

The Catholic Record

Price of subscription—\$2.00 per annum.
United States and Europe—\$2.50.
Publisher & Proprietor, Thomas Coffey, L.L.D.
(Rev. James J. Foley, D.D., Editor)
Associate Editor—M. F. Macintosh.
Manager—Robert M. Burns.

Address business letters to the Manager.
Classified Advertising 15 cents per line.
Resolutions must accompany the order.
Where Catholic Record Box address is
required send 10 cents to pay postage of
postage upon replies.

Obituary and marriage notices cannot be
inserted except in the usual condensed form.
Each insertion 50 cents.
The Editor cannot be held responsible for
unsolicited manuscripts. Every endeavor will
be made to return rejected contributions when
stamp addressed envelopes are enclosed.

The CATHOLIC RECORD has been approved
and recommended by Archbishops Falco
ni, Siletti, late Apostolic Delegate to
Canada, the Archbishops of Toronto, Kingston,
Ottawa, and St. Boniface, the Bishops of
London, Hamilton, Peterborough and Oshawa,
St. Catharines, and the clergy throughout the
Dominion.

In St. John, N. B., single copies may be
purchased from Mrs. M. A. McGuire, 240 Main
St., and John J. O'Brien, 14 Nicholas St.

In Montreal single copies may be purchased
from J. Milloy, 241 St. Catherine St. West.
In Ottawa, Ont., single copies may be pur-
chased from J. V. O'Brien, 14 Nicholas St.

In Sydney, N. S., single copies may be
purchased at Murphy's Bookstore.

The following agencies are authorized to
receive subscriptions and orders for the
CATHOLIC RECORD.
General Agents—M. J. Hagarty, Stephen V.
James, George J. Quigley, Resident Agents—
Miss Bertha Saunders, Sydney; H. Chamberlin,
Elliot Ave., St. John's; Geo. E. Smith, 2381 Main St., Montreal; Miss
Anne Hogan, Hulton P. O., St. Vital; Miss
John J. O'Brien, St. Agatha St., Quebec;
Miss Margaret E. Mulligan, Canora,
Sask.

LONDON, SATURDAY, SEPT. 8, 1928

THE CATHOLIC TRUTH CONVENTION

The Catholic Truth Society of Canada, under whose auspices an important Catholic Convention will be held in Ottawa the last week of September, is obviously of the same nature as its parent organization, the C. T. S. of England. The English society, established by Cardinal, then Bishop Vaughan, and Mr. James Britten thirty-nine years ago, has as its main purpose to produce and circulate cheap Catholic literature and defend and explain Catholicity in the secular press and on the public platform. Of these four means of spreading Catholic truth, one, its defence in the secular press, is of its nature ephemeral. A gross misstatement of Catholic doctrine or practice appears in a daily paper. A courteous and timely correction is forwarded and usually published; and, as a rule, the offence is not so readily repeated. Far more important than casual controversy of this sort is the positive and permanent result obtained by producing and circulating Catholic literature. It is scarcely an exaggeration to say that one-half of the principal writers on Catholic matters in England today were first brought before the public by the Catholic Truth Society. The publications of the English C. T. S. compose a series of pamphlets and booklets on devotional, doctrinal, historical, apologetical and controversial subjects, as remarkable for their accuracy and brevity as for their cheapness in price and greatness of circulation. So much for the written word. As regards the oral method employed, namely lectures, its success was no less conspicuous. For on occasional lectures the English C. T. S. proceeded to the organization of annual Congresses of a very imposing nature. Those Canadians who had the pleasure of assisting during the first decade of the century at one of the annual Catholic Truth Congresses obtained a vivid impression of the strength of Catholic thought in Protestant England. So important became these Congresses that it was decided in 1910 to turn them into National Catholic Congresses, the latest of which was held with great éclat last month in Birmingham.

The Catholic Truth Society was too excellent an institution to be confined merely to England. It had not existed seven years before branches were established in some Canadian cities, notably in Toronto and Ottawa. No national Canadian organization was attempted till 1918 when the members of the Toronto society obtained Dominion Letters Patent constituting the Catholic Truth Society of Canada a body corporate. In 1921 it held in Montreal its first Annual Convention. Last year the Catholic Truth Convention was in Winnipeg and this month it is Ottawa's turn.

