

A DANGER SIGNAL

Joseph T. Wynne, in America

As already noted in America the legislative enactment to snub the parish schools in the State of Michigan met with pronounced defeat. Of course this outcome is very gratifying to the great Catholic body and lovers of peace and harmony generally in the Lake State, while sympathizing neighbors everywhere are by no means indifferent; nevertheless the thoughtful and observant can perceive in this experimental attack and its momentous results grave cause for alarm and continued anxiety.

The originators and leading workers for the measure which would do away with schools under religious control, freely admit they did not expect success at the first tryout of this appalling proposal. Moreover they are quite content with the initial reception given their amendment.

In view of this state of affairs they cheerfully announce that they will try again at the next biennial election, adding in their published statement that meantime they will educate the public to their idea. We heed our sorely beleaguered coreligionists in Michigan are going to give to this fair warning remains to be seen, but it behooves Catholics everywhere to be on guard, because, for there is no question that in many other places far from Michigan, a like siege of persecution is liable to be instituted at any moment.

The Michigan essay for the destruction of religious schools is only the opening gun of a universal and determined campaign which our "land of liberty" is facing. Perhaps this is in the nature of a plague, sent forth by the fabled breath of the late World War, possibly Heaven's punishment for a certain ultra patriotism too often allowed to over-ride the simplest Christian principles. Then, too, in doing our "bit" at the country's call, we Catholics, it develops, got too near the center of the stage and our enemies concluded not to let such a thing happen again, by burrowing into the vitals of our religious organism. Keep the young children away from early church influence, and the stalwarts of today will soon pass with a generation of weaklings sure to follow.

Michigan is then only the testing ground of the deadly endeavor, and well-chosen territory for the success of the enemy the State seems to be. Detroit, for instance, gave the amendment a 100,000 vote out of a registration of 300,000 voters. There is no question, reviewing the event attentively, that had it not been for the alliance of Lutherans, Adventists and Jews, also fighting for liberty of education, Michigan Catholic institutions would have had a decidedly close call in the late initial venture of their enemies.

The occurrence as it stands now is of inestimable value to all concerned, and to Catholics especially. The audacious attempt of these Michigan people fully sets forth the purpose and methods of their clan, while it warns with no note of uncertainty against futile methods of defense. The outcome in the city of Detroit alone is proof convincing of the awful peril before us and should put ready wits at work to safeguard against danger. In the first place, this defense should have an early start and steadfast application along definite, reasonable lines.

As a preliminary, the voting population of the United States should be carefully estimated and the number of Catholics, Lutherans, Jews and Adventists enjoying the franchise should be counted and prepared for the vindication of a fundamental American principle. At the same time, we must diligently pursue the work of recruiting and securing firm cooperation from all fair-minded people besides, for it is only with such alliance or support we can claim a final victory.

From the most casual review or inspection it becomes readily apparent that it is not alone from the ranks of the liberal public we must win recruits for our cause, but also in large proportion from that vast majority of Americans who care nothing for the most part about religion in any phase at all.

The oft-told tale of the "churchless millions" in the United States is no clever bit of fiction. On the contrary it is true to the last syllable, the only defect being its cursory character, or lack of due detail in narration as set forth thus far. Featured, it would make an astounding revelation, far outstripping anything produced under the domination of paganism, either in its present or most riotous days of long ago.

crush our schools increase and multiply. When will it become universally recognized by our people that a dignified, properly conducted, well-supported Catholic press is the only bulwark that can be depended on to safeguard our rights and liberties in the dissenting and unbelieving world about us? There are only a comparative few in this vast multitude who cannot be approached, yes, and thoroughly converted, through due diffusion of good literature. More over, literary products for such work can be presented successfully only in the established form of issue, through papers, periodicals and books. Handbills may do very well for the corner groceryman occasionally and circulars are still popular with many business concerns (these last most carefully camouflaged into personal communications of late), but nothing approximating real literature is or can be sent forth in this fashion. In fact, even business houses of the higher class make little or no use of dodger mediums nowadays. They employ whole pages in the papers and magazines instead, because the trained operators know that it is alone through such established and accepted mediums they can look for either attention or credence.

