

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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## The Catholic Record

LONDON, SATURDAY, DEC. 27, 1919

### IS IT OF GOD OR OF MAN? By THE OBSERVER

Some little excitement arose a couple of weeks ago in Anglican circles in Montreal. A couple of ministers undertook to "re-state," (as they put it) the Bible teaching concerning the Virgin Birth of our Blessed Lord and Saviour. This is a dogma of our Holy Catholic Faith. We Catholics are not in the habit of revising our Faith, as publishers revise a calendar or a street directory, we feel only a detached interest in the disputes of our non-Catholic friends over the remains of the Bible, left them after the ravages of German philosophy and in the inevitable breakdown of "the one rule of faith" laid down by the German leaders of the alleged Reformation.

We look on at their "re-statements" with a good deal of curiosity, and with some amusement not unmixed with pity. In the Catholic view, it is supremely absurd to think that God, having revealed Himself to man, and having given him a law to live by, has not furnished man with the means of knowing what His revelation is and what His law is. And it is absurd to think that mankind are now, 1900 years after the time of Christ, still without any certain knowledge as to why He came to earth; why He suffered and died, and what He taught.

If there is a God, (and the "re-staters" still formally admit that He is), what sort of Being should He be Who would permit us to be under the necessity of "re-stating" in 1919 the message He sent to us by His Son in the years 30 to 33? If there is a God, have we no relations with Him? Have we no duties towards Him? Have we no law to keep? Has He no will in our regard? If the answer to these questions is "yes," do sane men ask us to suppose that, in this year 1919, we are still without any definite knowledge of these matters?

If we are without such knowledge, shall we ever get it? Does it make any difference whether we receive it or not? Does anything depend upon it? Or, is the whole matter of religion, revelation, and man's relations and responsibilities towards God merely a matter of interesting speculation; a sort of intellectual exercise, in which the result or the conclusion matters not at all, and in which it is no better to take one side of the question than any other side?

When are our non-Catholic friends going to get through "re-stating" the Bible? When there is no more Bible to "re-state" we suppose. When they have substituted the human for the divine everywhere; and when they can no longer pretend, even to themselves, that their "re-stating" is anything else but putting their own shallow and transitory misgivings in the place of the words of God's inspired prophets and evangelists.

For that is the actual process. Let them call it by whatever misleading name they like: higher criticism or re-statement, or whatever they may choose, that is the substance of what they are doing. They are attempting to destroy a thing not made by the hands of men, and to substitute for it a thing made by the hands of men, and subject to be re-made tomorrow by the same or other human hands.

"A thing," said we? Nay a multitude of things. But none of them positive; none of them constructive; none of them even pretended to have come from outside the world; mere man-made toys of the intellect—or of the passions—and usually the product of the sin of pride.

The "re-staters" offer no new message from on high. They have no new revelation to deliver. They are of the earth earthy; and all they have to offer to their fellow-men is earthly human concepts, freedom of human conduct in the worst sense; human ideals; pleasure; pride; power; lack of restraint; liberty to do as each one pleases; and this is all.

All, and too much. This is just where the world was when the Apostles began to preach.

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

BRITISH TERRORISM IN IRELAND  
Copyright 1919 by Seumas MacManus

Americans are not awake to the fearful state of things in Ireland, and the terrible strain under which the people there are trying to live—a fearful strain that is daily nearing the breaking point. The daily order throughout the land is marching and countermarching of troops in heavy fighting equipment, raiding without warrant, arresting without charge, imprisoning without trial, and deporting without cause. Those who are existing in the country say that it is impossible for outsiders to realize the terrible conditions under which they do exist. Belgium, in the very worst days of the German regime, did not suffer more of repression, nor did the German military domination try to strike more terror to the hearts of the conquered population, than is the case of Ireland under British military domination today. The Irish people seem resignedly settling down to accept the fact that the military plan of campaign is, first to get out of the country every leader and every possible successor of a leader, and every singularly able person, who happens to belong to the Sinn Fein party—and in process of doing this, either terrorize Ireland into numbness, or drive it into a frenzied and totally unprepared for rebellion.

