

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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IRELAND SEEN THROUGH IRISH EYES

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A GOOD HUMORED STRIKE

As I write this it is difficult to say which of two important matters is more strongly gripping the country's attention—the Postal Officials' strike, or the new Dail. Against a reduction of wages ordered by the Irish Government, on the grounds of the decreased cost of living, the Postal Officials have walked out—and paralysed trade. As no tendency to compromise has been shown by either side the country faces a grave crisis in this affair. But the strain is so great that it is felt some side must quickly give way—or more likely both sides will yield something. The Government holds that civil servants have not a legal right to strike, and it has, in consequence, declared picketing by the postal strikers to be illegal. The postal strikers defied the Government on both points, and not only walked out, but detailed their pickets to work at all points—and their pickets were promptly arrested. One thing for congratulation is that so far the fight between the Government and its servants has been carried on in an orderly, peaceful, and even good-humoured way. As there isn't any bitterness displayed the country feels that a rapprochement will be quite easy.

THE DAIL WILL APPROVE

The new Dail, Ireland's third Dail was elected, and it has now met for the sole purpose of considering the suggested Treaty between Britain and three-quarters of Ireland. When it has either accepted, or rejected the Treaty, it will be dissolved, and a general election will take place on the chief issue of approving, or disapproving, of the Dail's decision. Of course it is a foregone conclusion that the Dail, as it at present stands, will adopt the Treaty. The numbers of the different parties in the Dail are:—

Treaty..... 56
Anti-Treaty..... 84
Labour..... 17
Farmers..... 7
Independents..... 6
Trinity College deputies..... 4

The above numbers might, at first glance, lead readers to believe that the Treatyites are in the minority, being only 56 out of 124. But as a matter of fact practically all the parties except the 34 professedly anti-Treatyites are expected to vote for the International party. The seven members of the Farmer party are in favour of the Treaty—indeed of anything that will bring peace. Of the 17 members of the labour party at least 13 or 14 are certain Treatyites. The Independents, too, are mostly Treatyites. The 4 deputies who stand for Trinity College, Dublin—four members of what used to be known as the Unionist Party—are, like all their kind in Ireland, very strong for the Treaty, almost enthusiastic. These latter four gentlemen will be the only enthusiastic Treatyites. The remainder of the big majority who will vote in favour of the Treaty will do so because rightly or wrongly they think that Ireland cannot, at the present juncture, gain any more from Britain. The Trinity College deputies will go heartily for the Treaty because they consider it will keep Ireland from gaining any more from Britain. When it comes to the final vote there will not be more than six recorded against the Treaty because, since 33 of the 34 anti-Treatyites have refrained from attending the opening of the Dail, it is an easy prediction that they will not put in an appearance later on.

OBSTRUCTIONIST ELECTED

The only anti-Treatyite who attended the opening was Laurence Ginnell and he came on purpose to embarrass his opponents. Mr. Ginnell was described by a press observer as looking extremely nervous and excited when he came into the hall. He spoke to no one but proceeded to the seat that he intended to occupy, there deposited his papers, and then with hands behind his back, began walking up and down behind the seats. As soon as the chair was taken, and business about to begin, Mr. Ginnell demanded to know whether this was a Dail meeting for all Ireland, or only a Partition Parliament (Parliament for 26 counties). Finding his question ignored he kept incessantly, and insistently, repeating it in a voice so loud and strong that hardly any one else could be heard. When, after a couple of times being warned by the Chairman to desist, and not heeding the warning, he still continued his loud and insistent demand, three or four attendants surrounded him, and conveyed him out of the hall.

This kind of thing was no new experience for Laurence Ginnell—for he had learned his obstructive tactics in the British Parliament. When Ireland's claims would not be

listened to there, and when Mr. Redmond, and his followers, would not insist upon the British Ministry listening to them, Laurence Ginnell alone amongst the representatives from Ireland would take the floor, and obstruct and defy the British Parliament—until, as now, he was forcibly removed. Mr. Ginnell has a long record as a worker for Ireland. He is a lawyer, and has, for a long time, represented a part of Westmeath. He was at first elected as a member of Mr. Redmond's Parliamentary Party, but he got so disgusted with that Party's slavish following at the tail of the English Liberals that he broke away from it, and defied the party and its leader. Mr. Redmond then endeavored to have his constituents repudiate Laurence Ginnell. But though at that time Mr. Redmond's word was law through almost all of Ireland, Laurence Ginnell's Westmeath constituents had so much love for their member, and so much faith in his judgment, that they definitely parted with John Redmond in order to support Laurence Ginnell. And they sent him triumphantly back to the British Parliament again and again to harass the British Ministry, and embarrass the Irish Parliamentary Party. It may here be mentioned that Mr. Ginnell is the author of a very fine book on the Irish Brehon laws.