Up to the present the Canadian C. T. S. has devoted more of its energy to circulating the pamphlets and booklets printed by others than producing many of its own. Indeed there are some who argue that this is the better policy. Why, they ask, write and print pamphlets in Canada, when you have better writers and plenty of pamphlets in England? Yet this would be a very mistaken policy. Canada is already a country with a considerable liter-

ature in English and our Catholic contribution to it is but slight. In order that Catholic ideals may hold their own in the Canadian commonwealth of letters Catholic Canadians must write. Again, Canada has her special problems which are not and cannot be treated except by a Canadian thoroughly familiar with the local circumstances and sentiment. Finally the only manner of producing good writers is by inducing as many as possible capable persons to write. There are plenty of priests, sisters and lay men and women in our own midst who are quite capable of writing pamphlets and booklets equal to those published by the English C. T. S., if they try hard enough and often enough.

One of the most useful results of the coming Convention of the C. T. S. of Canada, and, we understand, one that is seriously contemplated, would be to establish a competent Catholic Truth Publication Committee composed of persons who both know Catholic doctrine and how to write and publish it. The purpose of this Committee would be to choose writers, to suggest subjects, to correct manuscripts and then to publish them. The formation of such a committee properly financed would go a long way towards the formation of an English Canadian Catholic literature. Its financing would not require a large sum.

Another object that the approaching Catholic Truth Committee might well undertake is the organizing of the society throughout English-speaking Canada. Here the English model cannot be slavishly followed. If the Catholic Truth Society is to function in centres as far apart as Halifax, Quebec, Montreal, Ottawa, Kingston, Toronto, Winnipeg, Regina, Edmonton and Vancouver—to mention but archiepiscopal cities—it is evident that a considerable amount of autonomy must be allowed each local branch. There can be only one Head Office—and that is in Toronto—and only one Publication Committee, and only one Constitution. Apart from this necessary amount of unity, the Society, it would appear, can be most productive of good in Canada, the freer each diocese is to develop its own branch on its own lines. This surely is a subject which will be carefully considered at the Annual Convention as the revision of the By-laws of the Society is on the agenda.

We heartily recommend those of our readers, both clerical and lay, who can do so, to attend the Catholic Truth Convention in Ottawa, September 25th to 28th. As the Archbishop of Ottawa points out in his gracious letter of invitation, the "large number of his venerable colleagues from all parts of Canada who have graciously consented to take part and the well known priests and distinguished laymen who are on the programme guarantee a wonderful Catholic Congress." Indeed, since the Eucharistic Congress in Montreal in 1910 no such a distinguished group of English speaking speakers at least, has been brought together in Canada. The CATHOLIC RECORD extends its best wishes to the Catholic Truth Convention Committee and expects great things of it.

THE ANGLO-CATHOLICS

Amongst both Catholics and non-Catholics opinion is sharply divided as to the tendency of the "Anglo-Catholic" movement in England. Elsewhere, also, this interesting school of religious thought is found; but nowhere else has Anglo-Catholicism the magnitude or vitality that it has attained in the old land.

Without attempting here any exhaustive analysis of the movement it is well to recall the fact that it had its genesis in the Oxford Movement of nearly a century ago, which gave life to the dry bones of Anglicanism—life that for a time waxed vigorously then waned but never died out. Its present day manifestation is the Anglo-Catholic movement within the State Church.

There are those—and some of them have come out from the city of confusion into peace and truth—who stoutly maintain that souls that might otherwise find their way into the Catholic Church are held back by the delusion that they are already Catholics; they are satisfied with the ritualistic imitation of rites, ceremonies, even of the sacraments and the Holy Sacrifice itself, never finding the living and life-giving realities of

which ceremonial and ritual are but the appropriate dress and expression.

Others, quite as well equipped by experience, look upon the Anglo-Catholic movement as doing a great work in familiarizing vast numbers, indeed the whole public mind of England, with Catholic truth through the rite and ceremony, and thus preparing the way for the ultimate reunion with the Catholic Church.