Have we in the first place Catholic publications now in the field fully equipped for this great work? Are those who have first-hand the duty of defense before them ready to proceed with their part? Michigan's officially declared election returns on the anti-religious school amendment raises signals of warning both high enough and high enough to be seen from coast to coast.

It has been made plain that the methods of our enemies pursuing their fell work of annihilating our schools are of the underhand, carefully studied order, unbroken by reverses and inaccomplishments slow but sure. Everybody knows how sprouting acorn can split a rock, they know the parable of the tares and the wheat, and the ruin that can be spread amid acres of grain through the wafting about on the summer breeze of the down of a single thistle. The would-be destroyers of the schools candidly declare, too, that their campaign is to be one of education. Of course, rightly classed, this educational scheme on their part really means lawlessness, perversion from truth and justice, overthrow of constitutional rights and disruption of public peace, good citizenship and general prosperity.

It has been remarked before that "for ways that are dark and tricks that are vain" the heathen is not to be compared with the plotters and intriguers who assume the role of self-appointed destroying angels and ministers of reform. We know that these malevolent or sadly deluded beings do not hesitate to employ trickery and misrepresentation in pursuit of their ruinous endeavors. Armed with all this knowledge and with the late practical illustration now before us, are we ready to bring into action and properly manipulate our single potent weapon of defense, the all-powerful printing press? It is high time for Catholics to let up on achievements in various war and settle down in unanimous accord to protect the fundamental rights of parents and children.

STILL HOPE FOR PEACE IN WAR-TORN IRELAND

(By N. C. W. C. News Service)

Dublin, Dec. 17.—The effort for a Truce of God in Ireland, which might develop into a Christmas peace, has had behind it considerable Catholic support on both sides of the Channel. Pioneered on the Irish shore by Dr. Gilmarin, Archbishop of Tuam, who had the hearty aid of Cardinal Logue, the English Catholic Hierarchy, one English prelate of marked influence devoting his whole energies to the cause.

The British Government did not take any active step to meet the movement in a sympathetic way. Its attitude has been frankly militant. It is made known that the surrender or destruction of Sinn Fein could be the only basis of negotiations. This was a serious departure from Premier George's previous statement that he wished to see an authorized Sinn Fein standing on the peace bridge so that negotiations might be opened.

FATHER O'FLANAGAN'S INITIATIVE
The visit of the English labor delegation to Ireland, where its members were eye-witnesses of typical deeds committed by Crown forces, seemed a favorable opportunity to give the British Government a chance of showing a peace inclination. Father O'Flanagan accordingly sent his memorable wire to Premier George asking: "What do you propose?" Although this priest-vision president of Sinn Fein, his telegram was unofficial and was sent on his own responsibility. But it provided a door through which the preliminaries for a formal bargain should be brought into being. It is no secret that Father O'Flanagan is a very intimate friend of Archbishop Gilmarin, the originator of the peace campaign.

The telegram had at least the effect of testing the disposition of the British cabinet. It immediately became apparent that while some members of the Government were desirous of entering the peace faith, there was a powerful section committed to the military doctrine that the prelude to any discussion should be the complete annihilation of the

popular political side in Ireland, and Premier George ranged himself with the unyielding holders of this view.

PREMIER'S ACTION DISAPPOINTING

His refusal to hear of a compromise that would bind all sides to a stoppage of blood-spilling and pave the way to a deal for the permanent settlement of the Irish case has been a grave disappointment to the clergy and laity of Catholic Ireland, after six months of ineffable suffering. But the Hierarchy does not despair. The Bishops regard themselves as "battered to fight better." The most encouraging omen in the situation is the unity of aim that has sprung up between English and Irish Catholics, their kinship being closer in this dark hour than at any previous time in the history of the relations between the two countries.

BLESSING OF NEW CHURCH FORGES LINK WITH OLD CATHOLIC TIMES

London, Dec. 31.—Some noteworthy links with old Catholic times in England were forged recently with the blessing of a new church at Kingsbridge, a small market town in South Devon. Another recent event which has caused no small interest was the discovery of monastic art remains in the vicinity.