THE NEW DAIL

The new President of the Dail, Cosgrave, is a comparatively young man, and is a fine, earnest, clean-cut fellow, who, considering his years, has been a long time a true worker in Ireland's cause. He was a fellow-member of my own on the old Executive of the Sinn Fein movement in its early days—when the workers were few, and when Sinn Fein was either despised or smugled at by the "practical men" and by all the politicians. Beginning to work for Ireland at a very early age, he has never ceased nor eased up in the struggle. He is keen, bright, and clever, and is one who will make himself loved and esteemed by the multitude. It is no reflection upon Mr. Cosgrave, however, to say that neither he nor any other member of the Ministry could hope to fill the place left vacant by Arthur Griffith. And no other member of the present Ministry would be more ready to admit this than would Mr. Cosgrave himself.

In the person of General Richard Mulcahy, who has been Chief of Staff, the Minister of Defence is well chosen. Mulcahy is a man of marked ability who did a man's work in the days of the Terror, and, as soon as he emerged from the necessary obscurity of that time, has steadfastly grown in public esteem. Many consider him brilliant. The Minister for Foreign Affairs, Mr. Desmond Fitzgerald, is a very keen and clever, very young man, a good hustler, and an able writer—one who is likely to make his mark within the next decade. One of the most practical, and hard-headed, of the Ministers is Erasmias de Blaghd (Ernest Blythe). He is a Protestant Nationalist who has done a good deal of hard work for the Irish cause in the past half a dozen years. He is a clear thinker, and a good practical man of affairs. It seems to me that he is an ideal man for the post that he occupies—of Local Government administration.

Another particularly appropriate appointment is that of Eoin MacNeill as Minister of Education. He is not only by far the most scholarly of the Ministers—but one of the very scholarly men of Ireland. And not only is he scholarly, but—something which does not always go with scholarship—he is an eminently fine educationist. Eoin MacNeill, who is a professor of old Irish in the National University, is a man who has for a good many years past given much and deep thought to the subject near his heart—that of Irish education. He was the chief founder of the Gaelic League, and one of the few to whom is due the credit of the whole Irish Language revival. He was probably the most earnest, and the most persistent, worker in that cause. He was a civil servant then—and all his spare time was devoted to the hard work of Language propaganda. MacNeill was, for long, Vice-President of the Gaelic League, under the Presidency of his loved fellow worker, Dr. Douglas Hyde. In more recent years, when the National issue was (properly) injected into the Language movement, and Dr. Douglas Hyde consequently retired from the Presidency, MacNeill became President, and leader of the Gaelic movement.

Then also he was the chief founder of the Irish Volunteer movement—and the leader of it for several years. As Mr. MacNeill is a very practical, hard-headed man, a cool and clear thinker, he succeeded in getting for the Volunteer movement, the support of hundreds of thousands of the Irish people who had been followers of Mr. Redmond, and who would not have gone into the Volunteer movement had it been headed, by, say Griffith, or other well known Sinn Fein leaders.

By wise judgment, and tact, he made the Volunteers both a big and strong body in Ireland—a body that became seriously menacing to the British authority. MacNeill made a bad misstep when he permitted Mr. Redmond and the Irish Parliamentary Party, to get control of the Volunteer movement. The Party would have entirely destroyed that movement—the object for which they entered it—had not several of the faithful, militant ones formed a new Volunteer organization whose earnestness and purity of motive drew to its ranks the real Nationalists, and real fighters.