However this may be, the Oxford Movement, by whatever name it has come subsequently to be known, has given us a continuous stream of converts. The two great Cardinals, Newman and Manning; Ward, the philosopher of the Movement, and indirectly his famous son Wilfrid; Faber, Dalgairns, Marshall, to name a few of the hundreds of the most cultured of England's aristocracy of intellect. A short time ago the names of three hundred and sixty-nine living convert clergymen from the Established Church were listed without attempting to make the list exhaustive. That the stream is still flowing is shown by such names as Professor Phillimore, G. K. Chesterton and Sir Edward Elgar, to mention a few of the scores of present-day prominent English converts.

These reflections were prompted by a Canadian press cable we read the other day. The Anglican Bishop of Zanzibar, it will be remembered, was greatly perturbed by the condition which brought on the famous Kikuyu controversy of some few years ago. It was impossible to reconcile the official stand taken with his Catholic conception of the Church. It appeared to him to be an abandonment of essential principles. At the time it was judged from his public utterances that he would be forced into the Catholic Church.

At the recent Anglo-Catholic Congress the bishop, who knew something of both places, declared that London was as pagan as Zanzibar. Immediately there was a storm of indignant protest.

Now, the despatch tells us, the Wesleyan Conference in its address to the Methodist people makes almost an identical declaration: "While there is much to encourage us yet, England still is largely pagan. Unchristian standards still are being applied, almost unconsciously, to social and international questions. Life is interpreted in terms of mammon rather than God."

And the Methodist Conference gets away without trouble with the very thing that put the Bishop of Zanzibar in the pillory.

It is a matter of common experience that a Protestant may say without comment what, said by a Catholic, would rouse keen resentment. We take it, therefore, that the Protestant instinct of England senses the Catholic in the Anglo-Catholic Bishop of Zanzibar. And this may throw as much light on the tendency of Anglo-Catholicism as the conclusions of those who have given themselves to a serious study of the movement.

A short time ago Canon Newton of Sarnia gave the Derry Day celebrators this comforting assurance:

"We are told by some that the Church of England will go over to the Church of Rome. They will never do that. They cannot do that because the church is built upon its articles, and 10 out of those 39 are written expressly against the heresies of the Church of Rome."

The optimistic Canon must know that the articles are but a flimsy barrier to that large section of the Church of England represented at the recent Anglo-Catholic congress when it was openly advertised that Confessions would be heard in twenty London churches, not of the Church of Rome but of the Church of England. And thousands of ministers of the Church of England openly proclaim through pulpit and press that they celebrate Masses—even Requiem Masses—which the articles roundly and unequivocally declare to be "blasphemous fable and dangerous deceits."

When the great Cardinal Bellarmine, now declared blessed by the Holy See, lay dying he asked those at his bedside to see that his re-

NOTES AND COMMENTS

MUCH PROMINENCE is being given in Catholic papers in the United States to the fact that the late President Harding once spoke from a Catholic pulpit, and the incident is characterized as an "almost unprecedented honor for a layman." It is not altogether without precedent as we shall presently show, but may be considered as such in the President Harding case, he being a Protestant. That, however, occasions have arisen where the pulpit was opened to Catholic laymen is quite demonstrable.

It may be well to give the facts as to the Harding incident, and we do so as we find them in an exchange: "St. Mary's Church, Marion, was about to dedicate its new high school in 1918. They were looking about for a speaker for the occasion and the name of Senator Harding was suggested. It was doubted that he would come to speak for the Catholic high school, but Father Denning and the trustees invited him and to the surprise of many he accepted. When it became certain that the Senator was to be there, nearly all of Marion crowded to attend the Catholic high school dedication and it was found the building was far too small, so the celebration had to be held in the church and the speakers had to speak from the pulpit."

In illustration of the fact that Catholic laymen have sometimes occupied a Catholic pulpit it will be sufficient for present purposes to cite the case of Hon. D'Arcy McGee. It was during the stirring struggle for Separate schools in Upper Canada in the fifties of last century. Mgr. de Charbonnel, a prelate of great zeal and capacity, occupied the See of Toronto which then comprised the whole western half of the Province. The fight, as all who have studied the history of the period know, was carried on with determination and with a clear conception of constitutional rights and the issues at stake. D'Arcy McGee had championed the case in Parliament, in the press and on platforms throughout the country, with that force and eloquence which have made his name famous in Canadian annals. Wishing to give his people an opportunity of hearing the case fully stated the Bishop invited McGee to discuss the subject from the pulpit of St. Michael's cathedral, and this he did on a Sunday, at High Mass, on at least one occasion, the incident being chronicled in a contemporary diary now in our possession.

