became a victim of opium and would not amend." Father W. H. Leeming, of West Derby, Liverpool, seeing he had no vocation to be a priest or a monk, paid his way to Canada. Father Honore, of the Capuchins, Ottawa, says he never made any vow in their Order and was not, therefore, a member, neither was he an ordained priest. He says he worked in a cheese-factory at Sarsfield, Ont., but doubtless he finds his present trade more lucrative. His energies are now devoted to the publication of a scurrilous and blasphemous pamphlet which is circulated in Ontario, accompanied by an appeal for cash. In this booklet he styles himself, late of the Capuchin Fathers, the inference being that he is an ex-priest and monk. But he is no more entitled to this distinction than the layman who does the chores around the Monastery."

When will people cease to be humbugged by these castaways who make a business of playing upon their credulity? "When will the people," says the Protestant Dean Swift, of Dublin, "look out for the weeds thrown over the Pope's garden?" Sir, I ask you, in all justice, is it fair to me, to my people, to the fair-minded and intelligent people of Madoc and vicinity, to have brought amongst us by any man or body of men such a man, and allow him to circulate such doctrine and spread such calumny and cause such bigotry among a peaceable people, as must necessarily come from such a man with such a record and such claims as you see he has to the title of a truthful, honorable man? When will such things cease; and when will the eyes of the people be opened to such as he, who dishes up such senseless monstrosities, and calls them Catholic practices. Why don't they ask their Catholic neighbors if they believe and practise such trash? They live among Catholics; do they find them such senseless mortals? Why not apply to me and I will give them, free of charge, works containing the true Catholic doctrine and the true Catholic practices? Sir, if I or any other Catholic priest or some convert to our church were to calumniate and slander and misrepresent any other denomination or clergy as he has been doing to the Catholic church and its priests what an uproar would justly go up from this community? Aye! when we are about our business and teaching our people to mind their own business and obey the laws of God and His church, even then we are not left in peace. If this evangelist is convinced of the doctrines of his newly-found church why does he not circulate those and preach them? Surely Christ did not lay down calumny and slander as the basis of His religion.

But, Dear Editor, unfortunately there are some people so constituted that they imagine calumny and slander constitute the essence of religion. You place before these people two propositions, the one denoting the truth and nothing but the truth, and the other proposition all false, but coated and vested with calumny and slander, and this class of people will reject the former and accept the latter, and call this religion. The literature and pamphlets which he has published and circulated and which I myself received from him before he came here are such as you would expect from such a source. A Catholic child in the third book could refute and show the absurdity of the statements contained therein. A few, I believe, were surprised that I did not enter into a controversy with him. In the first place, I knew there was no use talking to a mud-slinger, and, secondly, although I was absolutely certain that he was not what he pretended to be, I wished to have official testimony concerning his antecedents before I would have anything to say about him.

J. P. O'RIORDAN

Madoc, May 1st, 1911

For the CATHOLIC RECORD

KNIGHTS OF COLUMBUS

SERMON PREACHED BY REV. HENRY L. O'LEARY, D. D., TO THE KNIGHTS OF COLUMBUS AT CHATHAM, N. B., MAY 9TH, 1911

"This is the victory which overcometh the world, our faith." (1 Ep. St. John, v. ch. v. 4.)

My dear brother Knights,—I have chosen for my theme this morning a topic very close to our hearts. Some few months ago, a body of the Knights of Columbus visited Pope Pius X. He received them most kindly. Replying to their expressions of filial devotion, he said in part:

"I thank you for the comfort you bring to my heart. I feel the deepest thankfulness for the *lively faith* with which you are animated and of which you have given proof."

It is faith, this lively faith, of the Knights which brings sweet consolation and comfort to the suffering heart of the Vicar of Christ and to all Catholics in unison with him. It is of this faith that I would speak to you to-day.

This world, my dear Knights, is a mass of wonders. Its elements are blended together in admirable harmony. The order manifests in its combination of opposites, and in its graceful union of forces points to the work of a personal God. It reflects a dimmed analogy of His Divine Perfection. "Thou hast ordered all things in measure, number and weight." (Sap. xlv. 26.)