MACNEIL AND THE EASTER RISING

Eoin MacNeill very seriously lost prestige at the time of the Easter Rising of 1916—the Rising had been agreed upon for Easter Sunday. But on the previous day, in consequence of grave information which MacNeill received—namely that of Casement's capture, and of the sinking of the German steamer "And" with a cargo of arms for the revolutionaries—he countermanded the order for the Rising, and despatched couriers with that order to various parts of the country. As we know, Pearse and his men did not approve of the countermanding, and they—though deprived of the general support of the country—decided to rise and strike a blow for Freedom anyhow on Easter Monday—with the unwelcome result which we all know. Padraic Pearse granted that Eoin MacNeill acted to the best of his judgment, and he asked that no one should blame MacNeill. As might be expected however there were many who, despite Pearse's injunction, did blame MacNeill. But infinitely heavier, and more bitter, would have been the reproach that fell upon him had he not been saved by a stroke of the British by which they intended to ruin him. The fact that he was court-martialled, and condemned to life imprisonment was the saving of MacNeill. He went to the prison that had so often closed its cruel gates upon Irish patriots—the prison on dreary Dartmoor where this, one of the most scholarly men in Ireland, was set breaking stones to expiate his sins against Empire. But as a consequence of his countermanding the order for the Rising he has not since taken the leading part that had been his—and the part that both his great ability and tremendous earnestness would entitle him to take.

SEUMAS MACMANUS,

Mount Charles,
County Donegal.

THE "IMPERIAL WIZARD"

Chattanooga, Tenn., Sept. 15.—Col. William Joseph Simmons, Imperial Wizard of the Knights of the Ku Klux Klan, Emperor of the Invisible Empire, and supreme commander of the white robed hosts whose boast it is that they are the guardians of all that is honorable, manly, and virtuous in America, has been formally accused by members of his own organization of dissipation through the use of intoxicating liquors and drugs to such an extent as to render him incapable of fulfilling his "Imperial" duties. Phil J. Hays, Exalted Cyclops of Lookout Klan No. 15 of this city and W. H. Holmes, a member of the same organization are responsible for the accusation which is on file in the chancery court here. The charge against the Imperial Wizard is contained in an answer filed by Hays and Holmes to a bill previously filed by Simmons in which he declared that the charter of the local Klan had been revoked for good and sufficient reasons and sought an injunction to restrain it from future activity. Both the authenticity of the "edict" dissolving the local organization and the legality of the document even if authentic, are denied by the officials of Lookout Klan.

As to whether or not the "edict" was really signed by the Imperial Wizard the answer filed before Chancellor W. B. Garvin reads: "While the so-called edict purports to have been signed by William Joseph Simmons, Imperial Wizard, it is denied it was in fact signed by him, for the reason that he was, it is believed, on August 23, 1912 and had been for some time prior thereto, on a prolonged debauch, during which time, it is believed, he was under the effect of intoxicating liquors and drugs and hence not physically and mentally capable of transaction of business of the Klan." The charges made public by the action of the local Klansmen have created something of a furor in Chattanooga, inasmuch as this is the first time an explanation of this nature has been advanced to account for Simmons' semi-retirement during the past few months. Coming close on the heels of the announcement that Edward Y. Clarke, Vice-Wizard and Acting Imperial Wizard, has been arrested in Indiana on charges of illegal possession and transportation of liquor, the accusations against Simmons have been the subject of widespread comment.

ADMIRAL BENSON

ON NEED OF ORGANIZATION TO DEFEND RIGHTS

New York, Sept. 16.—Catholic men of the far west are showing noteworthy initiative and energy in Catholic laymen's activities, according to Admiral William S. Benson of Washington, president of the National Council of Catholic Men, who addressed the members of the Catholic Club of New York on the aims and purposes of the organization of which he is president on Thursday night.

Admiral Benson, in sketching the work of the Council called particular attention to the virility of the laymen's movement in the western parts of the United States, from which he recently returned, and spoke of the efforts being made by misguided individuals and some organizations to throttle the work of Catholic education in the United States. He pointed to work on behalf of Catholic education as one of the most important in the program of the Men's Council.

"Do you not think," he asked, "that the saving to our descendants of the right of Catholic education would justify the organization of our manhood and womanhood into one body that would serve as a guarantee, expressed by the hierarchy, that we ask no special favors as Catholics, but that we propose to conserve every right under the Constitution, just as we perform every duty that is demanded by its contents?"

AIMED AT PAROCHIAL SCHOOLS

"What do you think causes reasonably well enlightened men who are club members and subsidiary to one of the great Fraternities that operates in this country, to take up the cudgel against our parochial schools in one of the States in the West, and will cause them to spend one day from their respective duties to spread a petition the support of which was put up to the Electorate of that State the matter of closing up all private schools? Was any school in the minds of these men but our parochial schools? There was not, and you know it, and I know it."