THE FOREIGN Missionary Secretary of the Presbyterian Church in Canada is much exercised over what he terms the persecution to which Protestant congregations are being subjected at the hands of the Roumanian authorities in Hungary. As outlined by Rev. Dr. Mackay the state of affairs is as follows: A system of espionage has been established by the Roumanians in Hungary, particularly obnoxious to the latter people. Spies from Roumania are in constant attendance at the Hungarian services, and whenever anything is uttered which they can construe as being contrary to the Roumanian Government the Hungarians are forbidden to hold meetings. Under this system one minister was prosecuted for repeating the Lord's Prayer, because the phrase occurs, "Thy kingdom come."

THE WHOLE system, declares the Doctor, is contrary to the provisions of the League of Nations, and came up for discussion and denunciation at the sessions of the conference of the Eastern section of the Presbyterian Alliance at Zurich, Switzerland, from which he has just returned. The existing state of affairs, if correctly reported, is of course reprehensible. We have no comment to make upon it save to say that if on the part of the clerical body concerned it leads to a better understanding and saner appreciation of the causes which have brought upon the priests of the Catholic Church from time to time bitter enmity and active persecution at the hands of infidel governments, it will not be without its good effect.

When the great Cardinal Bellarmine, now declared blessed by the Holy See, lay dying he asked those at his bedside to see that his re-

mains were laid beside those of St. Aloysius Gonzaga, the angelic youth whose confessor the Cardinal had been, and whose ministrations he had received at the hour of death. Three centuries have come and gone since then, and it is only now that the wish of Blessed Bellarmine has been accomplished. This has been brought about by direct act of His Holiness, Pius XI. The translation took place on the feast of St. Aloysius, 21st June, when the remains of the newly Beatified were carried in procession through the streets of Rome from the Church of the Gesù to that of St. Ignatius, where St. Aloysius is entombed. The bodies of the two Saints, therefore, so closely associated in life, now lie side by side awaiting the resurrection.

DISPENSATIONS OF MATRIMONY

HOLY FATHER ISSUES DECREE DEFINING METHODS OF PREPARING CASES

By Mgr. Enrico Cuccia

One of the most important recent legislative acts of the Roman Curia is the establishment of the new procedure to be followed in the granting of dispensations of matrimony "ratum non consummatum."

As is well known, cases of this kind—aside from the so-called Pauline privilege which applies only in the case of non-Catholics—are the only ones in which the Church has the faculty of annulling a true, real and valid marriage. All the other causes of annulment of marriage do not concern the dissolution of a real marriage but only the proof that in certain attempted marriages there was a defect existing from the beginning which rendered them null; hence they consist in the juridical recognition and proclamation of such pre-existing nullity.

In the case of a marriage "ratum non consummatum," however, there is a true and real dispensation from the matrimonial bond contracted through exact juridical manner. It has a valid marriage, a dispensation which can be granted by the Apostolic See when that marriage, although valid in itself, has not been integrated by the consummation.

REGULATING PROCEDURE

The Holy See has now felt the need of regulating the procedure for these dispensations because this procedure has been developed in the past more according to practice than according to fixed and set rules. The necessity for these rules was very great, inasmuch as the procedure for such dispensations was developed so far as all the preliminary stages are concerned, in the various dioceses in which the petitioning parties lived and these diocesan investigations were not always carried on in a sufficiently exact juridical manner. It has often been necessary to have recourse to supplementary inquiries which rendered the judgments uncertain and the proceedings very long.

In view of all these reasons the Sacred Congregation of the Sacraments has established a new method of procedure and has made it law by a decree in which are explained the reasons which have made such action advisable and the Catholic belief concerning the nature and consequences of the dispensation of matrimony "ratum non consummatum."

