

THE "WORLD'S WORK" AND THE POPE

In the January number of the World's Work, usually a careful magazine, there are some grossly offensive and wholly false assertions that call for vigorous protests from Catholics. Truman Talley is writing of the Negro problem and after declaring that Gabriel Johnson had been elected world leader of the colored race, proceeds to say:

"In this alignment, Potentate Johnson, who also is the Mayor of Monrovia, the Liberian capital becomes the Pope of the Negro race and the head of the super-government, not unlike that of the Catholic Church, which shall control the general conduct of his race under varying conditions throughout the world. The idea is, in fact adapted from the model provided by the Catholic Church, and henceforth the capital of Liberia becomes the Vatican of Negrodum. The position—not to say the power—of the Potentate is indicated when it is explained that, for instance, should America become engaged in a war, the Negroes of America would be required to await the ruling of their supreme leader before participating and to refuse to shoulder arms should he decide that Negroes should stand aloof. A precise analogy is to be found in the Pope's decree in the World War that conscription was immoral and should be resisted. The Potentate of the Negroes is henceforth empowered to enunciate the course to be taken by his race in all such matters, as well as in political, racial, educational and religious issues."

IS THERE A RELIGIOUS WAR IN IRELAND?

There is an aspect of the Irish affair which has not been emphasized. It is the aspect of religious war. These burnings, torturings, floggings, murders and the rest are regarded everywhere as essentially the persecution of a Catholic people because they are Catholic, and as the outcome of an almost insane religious hatred. I take it that the origin of this widespread and, by this time, fixed opinion among our enemies, and even our friends abroad, is due to the inability of the politicians to control and govern a very small section of the subjects of the Crown, for whose conduct they are as much responsible as for the conduct of any others of the vast majority to whom these things are so odious.

The small section is the organized Orange group. It is not English in origin or temper. It is largely indifferent to the fate of England and to the character of England, although it has grown up under the protection of England. Its motive, narrow, provincial, and, for us, exceedingly dangerous, is nothing more statesmanlike than a blind hatred of the Catholic Church. To satisfy this hatred it will commit any excess, and be guilty of any act, however odious.

Nothing else explains the selection of the highly paid men who are chosen to perpetrate these outrages; and nothing else explains the repeated and constant insults offered to the Catholic religion and to its ministers, not as the enemies of this country, but as the members of a hated religious body.

Nothing else explains the condonation of the abominable acts in Belfast, whereby thousands have been rendered destitute and homeless. Nothing else explains the searching of men and women for religious opinions, and the questions continually put by the terrorists to their victims to declare their religion as a test whether it be safe to assault or kill them, or to burn down their houses.

better and makes for greater efficiency than the training supplied by institutions. Home food is more palatable and besides less wasteful than food provided through commercial agencies. Home culture and home refinement are not only superior to the same articles as furnished by social institutions, but genuine culture and real refinement can only be acquired in the home. The opportunities of the home are unique and infinite. It is God's own institution. He is the architect. It is His masterpiece.

The first to suffer from the decay of the home is the child. The cheerful atmosphere of the home is more conducive to the conservation of child life than all the cheerless devices of modern hygiene. The child blossoms nowhere so well as in a happy home where the love-light beams from the eyes of its parents shines on it with genial warmth. A thousand health nurses are not worth one real, loving mother. The maternal instinct is even more valuable than much training, though training is not to be despised. But there is a tendency in our days to overrate specific medical training in the upbringing of the child. We must not forget that the home itself always has been the channel of many important traditions embodying the accumulated experience of many generations. The home must not be tampered with by too many experts from without. The best home experts are the parents.

To make them realize their responsibilities and their divine opportunities is infinitely better than to take from them the functions which nature has meant for them and for which they have been equipped in a special manner. The home was first. It has exercised all social functions long before they were taken over by other social agencies. Sensible social reform does not try to minimize the work of the home, but rather to strengthen the position of the home. The home must again be invested with its old time glamor and glory. The anti-social tendencies of our age are the result of the absence of domestic life. The social virtues grow in the home as on their own native soil. The corner-stone of the home is sacrifice. In the true home one does not learn, but rather imbibes, by very contagion, the essential social virtues of obedience, generosity, sympathy, mutual forbearance, kindness and the spirit of sacrifice. Those who endeavor to graft selfishness upon the home, by the practice of artificial and voluntary restriction, are aiming a fatal blow at society.—Catholic Standard and Times.