"What about the very first Amendment to the Constitution of the United States? There is not a Catholic man or woman who enjoys the protection of that great instrument who would for any reason favor its abolition. Though I admit there is none of the opinion of the Eighteenth Amendment, there is none in the first."

"Will you permit me to say, something in a personal way, that for nearly fifty years I have served no master but my Government, and a good wife. Conscience tells me today that if I have absorbed any definite conclusion it is this: America is sound at heart and the principles of the founders of our Government will continue to prevail, because they have been embodied upon the honest foundation of complete human liberty as expressed by a majority of the people.

"It has been my conviction, as it undoubtedly has been yours, that vicious laws have been passed in the States and the nation through the persistence of an organized minority and may I say to you that it is my observation that the hue and cry which is echoing in many parts of our country today is one more of these unwarranted, fanatical propagandas that designing, cunning men are advocating for their personal ends.

"As citizens, Catholic in our Faith, we pin our allegiance to the Constitution in all its parts. We protest against the attacks that are continually being hurled at us from every side, for we are, first of all, law-abiding in our contact with our fellow citizens, and we demand that the law only shall be obeyed, and enforced by officers selected for their duties by properly constituted authority.

NEED OF ORGANIZATION

"The need for an organization I think becomes apparent to you, that will enfold within its membership every man or woman who by identification with Holy Church according to her precepts, stands in many communities penalized and ostracized by his fellow citizens because of his faith alone—and this condition is reflective of either one of two things, envy or ignorance, or both of them combined.

"Envy is the base of most of the hostility we see manifested on many sides—and upon what does this envy subsist? Chiefly upon the material evidence that reflects the life effort of good men and good women who abandon the world and its pomp for the purpose of serving God in conformity with their conscience, humbly asking for nothing but their daily bread. By organizing into bands and by the persistence of their spirit and through the generosity of the American heart these communities may have assembled much of the world's goods.

"You may ask: Is it the purpose of the National Council to become a political factor? and I most solemnly say, 'No, it is not'—

but in saying this I am fully conscious of the certainty of our position, that with eight million adults registered under the banner of the National Council of Catholic Men and Catholic women, those who manage the political parties in this country will never be asleep long enough to permit any man to enroll under the prestige of any party if such a man cannot stand the scrutiny of full-fledged and thorough American ideals.

The National Council, as a subsidiary of the National Catholic Welfare Council, has one big job on its hands, and that is to bring the message of the necessity of organization into every home of our country where the Catholic religion is the base upon which faith and morals are predicated. There are problems that are peculiar to local neighborhoods; the actions of organizations that are outrageous to the consciences of our fellow religionists, who, because of their faith, and because they are few in numbers, are compelled like the early Christians to be martyrs in fact. They do not ask us to fight for them, the exigencies demand that we organize for them, and in doing this we will free them of a bondage as galling as ever humankind were scourged with.

PLEA FOR EDUCATION

"One feature of the program of the future worthy of the most earnest support is the Department of Education in the Welfare Council. What is there in the history of the past that will justify any reasonable, sane American citizen in raising his voice in protest upon our self-imposed task of educating our children in the elementaries of their religion, even when it requires the foregoing of possible pleasure and may entail probable sacrifice? I ask you with all the sincerity of my soul, are we measuring up to a man's part both in our civic and religious duties?"

My observations lead me to believe that the Catholic men of the far west have more initiative and more vitality in movements making for the good of the Church than some of their eastern brothers. The immeasurable progress that has been made by the Catholic men of the west when we consider the great difficulties under which they are working is evidence that they take movements for the good of the Church much more to heart than we in the east do. I found surprising proofs of this in States like Montana, Kansas, Colorado, Wyoming, Idaho and Washington, where in spite of the comparative scarcity of the Catholic population splendid Catholic associations are flourishing, and constructive programs of Catholic work are being carried on by parish and diocesan units of the Men's Council and other organizations.

