AND COMMENTS

JUDGING FROM newspaper reports of
the China Inland Mission assembled
at Niagara-on-the-Lake one might
suppose that it monopolized all the
missionary enthusiasm of the world
and that to it alone China is indebted
for the measure of Christianity it
possesses. It would not of course be
in order to mention the two million
Catholics in that country, or the
army of priests and religious who
are spending their lives in its
service.

THE SHORTAGE of paper in Great
Britain, due to the decreased imports
of pulp, is already, as was predicted
in these columns, having a marked
effect upon the newspapers of the
country. In many cases proprietors
have found it impossible to run their
papers at a profit due to the cost of
material, and throughout the coun-
try many newspaper offices have

been closed altogether. Those which
are continuing are very much reduced
in size and it is understood that even
greater curtailment is in prospect.

IN CANADA, the paper shortage may
be seen in the noticeable decline in
quality of material in the big dailies,
and with a view to providing against
just such a contingency as has over-
taken the craft in England, the
Dominion Government has issued a
warning against the useless destruc-
tion of scrap paper and rags, such
as has obtained hitherto. It has
been pointed out by the Department
of Trade and Commerce that in the
present crisis a very important source
of wealth to the country is being dis-
sipated in this way, and that house-
holders generally might very well
take heed in time and conserve what
has been ordinarily regarded as neces-
sary waste.

ATTENTION has also been called to
the great opportunity which this
very crisis will have been the means
of affording to Canada when peace is
finally restored. Great Britain has
hitherto been almost entirely depend-
ent upon Scandinavia for her pulp
and paper, the greater cost of freight
being an obstacle to the develop-
ment of that trade from this coun-
try. But with the termination of
the War the business methods of the
past will be revolutionized, and as
the Dominion has all the material
essential to the development of the
paper industry on an extensive scale,
there is every prospect of the trade
being diverted from Sweden and
Norway and coming this way. Those
in whose hands the matter lies could
not do better than to keep an eye on
the future in this regard.

AND IT is not only in Great Britain
that a great market for pulp and
paper lies open to Canada. The
people of this northern Continent
have, as a rule, very little idea of the
development of the South American
Republics, in spite of the publicity
given to them in recent years. In
regard to newspapers it will be a
surprise to many to learn that
Argentina and Brazil alone import
some 66,000 tons of printing paper
annually, and that from the latest
figures available, Canada, with its
immense pulpwood forests and other
natural advantages, contributes less
than 2,000 tons to this huge total.

THOSE CONVERSANT with German
business enterprise will not be sur-
prised to learn that within the past
ten years 90% of the Argentinian
paper imports have come from that
source, while the British Mills, which
formerly had the trade, have gradu-
ally but quietly dropped behind, until,
in 1913 the imports from Great
Britain had fallen to a negligible
figure. One example out of many is
therein afforded of the aggressive
policy pursued by German traders for
more than a generation. That
Canadian trade in the same line
should within an equal period have
fallen to almost the disappearing
point is even more surprising.

SOME NEWSPAPER figures from
Argentina should be of general
interest. The total number of peri-
odicals published in that Republic is
795, of which 340 issue from the
capital city, Buenos Aires. Of this
total, 134 are daily papers. Some
idea of the stability of that press may
be gained by taking into account the
date of the foundation of the various
periodicals. One dates from 1821, at
which period all South America was
regarded by uninformed outsiders as
a continent of barbarians. Of the
others, nine periodicals have been in
existence for forty years, thirty for
thirty years, ninety-one for twenty
years, and two hundred and fifty-six
for fifteen years. The newspaper
business in Argentina is therefore an
important one, and the quantities of
materials used very large. Leaving
out of consideration other trades
entirely it may be seen that in this
one alone there is a great and grow-
ing field for Canadian business enter-
prise.