### ENGLISH TESTIMONY

The Daily Herald of London sent to Ireland the distinguished journalist, H. N. Brailsford, to find out the true state of matters there. Here is what he found (as reported in the Herald): "Were it not that the people of this island talk English it would be easy to imagine that one had strayed into some conquered region of enemy Europe. Ireland is under military occupation: our rule has all the familiar features of a conquest. Foreign troops in khaki dominate Dublin, march as they dominate Cologne, and the outward order rests on the fact that the tanks and the machine guns are always ready.

"The repression is formidable and well organized. The rights of meeting, of combination, and of printing have ceased, for the great mass of the population. Their organizations are illegal and have been driven underground.

"In countless ways the hand of the military thrusts itself into the machinery of life. The prisons are filled as in the days of the Land League."

Since that is the confession of one of the English themselves, readers of this column need not be at all astounded if, one morning they read in the papers of some terribly disastrous happening in Ireland. Unless the terrible tension is relieved by an unforeseen miracle something is bound to snap. To an impartial outsider one of the strangest things in how England dare do this in the face of the world, so soon after she dragged that world into her war—dragged them in by the hullabaloo which she raised and kept sounding in all of earth's nooks and corners about the holy war she was waging, for right against might for weak people against British military tyranny.

To those who are still innocent of England's methods it will seem amazing that she can repeat in Ireland that which, if she was to be believed, she roused the world to defeat in Belgium. Germany, in time of war trampled upon a weak neighbor. But England now, brutally and cold-bloodedly, does the same in times of peace. A candid Englishman recently explained this, when he frankly said "Many centuries of grinding the face of the weak have established our unquestioned privilege to continue it: Germany was guilty of an unpardonable crime of trying to break into our monopoly. Gallant Britishers will not tolerate any other people on earth but themselves to trample the weak."

### AUSTRALIAN SYMPATHY

The agitation in Australia for Irish independence is rapidly assuming proportions that have no quieting effect upon the powers that be in England. The great Convention recently held in Melbourne at which delegates from every part of Australia and New Zealand presided over by the ex-premier of Queensland, whereat a strong resolution in favor of Irish independence, proposed by an English Archbishop, Redwood of Wellington, was cheered to the skies, gave a rude shock to gentlemen in London. The London Times correspondent in Sydney recently reported in that organ that: "De Valera is regarded by the Irish here as an inspired prophet, soldier, and statesman." He said that, outside Irish circles, the rest of the country is afraid to antagonize them: and that both Liberals and Laborers are therefore urging that Ireland should and must be made as free as Australia.

Many Australian soldiers who came on furlough to Ireland from the European trenches, and larger numbers of them who came after the armistice, had to be ordered out of Ireland again, because of the public and prominent sympathy with the forward Irish movement which they showed, after they had seen for themselves what was happening there. So bent upon complete Irish freedom are Irish Australians that when Senator Lynch recently introduced into the Australian Senate a resolution demanding full self-government for Ireland, he aroused the keenest Irish-Australian wrath, for his proposing to leave Ireland under even the nominal control of Britain.

The ex-Attorney General for South Australia, Captain Denny, who, after long experience in European trenches, recently visited Ireland to study for himself the incipient war there, wrote for the press of Sydney a remarkable article that attracted wide attention—in the course of which he said: "The present state of things is quite impossible, and it is more than ever clear that England neither can, nor will, rule Ireland with equity. Even if she had the best of goodwill, England does not understand Ireland nor Irishmen. She persistently does the wrong thing." I was in the city of Limerick on the day of the funeral of Byrne, shot in an affray in a military hospital. At this time there were thousands of troops in the city. Government was imposed by the bludgeon and the bayonet, and machine-guns and armoured-cars. Personal liberty was no more than a name, and the city was under martial law. The funeral of Byrne was an imposing ceremony. Yet this sad and necessarily peaceful gathering was surrounded by soldiers and police, with fixed bayonets, while aeroplanes hovered above and armoured cars and machine-guns were at every corner of the city."