Man in particular, a little world in himself, offers a striking example of this co-ordination of energies. The activities of the plant, the animal, the rational being, are so intimately united and combined in him as to constitute but one and the same individual vitality, the energy of human life.

To this vitality a force of another order has been added by his elevation to the supernatural state. Destined by a stupendous act of his Creator to attain an end above and beyond his nature, man was elevated to a state in which he could live a life of grace and prepare himself for his glorious eternity. Like the energies of the senses and the reason, this life of grace is lived and developed in a sphere analogous to its nature. The senses exercise their functions in the physical world with which they are placed principally in relation by the sense of sight. Reason develops its energies in society by means of the intellect. The supernatural life of grace is lived in the light of divine revelation with which it comes in contact by that mysterious sense, the invisible eye of faith.

Faith, my dear brother Knights, is in a sense a divine vocation. It is a noble gift of God just as our elevation to the supernatural state was on His part, a gratuitous act. It is a true and full assent of the intellect to the truths revealed by God. Many of these truths are beyond our comprehension. The intellect is moved to assent not by the evidence presented but by the empire of the will pressing it to submit its judgment to God's authority. The intellect may and should examine the motives of credibility. It cannot assent to doctrines beyond its comprehension unless under the empire of the will. What moves this will? It is a supernatural principle implanted in the soul, a principle which comes from God Who alone is the author of the supernatural. Faith, therefore, is a gift of God. It is offered to all mankind. "God will have all men to be saved and come to a knowledge of the truth" (Tim. 2 ch. v. 4.) It is a free gift, which requires co-operation on our part as did the vocation of the twelve poor fishermen to their glorious apostolate. And what a stupendous gift it is. It is the foundation upon which the whole fabric of Christian religion and piety is built. It excites hope, causing the intellect to view the excellence of its ultimate happiness. It fosters charity, unveiling God's perfections and manifesting the benefits with which He surrounds us. In a word it is the seed of eternal life.

Another element besides the free gift of God concurs in the origin and integrity of our faith—the proposal of the truths to be believed. In this sense St. Paul tells us "Faith comes by hearing." We must hear the Church. "He who will not hear the Church let him be to thee as the heathen and the publican." This deposit of divine revelation was begun in the Old Testament and completed with the death of the apostles. Since then it admits of no addition or alteration. It has a stability which Eternal Truth alone can impart. It may be more explicitly defined or declared as time and changeful human events require. In itself it is unchanging and will remain so to the end of time. In vain may unbelieving naturalists endeavor to discover contradictions between science and revealed truth. In vain have modernists sought to modify the meaning of our faith in revelation to suit conclusions of so-called scientific theories. They forget that science and revelation are from God, and that revelation can no more admit of variations than Eternal Truth itself.

Many empires have come and gone. The configuration of this material world has been subjected to innumerable changes. The march of scientific progress has witnessed the discarding of old theories and the substitution of new ones. Our Catholic faith alone stands out unchangeable and unchanged. Cruel warfare has been waged against it such as no human institution could resist. All that the passions of man and the ingenuity of the devil could devise has been employed to bring about its destruction. Bloody persecution, insidious heresy, the machinations of secret organizations, all serve to manifest more clearly the absolute stability of Catholic doctrine, the indefectibility of our Catholic faith.

The supernatural gift of faith will remain with the human race to the end of time. "Behold I am with you all days even to the consummation of the world." Many individuals, however, have lost it and many will lose it by their own fault. Infused into our soul at baptism, it remains unless expelled there from by the crime of unbelief. Mortal sin destroys charity and the other supernatural virtues. It does not kill faith. Rendered inert and infirm, it still exists to call the soul back to God by repentance. Unbelief, however, annihilates it. In so doing it extinguishes the last spark of supernatural life. The glorious end for which the soul is destined still remains. Its hope of salvation is gone. "Without faith it is impossible to please God. For he that cometh to God must believe that He is a rewarder of them that seek."