IT MAY here be added that of the
795 periodicals mentioned nearly all
are printed in the Spanish language,
but the growing cosmopolitanism of
the country may be estimated from
the fact that sixteen are Italian, nine
English, six German, five French,
four Arabic, and two Danish.
Twenty-nine appear in a combination
of two or more languages,—a feature
which to the best of our knowledge
is not characteristic of any North
American daily. It is of interest to
know that the oldest daily in Buenos
Aires is the English Standard, now

in its fifty-fifth year, and that the
most reliable and comprehensive,
financial and commercial journal is
the English weekly, Review of the
River Plate. It was a real surprise
to the large delegation of newspaper
men from the United States which
visited the Argentine a few years ago
to find in Buenos Aires the most
sumptuous and up-to-date newspaper
plant in the world,—that of La
Prensa. That, however, was but one
of many surprises to men who had
been nurtured on the idea that
progressiveness in its maximum
centered in the United States, and
that the Latin American Republics
were at least a century behind. The
Argentinians were able to convince
them that in their capital they
possessed one of the finest and most
enterprising cities in the world.

AS to the religious complexion of
the Argentine, the Constitution
declares the Catholic to be the
national religion. The State must
protect it, though the Church is not
in the position of a State-endowed
Church. The President and Vice-
President must, however, be Catholics
by profession, and the Church in
other ways is officially recognized
and upheld. Nevertheless secular
education only is given in the State
Schools.

IN BRAZIL, on the other hand, abso-
lute separation of Church and State
was decreed on the proclamation of
the Republic in 1889, but the Govern-
ment left to the Church all religious
buildings and their properties and
income. The Catholic Church is left
perfectly free and untrammelled, the
religious Orders are protected and
are prosperous. As in the other
South American States almost the
entire population is Catholic, the
number of non-Catholics in Brazil
not exceeding 100,000.

IN THIS connection an interesting
incident in the history of Columbia,
one of the lesser republics, is recalled.
On occasion of the Eucharistic Con-
gress held in Bogota, its capital city,
a few years ago, the Legislature
decreed that it should be under State
protection and that the Congress
should be a national affair; that it
should be commemorated by a mon-
ument with an inscription setting
forth the gratitude of the nation to
Almighty God for its peace and pros-
perity, and rendering "homage,
adoration and grateful thanksgiving
to our Redeemer, Jesus Christ, in the
august mystery of the Eucharist." This
resolution was passed unanim-
ously by the Legislature, and was
duly put into effect.

THE RESOLUTION itself cannot too
often be recalled to mind as an
instance of a nation, once almost
apostate in its government, returning
repentant to its spiritual allegiance.
In submitting the matter to the
house, the Premier, Senor Mejia,
formerly leader of the Masonic or
anti-Catholic party, thus expressed
himself: "I had thus strayed, but
have now learned that God is the
very basis of the social edifice, and I
proclaim to-day before this assembly
of the most distinguished men of my
country, that Christ lives, Christ
reigns, Christ triumphs. As I once
resolutely championed the cause of
Atheism so will I henceforth acknowl-
edge the Faith of Christ, and with all
the power of my being do I now and
forever profess it."

ENGLAND MAY HAVE CATHOLIC QUEEN

SO IT IS RUMORED

London, June 10, 1916.—It is a long
time since the law of England, made
by bigots, decreed that not only must
the sovereign be a Protestant, but he
must also marry a Protestant. The
Prince of Wales is nearly twenty-two;
there are not many European courts
with marriageable daughters, more
particularly as the Fatherland is now
closed for alliances. It is known that
the Prince visited Italy recently to
see more than the Italian battle line,
that he met Princess Iolande, daugh-
ter of the King, that the two young
people were favorably impressed, and
that Prince Arthur of Connaught has
since continued negotiations for the
princess's hand. The one great obstacle
is religion. Naturally and very prop-
erly the Italian monarchs decline to
let their daughter apostatize even for
the throne of the British Empire. It
is now whispered that Rome might
grant a dispensation for a marriage
to the Protestant prince provided the
bride's religion was safeguarded.
And there comes the rub. To permit
a Catholic Queen of England would
be the thin end of the wedge to all
fire-eating Protestants; but there
are enough sensible people in the
nation to appreciate that the time
has gone by for controlling the
spiritual affairs of their ruler.