The text of the decree of the Sacred Congregation of the Sacraments reads as follows:

"The Catholic doctrine is that matrimony 'non consummatum' between persons baptized or between one baptized and the other not, is annulled either ipso jure for the solemn religious profession, or for dispensation granted by the Apostolic See for just causes, at request either of both the parties or of one of them, even if the other is not consentient. (Cod. Jur. can. 1119).

"However, in order that the Apostolic See may grant such dispensations, it is necessary that two things should be proved: that is, that the marriage has not been consummated and that there exists a just cause for granting the dispensation.

"Although the granting of the dispensation is within the legal capacity of the Roman Pontiff, the Holy See is in the habit of entrusting to the local Ordinary the preparation of the proceedings by which the truth of the facts may be ascertained as regards inquiries and proofs concerning not only the non consummation of the marriage, but also the legitimate nature of the demand for the dispensation.

"From this two consequences of great importance are derived. The first is that such causes, not being provoked by a judicial action, contentious or criminal, but by the benign concession of the Holy See, which consents to the prayers of the supplicants, are not really judicial cases but rather concessionary or administrative. Since, however, they tend to show that the Pope can legitimately use his supreme power to grant dispensation of a marriage 'ratum non consummatum' with the full knowledge of the facts, the truth in such cases must be sought for with an exactitude and diligence not inferior to that used in really judicial affairs. Therefore

the dispositions and the orders which the judge gives in them constitute some precepts of truth which it is necessary to obey, so that he who refuses to obey becomes contumacious.

WHEN DISPENSATION IS VOID

"The other consequence, which must be deeply impressed on the minds of the judge and witnesses, and above all on those who ask for the dispensation, is that if things are in reality different from what the petitioning parties affirm, that is if the marriage was in fact consummated, but the truth, through the fault or negligence of the tribunal, or through fraud or negligence of the parties concerned or witnesses, is not revealed during the process, the pontifical dispensation obtained in such a manner has no value because it is without foundation. The marriage, moreover, in such a case, remains valid, so that if the parties think the marriage is annulled and contract another before the Church, this second marriage is really invalid and, therefore, those who are reputed husband and wife, and their children, will be implicated in a position almost inextricable from grave evils. This fact, therefore, must be foreseen by the judge before the oath is taken and the parties solemnly warned, and it must be well understood and meditated upon by those taking part in such cases, especially at the moment in which the sworn replicas, the attestations and the relations are respectively given by the parties petitioning, the witnesses and the experts.

Therefore, so that the Ordinary inquiring into these causes can proceed more securely and more quickly according to the common law, the following rules have been established. They were subjected to careful examination by the Cardinals placed over the Sacred Congregation of the Discipline of the Sacraments, and in the Plenary Meeting of April 27, of the present year. They were approved and destined to be promulgated if conformable to the will of the Holy Father. Our Holy Father, Pius XI, in the audience of May 10th, granted to the undersigned Cardinal Prefect, deigned to approve and confirm the sentence of the Cardinals and in order that such rules be exactly and religiously observed by those who have the duty, ordered that they should be published in the Official Bulletin Acta Apostolicae Sedis, dated Rome, at the head office of the Sacred Congregation of the Discipline of the Sacraments, the day of May 7th of the year 1921. M. Card. Lega, Prefect, A. Capotosti, Bishop of Terme, Secretary."

This decree was published yesterday and together with the accompanying laws and formulae takes up the entire eighth number of the Acta Apostolicae Sedis.

RULES TO BE FOLLOWED

The rules to be followed in the processes and the principal formulae prescribed for the different acts of the procedure are contained in 15 chapters comprising in all 106 articles. They cover all the elements and acts that may be brought out during the course of the proceedings and in the dispensation to be granted. The rules provide that the only office competent to interest itself in such a subject and to grant the dispensation is the Congregation of the Sacraments, and that no judge can direct the process if he has not been given faculties from the Holy See. The only persons who have the right to ask the dispensation of "ratum non consummatum" are the married couples themselves, and the local tribunals charged with the conduct of the process must be constituted by the Ordinary authorized by the Holy See.

Most exact and opportune rules follow about the exercise of the office of judge, the citation and order of the process, the oaths and depositions of the parties, witnesses and experts and their examination, about the criterion to be followed in the examination of the witnesses and the proofs. The process can only be closed after the defender of the marriage bond, whom the Bishop must have nominated when forming the tribunal, has declared that he has no further inquiries to make, and after the parties have been warned of this. All the acts, however, must be transmitted to the Congregation of the Sacraments, together with the votes of the Bishop and of the lawyer defending the marriage.