To deprive men of faith is a crime against the individual, against society, against humanity. Against the individual it is in a sense a greater crime than murder. Murder means the loss of natural life. Unbelief, replacing faith, is the privation of the supernatural life of grace, and the consequent destination of its victim to an eternity of suffering. It is a crime against society. Practical faith in the hearts of men is the cure for the cankers of modern society. Catholic doctrine on marriage is the antidote for divorce. Catholic principles of "Justice and Right" will banish socialism and regulate the conduct between employer and employees between capital and labor. Bethlehem, Nazareth, Calvary are homes, where rich and poor, capitalist and laborite, may abide in peace together. Just as the rocky hillside offers better protection for the growth and development of the grape-vine then does the low damp valley, so do the sterling principles of Catholic doctrine afford a more abundant and lasting peace to society than the fever-breeding valleys of socialism and false philosophy. Unbelief is the root of present dishonesty in public and private life. Remove the fear of eternal sanction, man will give vent to his passions and society will suffer. Speculation is rife as to the means of uplifting humanity. This is the age of philanthropists. They theorize, philosophize, and spend millions, and accomplish nothing. Their energy and generosity are misdirected. Have they studied well this great question? Godless education cannot do it. They must look above and beyond the mere natural happiness of man which they are seeking to promote. They must consider his eternal welfare which frequently their very efforts tend to endanger or impair. To weaken or destroy the gift of faith in a single soul is a wrong done to society and humanity for which all their misspent millions cannot compensate.

Is it not a strange contradiction that in the name of humanity warfare is carried on against this faith which alone can uplift humanity? Intellectual pride is at the root of this contest. "By that sin fell the angels. How can man then, the image of his Maker, hope to win by it?" It is the same sad old story. The Son of Man came into the world to uplift mankind. With His Sacred Cross and Precious Blood He preached the cause of enslaved, impoverished humanity. "He came amongst His own but His own received Him not." They rejected Him. In the name of humanity they crucified Him. "It is expedient that one man should die for the people." This contest is ever the same. Has not Christ said, "If the world hate you, you know that it hath hated Me before you?" It is old, yet ever new, this struggle between Christ and the world, between the powers of darkness and the children of Light. It numbers amongst its heroes unflinching martyrs, holy pontiffs, self-sacrificing priests, and noble laymen. At times it is fought in the open, at times the issue is so clouded as to be scarcely recognizable. It is a world-wide fight. It has been fought in every nation and in every clime. It has provided glorious pages in the history of man and perhaps none more striking than the age of Christian chivalry. That was a splendid period. Christian Knights with lofty ideals inspired by faith went forth to battle under the standard of the cross. Their mottoes "Sans peur et sans reproche" and "Death before dishonor" symbolize the spirit of their knighthood. Many of the deeds of heroism come down to us in romance and story rather than in facts and records. Yet in all history there is nothing more inspiring than the knightly encounters of these Christian champions.

It is heroes of this stamp that our faith needs most to-day. The age of chivalry is past. Christian knights no longer don the armor nor gird the sword. Still the fight continues. On one side, faith, spirituality, the life of grace; on the other unbelief, worldliness, materialism, are the opposing forces. Secret societies, the secular press, the Godless school are arms employed by the enemies of Christ. With these weapons in thirty years they have dechristianized France. Portugal is in their hands. They are overpowering and strangling Spain and Italy. Even in our own country are not these forces at work undermining the faith of Catholics? Is not the great secular press of this country materialistic? Does it not ignore and belittle the supernatural, and scatter broadcast the seeds of intellectual pride? Does it not place before its readers fallacious theories which many are incapable of weighing? Does it not mould public opinion and create an atmosphere of materialism in which the supernatural cannot live? It claims to be indifferent, but its attitude is better described as one of pure materialism to the exclusion of the spiritual. This press penetrates everywhere. The sanctum of the Catholic home is not immune. It carries on a covert and insidious warfare. It lays siege to the citadel of faith in the hearts of our Catholics. With the Godless school it breeds indifference and consequent immorality.