### MEMBERS OF PARLIAMENT IN JAIL

Of the sixty-nine Sinn Fein members of Parliament, no less than sixty-three, have, since their election been imprisoned—some of them imprisoned several times. Thirty-eight of these were imprisoned for as long as 12 and 18 months without any trial. And none of all the sixty-three got a jury trial. The Irish Chief Secretary, Ian Macpherson, when heckled in the House of Commons about the imprisonments tried to save himself by the utterance of a deliberate falsehood. He said Sinn Fein M. P.s. were "imprisoned for inciting to murder." From the day of their election to the present day such charge has never been levelled against one of them. Arthur Griffith, the Vice-President of Sinn Fein, vigorously replied through the press to Macpherson's outrageous untruth. He stated the bald and eloquent facts in the case. And he showed how these slandered men had been imprisoned (without trial some, and after mock-trials others), "comprise barristers, solicitors, doctors, professors, manufacturers, merchants, schoolmasters, farmers, journalists, shopkeepers, and public officials. They comprise representatives of every class and creed in Ireland—Presbyterian and Episcopalian as well as Catholic."

### PROTESTANT SINN FEINERS

Americans who have all their life innocently swallowed the trash about sectarianism which Orange ranters and Englishmen level at all Irish people who fight for their freedom—and Americans who are oblivious of the fact that almost every Irish National leader in the fight for Irish freedom has been Protestant from the days of Henry Grattan down through those of Wolf Tone, Lord Edward Fitzgerald, Robert Emmet, Thomas Davis, Smith O'Brien, Isaac Butt, to those of Charles Stewart Parnell—these Americans are still under the impression that the Sinn Feiners are all Catholics, and the anti-Sinn Feiners are all Protestants. The latest Government prisoner just released after a hunger strike, Mr. Ernest Blythe, M. P., is one of the Protestant Sinn Fein M. P.s. In pursuance of the old, old policy of trying to give to the outside world, the impression of sectarianism in the Sinn Fein struggle, one of Carson's lieutenants, recently at a great Unionist demonstration in Belfast, horrified his hearers by announcing that the Sinn Fein Member of Parliament for No. Armagh, was actually nominated by two Roman Catholic priests: truth positive that it was the Pope's finger which was stirring up the Irish mess. But when an honest member of the audience arose and said to the speaker: "I beg your pardon, but you haven't quite finished the story. I can corroborate the fact that two Papist priests certainly did nominate the member for No. Armagh—who is a staunch Protestant. Ernest Blythe"—there was consternation on the platform, and sensation in the Hall. And the unfortunate individual who had the temerity to spoil the speaker's splendid point, by telling an untimely truth, was kicked and cuffed into the night—the only proper treatment for such a kill-joy.

Yet not only are the best Protestants in the National movement—the Protestants who are possessed of intellectuality—but there are many

from the rank and file of the non-Catholic population who are streaming in—men and women who are having their eyes opened to the fact that Ireland, not England, is their country, and that for ages past Orange leaders and English leaders have merely been using them to keep contemptible sectarianism alive in order that there might not be an united Ireland to struggle for Ireland's right.

SEUMAS MACMANUS  
Of Donegal.

## SOLUTION OF OTTAWA SCHOOL DIFFICULTY

Ottawa, Dec. 27, 1919.

That the Catholics of Ottawa, both English-speaking and French-speaking, should, in a Christmas truce, unite in requesting the Ontario Government to enact legislation to separate their schools under two Separate School Boards, one English and one Bilingual, was the complimentary contribution to the solution of the vexed Ottawa Separate school question made by Rev. Father J. J. O'Gorman, in an announcement in the Blessed Sacrament Church Sunday. Dr. O'Gorman claims that as both sides have agreed to the policy of separation, practical steps in that direction should be taken at once. His statement follows:

On this, the Sunday before Christmas when it is the earnest desire of all Christians that the charity and peace of Christ should reign in our midst, it is opportune for us Catholics of Ottawa to remember the divine injunction:

"If therefore thou art offering thy gift at the altar and there thou remember that thy brother hath anything against thee, leave then thy gift before the altar, and go first to be reconciled to thy brother, and then come and offer thy gift." (Matt. 5: 23-24.)