I was particularly impressed with the manner in which the El Paso members of the Men's Council are attacking a very serious problem which is confronting them in taking care of almost 100,000 Mexican immigrants in that diocese. Despite the fact that well-financed proselytizing agencies have been operating in El Paso for more than a decade past, these men, taking their first active steps within the past year, have organized a social service bureau and a Catholic community center. The El Paso members of the Men's Council are doing a great deal to counteract the influence of the organizations referred to, and to conserve the Catholic faith among the Mexican people. They are stemming the tide which would eventually sweep these people into the ranks of various Protestant denominations. They are endeavoring to instill a better civic spirit in a community where due to misinformation and the activities of mischief makers, Catholics have for a long time been under attack. They are publishing a monthly bulletin which serves as an admirable medium in the absence of a diocesan paper to keep Catholics informed as to what they are doing."

GUILD WEEK REMINDER OF DAYS OF CATHOLIC ENGLAND

London, September 14.—On September 10 Preston City ended the week of celebration in memory of the "Guild Merchant." It was at one time a Catholic celebration, and although it is no longer exclusively that characteristic, the roots of the celebration go back to the Catholic past, and it is, in fact, an occasion of the highest interest to students of Catholic social reform.

For close on 800 years this celebration of the Preston Guild Merchant has gone on, taking place once every 20 years. Nobody seems to know when this celebration first began. But it was celebrated fairly regularly from the year 1328 down to 1542 after which date the celebration seems to have been held every 20 years.

Now what is this Preston Guild, which after 800 years still causes the citizens of Preston to deck their streets with flags, to hold processions and pageants, and to carry on

a week of civic rejoicing? It was not a guild in the modern religious sense although it was most certainly a Catholic and a religious guild combined with certain civic interests. Apart from the Catholic Church itself, the Preston celebration is perhaps the only real link we have with the Catholic Middle Ages, for although it has degenerated into nothing more than a civic holiday, it is the degenerate survivor of the old Catholic trade guilds.

K. OF C. WILL HONOR FOUNDER OF ST. LOUIS

St. Louis, Sept. 25.—The St. Louis General Assembly of the Fourth Degree Knights of Columbus is pushing to completion plans for the erection of a memorial to the arrival of Pierre LaClede Liguist, commonly known as LaClede, at the spot where in 1764 he put up the first rude buildings in which to house his men and merchandise, thus laying the foundation of the city of St. Louis.

LaClede, who was a member of a fur trading company of New Orleans, had ascended the Mississippi River, stopping at St. Genevieve, Fort Charles and other points, as far as the mouth of the Missouri River. He selected as the location of a trading post some land that is now the intersection of Second and Walnut streets, and he commissioned Auguste Chouteau, a young member of his party, to secure material for the needed structures and superintend the work, in which he was assisted by thirty men.

Chouteau and his men landed at the site chosen on February 14, 1764, and the well-timbered banks of the river provided an abundance of building lumber. LaClede called the place St. Louis in honor of King Louis XV, of France, who occupied the throne at that time, and also to honor Saint Louis, his patron, a still more renowned King of France. LaClede died on June 20, 1778, of a fever, on one of his trading boats, it is said.

The memorial planned by the Fourth Degree Assembly will take the form of a huge boulder, which has already been secured, and it will be inscribed with the date of the arrival of LaClede, and Chouteau. The original intention was to hold the ceremony this fall, but it has been postponed until next spring.

The co-operation of the city officials is being enlisted, and that of the descendants of LaClede and Chouteau, as well as the members of the Missouri Historical Society and of the Catholic Historical Society of St. Louis. It is intended to hold a civic celebration on the occasion, the date of which has not been definitely announced. The unveiling of the boulder will be followed by Solemn Vespers at the Old Cathedral at Third and Walnut streets.

CHURCH CONSECRATION RECALLS HEROIC WORK OF TRAPPIST MONKS

Paris, Sept. 14.—The consecration of the church of the Trappist monks of the monastery of Notre Dame des Dombes which is to take place September 20, after a delay of several years, will be an event not only of more than usual interest in itself, but will recall to the public at large the unusual history of the monastery and the courage of the monks who founded it.

About sixty years ago, when the government authorities in Paris, the Departmental Councils and local authorities were concerned with the question of drainage and sanitation of the unhealthy Dombes district, Mgr. de Langalerie, Bishop of Belley invited the Trappists to found a monastery in his diocese. In answer to his call, 42 Trappists from the Aiguebelle monastery, under the direction of Dom Augustin, (in the world Marquis de Ladouze, of an ancient Perigord family) courageously undertook the moral and material development of this abandoned part of the country.