THE NEW TERRORISM OF SIN

Modern life has certainly introduced a new element into society—terrorism. This new element takes on many forms—savagery in Ireland, bestiality in France, sociability in America—but in every place it is the masked, venomous, deadly attack of the wolf or the devil on the rights of man. No longer is it confined to the camp. Wherever there is a keen struggle, terrorism is part of it. For example, the great moral battle now being fought among men is between Christianity and Materialism. It began nearly two hundred years ago, and its most dramatic episode was the French Revolution. Christ teaches that man is immortal and must prepare on earth for the eternal life. Materialism teaches that man has no future, that death ends all for the individual, and therefore he must enjoy his earthly life. To many people it seems an easy matter for two such theories to live side by side in peace, leaving to time the proof of their vitality, but forces do not act that way when contrary or contradictory. They clash, and the struggle inevitably takes on the darkest features of a vital contest. They must be enemies, and must strive to annihilate each other. Where this struggle occurs the element of terror finds entrance. Now that terrorism is part of every war, Materialism uses it against religion, and this new terrorism has proved itself far more dreadful than the military counter-

It is woman that has helped to introduce the new terrorism. While Materialism is the direct source of the evil, the agents of the cult direct the method, and are, more fully or weakly as a means, women are the strongest promoters of frenzied dancing, frenzied dress, frenzied singing and other abominations like the ancient bacchanals. Naturally their patron is Salome. The women therefore must take the leadership in the fight against the condition. It was not out of faddishness that woman came to demand the ballot, but out of the providence of God. As has often been pointed out in these columns, the male suffrage failed utterly in three things—to safeguard the young from dirt, to stem the tide of alcohol and drugs, and to keep sacred the marriage bond. The figures of the divorce court, of the army and of health statistics prove the truth of this statement.

The woman's vote, which means the womanly interest and power, was absolutely necessary to save the nation. Their power arrived too late to save us from the new error, but not too late for its destruction. The objective of the woman's rise to political and social power will include all the dangers to human society. What tremendous program! The dancing poison must be attacked this very hour; the insane dress and the bacchanal songs must either be annihilated or their patrons marked with the sign of the cross so that no mistakes may be made about their decency; the promoters of the restraint in human activities must carry their wares to the pagan brothel, and the criminal propagandists of birth control must live in the shadow of Sing Sing.

SIR PHILIP GIBBS ON IRELAND

In an interview by a reporter of the Boston Herald Sir Philip said: "The only solution for Ireland as I see it, is Dominion Home Rule on the same plan as is so successfully in effect in Canada and Australia, but with the withdrawal of troops from the Catholic part of Ireland and the sending of some of these to Ulster to protect them from any armed invasion by Sinn Feiners, who state the solution made by the support of high government officials in England and the military chiefs, among them being Sir Robert Cecil. The Labour party in England would also support this solution. Of course, said Sir Philip, this solution would be bitterly opposed by De Valera and Griffith and other Sinn Feiners. However, there are many personal friends of mine who are prominent in the Sinn Fein movement for independence who would probably listen to reason with this solution. The mass of people want peace. It can best be attained by giving Ireland Dominion Home Rule and by withdrawing the troops in Catholic Ireland. Yes, the

Ulster people are bitter against the Sinn Feiners, and for that reason they would believe England a traitor to them unless assured protection. For that reason the placing of troops in Ulster would be objected to by the people and would effect any attack from the Sinn Fein, which, of course, would not be so likely with Dominion Home Rule and withdrawal of troops, though within probability."

DIED
O'BRIEN.—At Renfrew, Ont., on Feb. 18th, 1921, J. B. O'Brien, aged sixty-seven years, brother of Hon. M. J. O'Brien. May his soul rest in peace.

KELLY.—At Asphodel, on Sunday, February 13, 1921, Daniel Kelly, aged eighty-three years. May his soul rest in peace.

DUNCAN.—In London, on February 22nd, Ruby Frances Duncan, daughter of the late John Duncan, of Senarth. May her soul rest in peace.

MCGUIRE.—At a local hospital in Ottawa, on Feb. 15th, 1921, Margaret L. McGuire, wife of Albert Grenier, Arrmprior, Ont. May her soul rest in peace.

ANDERSON.—At Maryville, Ont., on February 10, 1921, Lucy Kilmarry Anderson, relict of the late George Anderson, aged seventy-seven years. May her soul rest in peace.

MORAN.—At St. Michael's Hospital, Toronto, on Feb. 9th, there passed away an old resident of Brechin parish in the person of Patrick Moran, aged seventy-one years. May his soul rest in peace.

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