The rules finally, declare (reg. 103) that the dispensation of marriage ratum non consummatum takes effect from the moment in which the Sovereign Pontiff, on the day of the audience, grants the dispensation, provided that at that moment the circumstances by virtue of which the dispensation was granted, that is, the non-consummation of the marriage and the causes which induced the dispensation, are still unchanged.

The formulae include many typical examples corresponding to the various phases of inquiry and of the process as well as the initial supplication to the Pope, the information asked for from the Bishops and the parish priests, the constitution of the tribunal, the wording of the oaths, the citations, the interrogation of the parties concerned, the witnesses and experts, the declarations of the conclusion of the process and the authenticity of the acts transmitted to the Congregation of the Sacraments.

PESSIMISM

We have had occasion to record, from time to time, the deep pessimism of politicians and publicists who have discarded Christianity. It seems that when one abandons religion, one abandons hope. If Christianity be a fool's paradise, as unbelievers maintain, it seems to us that even a fool's paradise is better than an inferno of hopelessness and pessimism.

Take, for example, H. G. Wells, who makes some claim to be a prophet, but certainly is not a "Prophet of the Better Hope." Addressing a meeting in Manchester, England, some months ago, he said: "I would like to talk to you about what is going on in Europe and in the world today. Professor Weiss spoke about my having a vision of a better world. I wish I had, but at present the vision that I see before me in the world is not of a better world, but of a worse one. I have a conviction in my bones that things are going from bad to worse in Europe and in the world generally, and that at the present time we are only beginning to realize the extraordinary gravity of the state of the world's affairs."

"Just a year ago, I made a speech to the Labor Party in New York, and I said then what I am saying now: that the system under which we have grown up, the system we call modern civilization, is heading very rapidly downhill towards disaster, and people living as we do, in habit, wont, and use, are not realizing with a very strength of conviction just what that downward movement amounts to. A year ago I called attention to what is to me the most astonishing fact in my life: the fact that in Russia I had seen, visibly, a modern civilized system broken down. I saw railways falling out of use. I saw a great city visibly dying, houses tumbling down, roads falling into the drains below, all the methods of urban transport going out of use. That process of collapse, which was going on in Russia last year, had already spread—was visibly spreading—into Austria, Hungary, and Poland. I said it would come farther and farther west—that it was an urgent matter. Today you can see the process of collapse laying its hands upon Germany: you can see Germany on the very verge of following Russia along the same path of disorder and decay."

But for pessimism of the deepest dye, we must leave H. G. Wells and have recourse to Bertrand Russell. In the March number of The Catholic World, as our readers will recall, Mr. Watkin quoted Bertrand Russell as follows:

"That Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system; and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

But even that dismal wall of despair is surpassed by Bertrand Russell in an article written for the New York Nation, of July 11th. He utters these few sentences:

"At the moment of writing, the French are in the Ruhr with the benevolent neutrality of England."

"For the sake of our imperialistic aims in the Near East we are willing to see Germany annihilated. All thinking people in England, of whatever party, are strongly anti-French, but most people are unthinking and are still anti-German as the result of war-time propaganda."

"The French will be drawn further and further into Germany. Gradually the Germans will be driven into the arms of the Bolsheviks."

"In that case, the French peasants who have lent to the Government will ultimately become indignant, and there will be civil war."

"We shall have 1914 over again, with France in the place formerly occupied by Germany. The end can only be complete collapse of all the belligerents, decay of industry, death by starvation of the professional classes, and survival of a much-reduced population almost exclusively composed of peasants. From that stage it will be possible to begin reconstruction, as in Charlemagne's time."

"It is possible for us to remain spectators and survive as a satellite of America, just as Holland survived as a satellite of England after her brief glory in the seventeenth century."

"The only question to my mind is whether American intervention shall happen now, while there is still something to save in Europe, or whether it shall happen some years hence, when we shall have sunk to the level of Haiti and be treated in the same way."

"If America intervenes now and 'saves' Europe, will Europe be any