For many years the Catholics of this city, English-speaking and French-speaking, have each had their own parishes, and no friction has arisen as a result; for the same number of years the Catholics of this city have had their schools joined under a mixed French and English Board, and the sad result is known not only throughout Canada, but in London and in Rome, as well. To seek to appropriate the blame would only increase the evil. If, then, we wish to offer our Christmas gift to the Prince of Peace, cannot we first agree as to the solution of our difficulties? The Minister of Education, speaking from the capital of Carleton County, preached to us to become united. The trouble is that we are too united, we are inextricably tied together. Union has not produced unity. What we want is to separate in peace. Six years ago the English and French parishes of this city, two of whom have since gone to their reward, unanimously agreed that the solution of our difficulties was the establishment in Ottawa of two independent Separate School Boards, one English and one Bilingual. Recently, a distinguished French Canadian prelate, whose words ought to carry great weight, His Lordship Bishop Latulipe of Halleybury, publicly pronounced his adhesion to this policy of obtaining justice, peace and unity by separation. Speaking before the French Canadian Educational Association in Ottawa, he appealed for separation as follows (I translate his words):

"All the Catholics of Canada have the same faith in Jesus Christ, the same love for the Church, the same devotion to the Pope, but they are often poles asunder when it comes to expressing their faith and their sentiments.

"They love each other in Christ, I am convinced, and they wish well to each other. But their mentality and their temperament are quite different. On the one hand as on the other there are really good qualities. But their methods of action resemble each other as day and night.

"Two homogeneous parishes of different nationality will both promote the glory of religion, while a mixed (that is, bilingual) parish will often present the spectacle of disunion and scandal.

"I shall soon have lived twenty-five years in Ontario; I have seen men, and have mixed up in events, and I am convinced, that on a host of points we can never agree.

"Why then not sacrifice physical union for moral union? Let us separate to remain united (Séparons nous pour rester unis). Let us separate as Abraham and Lot, that there be no quarrels among brethren, ready however to go to each other's assistance at the first signal of danger.

"Let us be united in our goal, but separated in the means we employ to attain this goal;

united in the vindication of our methods, but separated in the different societies that go to make it up; united in our religion, but separated in our churches, in so far as Rome will permit; united finally to combat Satan the Adversary, but separated on the field of battle, under our respective leaders, with the arms adapted to our temperaments.

I should like before I die to try this system. I should then hope soon to see justice and peace embrace each other with a fraternal kiss."

Since both sides now seem to agree as to the solution, and since the Minister of Education intimates his willingness to promote legislation to put our unanimous solution into effect, I see no reason why the Catholics of Ottawa cannot proclaim a Christmas truce and unite in requesting of the Government two mutually independent Separate School Boards in Ottawa, one English and one Bilingual, entirely distinct in management, finance and property. This would require an Act extending the option which a Catholic ratepayer in Ottawa at present possesses of being a Separate or a Public school supporter, to the further option of being an English Separate school supporter or a Bilingual Separate school supporter. When the English Separate schools and the Bilingual Separate schools of Ottawa have been put under two mutually, functionally and financially independent School Boards, the present forced and clumsy union which has kept up racial animosities and suspicions, run our schools to the verge of bankruptcy, hampered educational progress, disturbed civic peace and wounded charity, will give way under the aegis of that liberty which results from autonomy to the mutual respect, business efficiency, educational progress, civic peace and Christian charity so desired by us all. In the words of Bishop Latulipe, "I should like to try this solution before I die."

## PROTESTANT IRISH PATRIOTS

NEW AMERICAN SOCIETY TO PROMOTE IRISH INDEPENDENCE

Supreme Court Justice Newburger approved yesterday the incorporation of the Protestant Sons of Ireland, formed to "promote the general, financial, and civic independence of Ireland to secure free national self-determination for the people of Ireland, and to discourage the injection of religious issues into the contests for her freedom."