These are the enemies which you are called upon to combat. It is your duty to show a country that is rapidly growing materialistic the value of spirituality and faith. Be self-assertive Catholics. Without parading your Catholicity, stand up for the principles and the teachings of your faith whether in public or private life. Champion the cause of Catholic organization, of the Catholic school, and above all to-day, the Catholic press. Like the crusaders of old, place the cause of Christ above everything else in the world. Let all your ideals be inspired by faith, that noble gift of faith which is the first and principal essential of true Christian Knighthood. Amen.

MARRIAGE IMPEDIMENTS

Some ideas current outside the Church, even among the well meaning, concerning its matrimonial legislation are distressing. They seem to take for granted that marriage impediments are the invention of perversely ingenious ecclesiastics, either to provide the great with the means of getting rid of vows that weary them, or to enable the clergy to tyrannize over the multitude by separating ruthlessly those who would remain united, and holding together remorselessly those who would be parted, unless favor be bought with money. Let us see the truth of the matter.

Impediments are twofold. One kind prevents a valid marriage; the other makes it merely unlawful. Of the first class, in which the world is chiefly interested, some come from God's law, either natural or revealed, and are admitted more or less by all. Over them the Church has no power; but must enforce them without fear or favor. With them, therefore, we have nothing further to do than to point out how seriously the State errs in ignoring them. Others are founded in God's law, but they exist formally by that of the Church. They are founded in God's law, for the Church cannot manufacture impediments at will. For reasons drawn from that law it may determine consanguinity in the second, third or fourth degree to be a prohibitive impediment; it cannot found such an impediment on, for example, mere utility, to make difference of race and weak health such. Here again the State falls into error in its legislation, and it will fall deeper still if it listens to the clamor of certain people. On the other hand, consanguinity in the above degrees is not an impediment imposed by divine law, as is that of the first degree, i. e., of brother and sister, etc., but is made so by ecclesiastical law.

The remote reason of the jurisdiction of the Church over matrimony is that this, of its nature, is a sacred thing. The formal reason is that in the Christian dispensation Christ our Lord has raised marriage to the dignity of a sacrament. In guarding it the Church must secure its essence, by insisting on a true matrimonial consent, on the exclusion of antecedent compacts destructive of its nature, and on its indissolubility except by death. In discharging this duty the Church has no choice, though in doing so it comes into conflict with the world continually.

Our Lord has established in the Church the evangelical counsels as the rule of the highest type of life, individual or social. To protect it the Church has made the solemn vows of religion and the character of sacred orders impediments to the validity of marriage. Again, the family is a divine institution not only for propagation of the race, but also for the murturing of its members in the Christian life by the mutual help and example of these as well as by their united action. In its strictest sense the family it confined to the single household. In the broader sense that has always been recognized by the common sense of mankind, it includes all near relatives and connections; and, if a reality in this sense, it is much more efficient for good than if restricted within the narrow limits of the term. If sons and daughters on marrying, are held to be not entirely separated from the parental society, the traditions and practices of the Christian life pass necessarily from thence to the new home; and when many such homes are bound together by ties of common origin or of contracted affinity, not only is the influence of each upon the others greatly strengthened, but also their united influence upon society at large. This broader idea of the family is founded in the natural and the supernatural order. It implies evidently a free intercourse amongst the members incompatible with the possibility of future matrimonial relations; and this is one, at least, of the reasons why the Church has instituted the impediments of consanguinity and affinity.

From the obligations of watching over the sacramental character of marriage, of protecting the religion of the contracting parties and of insuring it for their children, comes the impediment to the marriage of the baptized and the unbaptized. Upon this the world may not look with favor, but it must acknowledge that from the Catholic point of view it is of the utmost importance. There is, however, a matter upon which all agree. The welfare of society, natural and supernatural, requires publicity in every marriage. The modern State refuses to recognize as valid any marriage contrary to its laws for obtaining this publicity. It should not complain, therefore, that the Church, far older than it, has legislated for the same end. Clandestinity, according to the canon law, nullifies marriage, and to preclude it the Church requires its children to make their contract before their proper pastor and, at least, two witnesses.