By means of work begun at the price of untold fatigue and great sacrifices, the monks drained and restored to culture several hundred hectares of swamps. Many of the courageous pioneers gave up their lives at the task, but their devotion was manifestly blessed by God and inspired the successful initiative in others, so that today the unhealthy, barren Dombes plateau has become one of the greenest and most prosperous regions of France.

On the day of the consecration, which will be under the direction of Mgr. Manier, bishop of the diocese, assisted by thirty other prelates, bishops and abbots of the order, and during the octave following the ceremonies, the entourage, usually so strict, will be lifted, and all visitors, men and women will be permitted to visit the buildings and attend all the ceremonies.

His Eminence Cardinal Mauron of Lyons has promised to preside at the Eucharistic celebration on September 24.

CATHOLIC NOTES

Jackson, Cal., Sept. 22.—The first of the funerals of the forty-seven victims of the Argonaut Mine disaster were held today and others will be held tomorrow and Monday. Twenty-five victims of the disaster were Catholics and will be buried in the Catholic cemetery here.

English Catholics must have experienced the elation of coming triumph on reading in the London Times of recent date that "the Angelus is now rung thrice daily, after a lapse of 400 years at the Church of St. Magnus the Martyr, London Bridge, where a new rector, the Rev. H. J. Fynes-Clinton has recently been appointed."

Chicago, Sept. 23.—Prepared to accommodate ten thousand students the three Knights of Columbus Free Evening Schools for ex-Servicemen and women in Chicago will open for the fourth year Monday evening, October 2nd. Registration began last Monday evening and the number of entrants during the week indicates that the capacity of the schools will be taxed.

Washington, Sept. 23.—Plans for the erection of a new athletic stadium at the Catholic University, with a seating capacity of twenty thousand in its stands when completed, were revealed here on the resumption of studies this week. The new stadium will occupy a tract of land to the side of the new Catholic University gymnasium and will include a running track, football field and baseball diamond.

Rome, Sept. 11.—Pope Pius recently gave a very sympathetic audience to a group of 120 Catholic gymnasts hailing from Gand in Belgium. "You are Catholic gymnasts," said the Pope. "These are two names which represent a complete program, and so we make you no other recommendation than that you be what you are called, because this phrase corresponds with the very wise maxim, 'Mens sana in corpore sano.' You are gymnasts, that is to say, youths with bodies healthy and vigorous. You are Catholics, which implies that you are healthy in the more noble sense of the word, as your souls know Jesus Christ and His law."

Washington, D. C., Sept. 25.—Since only representatives of organizations which affiliated with the National Council of Catholic Women, will be privileged to vote at the second annual convention to be held in Washington on November 21-25, the N. C. W. C. urges all organizations, which have not done so, to renew their membership in the national organization. It is to be hoped that every Catholic woman's organization in America will be represented at the coming conference. Each affiliated organization may send one official delegate. Individual members will be allowed to enter into all the discussions and to enjoy the privileges of the convention except that of voting.

San Francisco, Sept. 25.—The first Catholic social service school for women on the Pacific Coast will be inaugurated here tonight under the auspices of the San Francisco Circle of the Federated Convent Alumnae. The Right Rev. Mgr. Charles A. Ramm, president of the State Board of Charities and Corrections will deliver the first of a series of lectures to be given by men and women prominent in the field of social service at tonight's session, which will be presided over by the Rev. M. R. Power, chaplain director of the Federated Alumnae. The course will also include round table discussions and practical field work.

London, Sept. 16.—Beginning its existence with only three students, and taking up its abode in a small cottage in Oxford, the Catholic Workers' College, founded in the university city last year under the auspices of the Jesuit Fathers and the Catholic Social Guild appears to have exceeded all expectations of its promoters. The college does not aim at preparing its students for academic degrees in the university. Its university is the university of life, and its graduates are prepared to go out and fight in the world of industrial competition for the principles of Christian and Catholic social justice.

Washington, D. C., Sept. 23.—Upward of 1,800 Catholic social and charitable workers, mainly from the East and Middle West, focused their attention upon social problems of national import at the eighth annual meeting of the National Conference of Catholic Charities, held at the Catholic University, Washington, September 17 to 21. Steady progress in the organization and development of Catholic charities was reflected in reports submitted at the conference, one of the most successful that has been held, and plans were laid for an even more impressive gathering at Philadelphia which, upon invitation of His Eminence, Cardinal Dougherty, was selected as the meeting place of the organization in 1923.