The incorporators are former Assistant District Attorney William Harmon Black, Eric L. Austell, Thomas B. Felder, Milan Day Barnes, and Edward B. Smith.—N. Y. Times, Dec. 13.

## A TASK FOR MR. RANEY

SOUND ADVICE TO NEW ATTORNEY-GENERAL

Attorney-General Raney throws down the gauntlet to the race track gamblers and offers to meet them in any constituency they may elect. He is prepared to believe, he says, that there are enough people in any of these constituencies to elect him over any opponent that the gamblers may put up. And Mr. Raney is right, no doubt. The people of Ontario as a whole are demanding a square deal from their new Government. But the interests of the great majority of them are not centered in this business of race track betting. There are those to whom another matter is far more important. These are the people who put their money into investments of a variety of descriptions all the way from fake mining stocks to fraudulent financial organizations. Some of them are fools, but it is the duty of Government to protect even the fool. Most of them are not to be classed in this wise. They are people with small sums of money for investment. More often than not they are really poor and cannot afford to lose one dollar of their hard earned funds. By one means and another they are led to invest these funds in companies that, perhaps honestly enough conducted at the outset, perhaps not, later are so manipulated that the unprotected small investor loses his whole possession, or part of it. The thing is done as only experts in that line of highway robbery know how to do it. The men who engage in this sort of thing are not petty thieves, holding up a widow here and an orphan there. They are thieves who know the law, they keep within the letter of the law, it may be, and who, when they make a steal do it by wholesale. Mr. Raney speaks courageously when he talks back to the race track gamblers. We hope sincerely that he is not under the assumption that the people of Ontario are going to be satisfied with public speeches like that uttered against the race track men. Two

companies, whose failures had the earmarks of the class to which we have referred, went down during the past few months. Widows and workmen, including quite a few farmers, were among the investors. They had entrusted their money to these companies because they understood that a financial organization of this character had Government indorsement and was regularly inspected. Mr. Raney can render the province few services equally valuable with that of seeing that these failures are not repeated. He can, as attorney-general, make such an example of the culprits, wherever found, as to render this province no longer tenable for persons of their ilk. He can demand that inspections of all companies or institutions handling public funds shall be audits, and not merely a passing acceptance of the statements of the companies issued by themselves. There are plenty of honest companies. It is the dishonest ones that bring the whole investment business into criticism. Ontario has no room for these, and wants to see if her Farmers' Government is prepared to move along drastic lines. To the end that the investor may know that when, in this province, he is offered an investment it is no more and no less—no less, at least—than the prospectus clearly states it to be.—Free Press.

## IS THERE A SANTA CLAUS?

The following paragraphs, in answer to a child's query as to whether there is a Santa Claus were originally published years ago in the editorial columns of the New York Sun. The story is reprinted that those of the present generation who have never seen it or perchance, have forgotten it, may once more have the opportunity of placing it in their scrap books:

We take pleasure in answering at once and thus prominently, the communication below, expressing at the same time our great gratification that the faithful author is numbered among the friends of The Sun:

"Dear Editor: I am 8 years old. Some of my little friends say there is no Santa Claus. Papa says, 'If you see it in The Sun it's so.' Please tell me the truth: is there a Santa Claus?"  
Virginia O'Hanlon.  
"115 West Ninety fifth street."

Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole truth and knowledge.

Yes, Virginia there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Also how dearly would he like to know if there were no Santa Claus. It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas Eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, not even the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the general and growing aim of the fashions to expose more and more of the female person. He says that the designers of dresses are to a large extent Persian Jews and Freemasons; and that they seek, amongst other means, to uproot the Christianity, which they hate, by the introduction into Christian society of these dangerous and indecent fashions. The Bishop warns Irish women not to be led away by these unbecoming and pagan fashions, but to hold fast to these ornaments of the Catholic Irish girl, modesty and seamliness.