The reasonableness of the chief matrimonial impediments being established, a word may be added concerning their application. The world does not trouble itself about the dutiful children of the Church, but it is deeply interested in the rebellious. Though these defy the law, the Church is still their mother, and of all mothers the kindest, receiving them when they return in the spirit of Christ. The first thing to be done is to rectify their sinful union. It is clear that public authority can neither allow subjects to trifle with its laws nor trifle with them itself. But once the majesty of the law is in safety, the Church is far more indulgent to lawbreakers than the civil power; probably because the more august authority is, the more easily can it condescend. Usually, then, if there be no impediments in the way other than ecclesiastical, the Church is far from separating sternly its repentant children, and one imbued with popular notions would be surprised at the number of invalid marriages rectified. But it may happen that impediments of divine law intervene from which the Church is powerless to derogate. It happens, too, that the parties find their irregular union a mistake and one wishes, or both, a separation. Evidently, in such cases the separation is not to be attributed to the Church.

But what of the innocent children? Are they to be declared illegitimate? Illegitimacy is a matter not of sentiment, but of fact, for which only the parties to an unlawful union are responsible. The State declares marriages invalid and, consequently, their offspring illegitimate, and nobody complains. Why, then, such an outcry against the Church? This is the more unreasonable as the Church is far more generous in legitimatizing children by a subsequent marriage than the civil law, at least, that of England and of those regions which follow English common law in the matter. Moreover, many who clamor against us know that numbers of children to-day are really illegitimate, notwithstanding the legalizing by the State of their parent's so-called marriages. It seems, then, that the world regards illegitimacy as a matter of sentiment rather than of fact, and dreads its social effects rather than the thing itself. This is but another of its many errors.

In the agitation concerning the Hébert case Canadian Protestants have found a mare's nest. "The 'Ne temere' decree," they say, "binds all baptized in the Church, even though they have fallen away from it. Hence for these marriage is impossible in Quebec. They will not go to the priest, and it is useless to go to a minister, since the civil court will follow the canon law and declare such a marriage invalid."

As we explained in a previous article, the object of that decree is to unify the marriage law, which was perplexed by, among other things, the declaration of Benedict XIV, which declared valid the marriages not only of Protestants, but also of Protestants with Catholics, even though the law of the Council of Trent against clandestinity had not been observed. Three courses were open to the Pope; to extend that declaration to the whole Church; to abrogate it entirely and return to the Tridentine legislation, which, many canonists held, affected all baptized Christians; or to take a middle course by abrogating the declaration and declaring that the Tridentine legislation should bind Catholics only. The first was obviously objectionable. The second, in view of the great changes in the status of Protestants since the Council, was no less obviously inconsistent with the benignity of the Church. The third, therefore, was chosen. Now, in Quebec three classes of fallen away Catholics can be distinguished: that of those who have abandoned the Church negatively by withdrawing from its worship and sacraments: that of those who have abandoned it indirectly by joining some forbidden society; and that of those who have abandoned it positively by joining some Protestant sect. The condition of the first two classes is unchanged by the "Ne Temere," since they never came is under the Benedictine declaration. Moreover, as they are not Protestants, but, on the contrary generally continue to call themselves Catholics, there is no reason why Protestants should worry about them. If they are really in the proposed dilemma, they are so of their own free will. As regards the third class, it is too much to ask the Church to admit that rebellion withdraws the rebel from its jurisdiction. This may be in accordance with advanced Liberalism; it is contrary to all sound morality, and would threaten the very foundations of society. Nevertheless, should a Catholic join some Protestant sect there is reason to suppose that the civil courts would recognize his marriage before a minister of that sect. The fact that the civil liberty of individuals adhere to them.—Henry Woods S. J.—America

From Rome

ACTS OF THE HOLY SEE

THE BIBLICAL INSTITUTE

LETTER OF THE HOLY FATHER TO THE FACULTY

To our Beloved Sons, the President and Professors of the Pontifical Institute, Health and the Apostolic Benediction.

Both the beginnings and the development of the Pontifical Biblical Institute afford a truly satisfactory subject for reflection. For scarcely had it been founded by our care when, thanks to divine assistance, it took on such rapid and almost daily increase that from an undertaking living in the shade and circumscribed by narrow limits it has within a brief space of time become far renowned as a home of Biblical Studies admirably equipped with all the instruments of erudition and doctrine. So, too, since the numbers of chosen youths flocking to Rome from all parts, "to become distinguished in the science of the Sacred Letters," became so large as to render the first seat of the Institute insufficient, a happy change has been effected, through the care of the Apostolic See, by providing them with more ample and more suitable halls. Moreover we observe that the increase in numbers has been accompanied by a corresponding increase in the abundance of good fruits which the ability and activity of all of you, as well as the diligence of your hearers, have hitherto produced.

The auspicious beginning and progress We attribute to the ever-present help of God, and all of you We heartily congratulate, Beloved Sons, whose admirable learning and zeal are well known to Us.

We now wish to obtain further fruit from Our undertaking, by laying down some new laws which will render far more profitable the method of the annual examinations. For it is clear that solemn trials of this kind exercise a great influence on both professors and students, by sharpening the zeal of the former in teaching and of the latter in learning, and by ensuring a greater volume of the desired profit from lectures admirably given. We will, therefore, in the first place that the alumni and auditors be all obliged to undergo every year the ordinary examinations. For nobody can fail to see that in this way it will be far easier for the Superiors to ascertain the profit that each of the alumni and auditors has derived from the course of studies that has been gone through, and for the alumni and auditors to discover the amount of burden their shoulders can bear and whether the efforts they have hitherto put forth do not require some more vigorous stimulus for the future.

In order to secure greater advantages from these trials the ordinary course of studies in the Institute will embrace three examinations, to be given one at the end of each year. The first of them is to extend to those matters in which are contained the introductions of Biblical science and philology, and which will constitute the subjects to be treated the first year.

The second will be concerned with those matters in which during the second year the alumni and auditors have derived a fuller knowledge of sacred doctrine, viz., the treatment of those branches which are subsidiary to the graver studies, and especially the interpretation of some part of the sacred text. By means of these it will be ascertained whether alumni and auditors are likely to be able, with hope of success, to complete the full course of studies and in the end to attain the desired goal.

Finally at the end of the third year, in the last examination, which is to embrace the interpretation of another part of the sacred text and the matters treated during the year, the knowledge of the alumni and auditors shall be so tested as to bring out clearly whether they have cultivated the different branches of biblical science sufficiently and whether they are equal to the task of securing the aim we had in view for the Institute as expressed in the Apostolic Letter *Vinea electa*.

And that there may be authentic evidence for all, and especially for the ecclesiastical Superiors, that the curriculum of studies has been duly gone through in the institute by the alumni and auditors, and that their knowledge has stood the test examination, We also decree that the President of the institute, with the votes of the professors in the different branches duly given, shall accord to the alumni and auditors testimonial letters in the form of a diploma testifying that the examination has been passed, but the text of this diploma must be ratified by Our judgment.

As a pledge of divine gifts and a proof of Our affection We most lovingly in the Lord impart the Apostolic Benediction to you, Beloved Sons, and to all who under your guidance and auspices strive to make excellent studies.

Given at Rome at St. Peter's, March 12, 1911, in the eighth year of Our Pontificate.

PIUS X. POPE.

FUTURE PROSPECTS OF IRELAND

HOPEFUL VIEWS EXPRESSED BY AN ENGLISH WRITER OF INTERNATIONAL FAME

Hillaire Belloc, than whom no author's statements compel a more respectful hearing, contributed the following interview recently to the Sydney, Australia, Catholic Press.

"Those who live in England know very little of Ireland indeed; the history of Ireland is simply not taught in the schools and universities of England; it is boycotted with a sort of jealous care which used to be tragic and to-day is comic. This boycott is allied to the general policy of hiding one's head in the sand and hoping for the best which still passes for statesmanship. Anyhow people living in England do as a fact know very little of Ireland indeed; not only because Irish history is rigidly boycotted in the schools and universities but also because contemporary Irish facts are quite ludicrously distorted. The English press, as we all know, has fallen into the party rut, its proprietors get honors and political jobs for their sons and relatives by playing the weary old party game and Ireland happening to have been a party subject since 1885, the distortion of the truth has been equally apparent in the press of either party. The real Ireland never gets into it at all. Something of this ignorance must be set down, of course, to the ignorance which every country has of foreign countries, and Ireland is not only a foreign country to England, but the startling incapacity to administrate Ireland, which has got worse and worse during the last one hundred years, has made that country seem more foreign than ever to English people. All this leads me to remark that to me, as to every other person coming from England, the feature of a visit to Ireland is its novelty, and the vivid sense of strangeness and freshness in everything one comes across, and I am not sure that this character does not in some paradoxical way help one to judge, for it makes one's appreciations very vivid.