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## CATHOLIC NOTES

There are 200,000 square miles of coal fields in China.

Seventeen native priests have been ordained in the little seminary in North Manchuria, Asia.

In Holland more than a thousand young Catholic men are being prepared for the missions of the Church.

The most indestructible wood is the jarrah wood of Western Australia, which defies all known forms of decay and is untouched by all destructive insects.

The jurisdiction of the Apostolic Delegate of Australasia has been extended to include missions in all the islands of Oceania and the Malay Islands.

Rome Nov. 4.—In the newly redeemed province of the Trentino and Trieste, religious instruction will continue to be given in the communal schools as during the late Austrian regime.

The Catholics of Foynes, County Limerick, Ireland, have presented an address to Rev. R. C. Connolly, M. A., Protestant rector of the parish, on the occasion of his resignation from the ministry and departure from the district in which he had lived on terms of the warmest friendship with the Catholic population.

No name stands higher in the annals of Massachusetts than that of Winthrop, the founder of which in this country was Governor Winthrop of the Mayflower. It may interest our readers to learn that, with the exception of a cousin the head of this family today is Hon. John Still Winthrop of Tallahassee, Fla., who is a Catholic.—The Missionary.

Moscow, Russia.—The Tehodoff convent in the Kremlin, Moscow, has been turned into a garage for Trotsky's motor cars. This convent was founded in the fourteenth century. The nuns were evicted last summer because the Lettish guards found it excessively troublesome to open and shut the gates for them.

The Franciscans are celebrating this year the 700th anniversary of their entrance to the Holy Land. Their stay there during this long period was beset by numerous difficulties, but previous to the War the Franciscan missions in the Holy Land consisted of 125 friars and 139 Brothers, with 15 stations, 44 sanatoriums, 10 hospitals for pilgrims, 13 schools with 1,700 children and 11,500 Catholics.

The large body of land and the old buildings at Las Vegas, New Mexico, which years ago formed the Jesuit College of Las Vegas, in which many of the early day residents of New Mexico received their education, has been purchased by the Christian Brothers, who are in charge of St. Michael's College of Santa Fe. It is said the Christian Brothers will establish a novitiate there for their order.

Rome.—It is stated that converted Jews propose to build a chapel in the Basilica of the Sacred Heart, to be erected in Jerusalem. An album with the names of recently converted Jews is to be brought to Rome and presented to His Holiness, and a pilgrimage organized to Paray le Monial and to the Basilica of the "Ecce Homo" at Jerusalem.

Catholics in America should be proud to know that the most beautiful volume among the 800,000 books in the Congressional Library at Washington is a Bible which was transcribed in the sixteenth century by a monk. It could not be matched today by the very best equipped printing office in the world. The parchment is perfect in condition and every one of its 1,000 pages is a most wonderful study.

The Rev. Joseph M. Neri, the widely-known blind Jesuit priest and scientist, died at the University of Santa Clara, Cal., a fortnight ago, at the age of eighty-three years. Father Neri was the first Jesuit ordained in California and the last member of the band of Jesuit missionaries who arrived in that State nearly sixty years ago. He installed the first electric lights seen upon the streets of San Francisco.

London, November 14.—The immodest fashions of the day have invaded Ireland, coming from Paris via London and not improving on route as one prelate justly remarked. The Irish prelates have now started a campaign against these immodest fashions, which are spreading so alarmingly. The Bishop of Limerick, in a letter to the press, gives a new and sinister significance to the general and growing aim of the fashions to expose more and more of the female person. He says that the designers of dresses are to a large extent Persian Jews and Freemasons; and that they seek, amongst other means, to uproot the Christianity, which they hate, by the introduction into Christian society of these dangerous and indecent fashions. The Bishop warns Irish women not to be led away by these unbecoming and pagan fashions, but to hold fast to these ornaments of the Catholic Irish girl, modesty and seamliness.

If you wish to have an attentive audience, speak to them; if you wish them to sleep or sigh for the end, read to them.