"The chief thing which such a chance traveler notes, after an absence of ten years, is the marked increase of material prosperity—wealth. It is rather a commonplace to insist on that today, but it is commonplace worth insisting upon, for though people repeat it over and over again in our English newspapers and political meetings, they do not usually get hold of the ultimate meaning and consequences of it.

"England and the Lowlands of Scotland, and (since the development of the Welsh coal field) half Wales as well, is industrial. When I say England is industrial,' I mean that the great masses of the population—the determining mass which creates the opinion and moral atmosphere of England—is proletarian. The people caught in the industrial system are dependent upon a weekly wage, their means of production, their land and capital that is, are, in any useful amount, controlled by a tiny proportion of the total population, and this anomaly is getting more striking every day.

"With the evil of industralism, grows another evil, namely, the attempted remedy of the intolerant conditions of proletarian labor by the establishment of secure but servile conditions. The people who are working towards this solution often call themselves Socialists, and the greater part of them do sincerely profess Socialism; that is, the taking of land and capital away from the present few proprietors and the putting of it into the hands of the politicians in the hope that they will administer it to the advantages of the whole community. I need hardly say that no one is moving an inch towards this extraordinary ideal but in the preaching of it, and in the conditions of mind which it produces in its votaries, what is happening very fast is the regulation of the condition of the mass of the people by a bureaucracy, the securing of the conditions of proletarian labor by insurance against unemployment, and by the attempt to prevent conflict between the wage-earner and the capitalist; and with every step taken in this direction English industrial society is rapidly moving towards a state in which the few capitalists and the many wage-earners shall be finally and firmly established, each in his own class of society, so that the state will consist of a limited and legally confirmed owner-class, served by a very much larger but also legally confirmed and secured, propertyless-class.

"On the flank of an England which is developing upon these lines so rapidly that the end is almost in sight, you have an Ireland which, like all societies that have maintained the old Catholic tradition of civilization, has refused to "industralize" itself. An Ireland in which the co-operation of small owners and the high distribution of capital and of land is the permanent national ideal.

"So long as Ireland was poor this Irish ideal was neglected by England, and Ireland was kept poor, not so much by careful calculation on the part of financiers as by the results of a sort of universal loot which had been repeated two or three times over since the "Reformation," and which being stupid and without a plan, was certain to break down at last.

"It has broken down. The singular tenacity of the Irish race and their determination to re-create peasant land-ownership and to maintain instinctively as it were a good division of other forms of property, has triumphed. It is an instinct which you will discover in the Irish, not only triumphant over difficulties in Ireland itself, but working with great power wherever the colonies of the Irish race are to be discovered. They rise everywhere in the new countries and in the English great cities, from hopeless proletarian conditions to the conditions of small ownership in the larger proportion and at a faster rate than their fellow citizens.

"Not even a superficial view of Ireland to-day could make one believe that the transmission is accomplished. Far from that, it is only beginning; but the plant, so to speak, has struck root, and there is no mistaking the turning point after which a doubtful experiment becomes a vigorous and flourishing thing. It is as certain as anything can be that the Ireland of the near future will be a co-operative Ireland based upon well-divided property. Belfast, of course, is still hopelessly industrial, and must suffer the future fortunes of industrialism—not a very pleasant thing to contemplate — unless the influence of an increasingly wealthy people outside her boundaries transform her society. But whether it will do so or not only the future can show. When we have a contrast of this sort between a well-to-do Ireland and a perplexed industrial civilization beyond the Channel, certain consequences may, others must follow:

"We may have, for instance, Ireland becoming the chief source of supply for all agricultural produce (except cereals) to the markets of the English towns. We shall not get this from what is ambiguously called 'tariff reform,' because there is no one among the bosses of the English political machine that can think out a scheme of tariff reform, but we may get it by any disturbance of the continent which would interrupt continental supply, or still more probable, by the development of Irish agencies in England; and of large co-operative schemes for supplying them.

"Among the things that must come is an increasing contrast between the two countries; and this is so obvious and so inevitable that it takes away from something of the old hatred which they mutually exchange. Whether the control of this or that department of Irish life nominally remains in the hands of the English professional politicians or no; its practical control by these must get less and less.

"I will suppose for instance some intriguer or other who has purchased or wormed his way on to one of the front benches of Westminster, with the power to nominate a hanger-on of his to a well-salaried post in Ireland. I will suppose this hanger-on controlling this or that section of Irish development. With an impoverished and economically apethetic Ireland he would live as his like in the past has lived, as a harmful parasite but with an active and increasingly wealthier Ireland he cannot so live. He will go on drawing his salary, it is true, but that is a small matter; the big matter is that he will be unable to control real forces and local conditions of real vitality which he cannot pretend to understand. The post will remain a sinecure, but it will be less capable of positive evil, and that department of Irish life which is supposed to organize will tend more and more to run itself.

"There is, of course very much more I might add to this idea for which I have no space in a short article. The true test by which we may know the growth of economic prosperity might be analyzed; the admirable and rapidly-developing educational equipment upon the national and Catholic side of Irish life might be described; the probable change in the railway policy of the country discussed; the geographical importance of certain points on the seaboard debated, and so forth. I have attempted no more than to make a suggestion."

PROTESTANT INTEREST IN THE CATHOLIC IMMIGRANT

The Protestant denominations are at present taking a great interest in the immigrant. They are much exercised over the foreigner. Their attitude has changed somewhat since the old days when they had no use for the foreigner one way or another. More intimate study of the immigrant has shown them that much of the evil for which the foreigner is responsible in America is not inherent in him, but is taught him during his first years of residence here in our cities and towns. A leaflet published by one of the Protestant denominations confesses as much, when it says:

The transfer to this country is accompanied by many perils. Old and good customs are needlessly abandoned. The wholesome peasant life of Europe is lost. Families are often separated for long periods. Children growing up here are apt to patronize and disobey their parents. The swift pace of America breaks down some labouring people. The vicious conditions of many mining and manufacturing regions lead to drink and vice. The lure of the dollar hardens the heart. Corrupt politicians trade in the immigrant vote. It is a high tribute to our immigrant population that they so successfully resist these hostile influences.

The Italians, now coming to this country in such great numbers, seem to be of special interest to the Protestant denominations, and much of the mission effort seems to be directed toward them; although one of the best and surest ways to turn an Italian or any other European Catholic into an Atheist is to disturb his belief in the ancient creed in which he has been brought up. The Rev. J. H. Heald, a Protestant missionary, admits this when, in writing of Protestant work among the Mexicans, he says that "it is easier to make perverts than converts:" that is, it is easier to disturb and destroy the faith of Catholic Mexicans than to lead them to take up any of the many creeds of Protestantism.

If the philanthropists, the patriots, the far-seeing lovers of their country who are anxious to keep the Italian immigrant from falling a prey to atheism and anarchism, would work to conserve in him the Catholic faith they would be doing a great service to God and to their country. Although Protestant "settlements" and Protestant missions may show, here and there, groups of thirty or forty Italians who have been induced to profess and practise actively some form of Protestantism, it goes without saying that the great body of Italian immigration to this country will have nothing to do with any church but the Catholic Church. They are and will be Catholics or nothing; and Protestant effort among them, consisting as it does largely in destructive criticism of the Catholic Church, its beliefs and practises, is well calculated to transform the Italian into a virulent anti-Catholic and anti-Christian "nothingarian."

And what is true of the Italians is true also of the Portuguese and of all the other peoples now flocking to our shores from the Catholic parts of Europe.—Sacred Heart Review.