In the Middle Ages the town of Kingsbridge and the famous Abbey of St. Mary's, Buckfast, were closely linked. To a large extent the fact that the town early became the centre of a large and fertile district known as the South Hams—a position which it occupies at the present time—was due to the fostering care of the Abbot and monastery of Buckfast.

The discovery of the monastic art points to some historic features in the life of the village. It is thought that one side of Fore Street, Kingsbridge, was at one time in the possession of the monks of Buckfast. There is evidence of this in "Ave Maria," house, which was at one time the residence of the Sisters of St. Thomas of Villanova.

When they took possession of the place the Sisters started to prepare one of the front rooms, on the street level, for use as a chapel. When the plaster was removed, there was discovered a complete set of ancient and artistic monastic carvings which extended over the walls and ceiling. These remains were restored to a semblance of their original beauty.

It is thought that this ancient house formed part of the property of the Buckfast monks.

In view of all these circumstances, an unusually historic touch was given to the blessing of the new church by the presence of the Abbot of Buckfast, Don Anselm Vontar, O. S. B., and a number of Cistercian monks from the Wood Barton Monastery. At one time the Cistercians peopled Buckfast Abbey, which of late has been occupied by Benedictines from Plezant-gut-Vive, France.

Although it has been a long time from 1539 to 1920, for many years past Mass has been celebrated at Kingsbridge, owing to the existence of the Cistercians at Wood Barton, which is some six miles away. Since the French monks have been about to return to France, a new church has been opened. The new church is dedicated to the Sacred Heart and Our Lady of Compassion.

PROPAGANDA

Those who read history as it is written nowadays, from a standpoint largely free from sectarian prejudices, are learning the truth so long obscured, that our time honored ideals of civilization are the creation of the Catholic Church. Our sense of personal liberty is Catholic. Our love of justice is Catholic. Our reverence for purity is Catholic. Our devotion to our homes is Catholic. This helps to explain the avowed hostility towards Catholicity of propagandists of new theories of social life. Wherever these desire to change existing institutions, they are shrewd enough to see that the roots of them are to be found in Catholic dogma. To bring about radical changes, it is well understood that the Church must be destroyed.

This open declaration of war is our opportunity, for there are many among those who are now separated from us by misunderstandings who will be forced into at least a sympathetic alliance with us in the face of a common danger. The non-Catholic sects have never in a sense been completely separated from the Church. It has been pointed out that none of their ecclesiastical systems stands independently foursquare. They all lean against the Church for support, and must stand or fall with it. It is among these natural allies that we must spread a knowledge of the truth. They now look at us with prejudiced eyes. It must be our enthusiastic task to clarify their vision. We can point out to them that there have been dark days when it seemed that the religion of Christ was in danger, but that in each case it was the Catholic and Roman Church that saved the situation. The dark borders of heathen spread over Europe in the 3th century and laid waste the Christianized Roman Empire. Yet the Catholic Church changed this very force into a purifying agent, and she arose more powerful than ever, when the horror had passed away. Then there were the dark days of the ninth century, with its pirates' raids in the north, the advancing hosts of infidels in the

east, the separation of the Church from the imperial throne of Rome, and the almost universal belief that the end of the world had come.

But it was in Catholic monasteries, among those who followed the life of Christ as a passion, that the vision of the Golden Jerusalem was seen, and that wave of faith was born that produced the Crusades, and the galaxy of glorious cathedrals. That gave us what we still call the age of faith. That produced that wealth of eucharistic devotion that has made the Christ more widely known and loved. History repeated itself after the revival of heathenism at the end of the fifteenth century, which brought Protestantism in its train.

After years of mutual hatreds and acrimonious disputations, it is surely clear that the Catholic Church remains the unshaken guardian of that civilization that she created. It is she alone that protects Christian institutions today. Those who share the Christian name with her are falling and falling, but she remains erect. She has refused to be flattered or beguiled into betraying her trust. To her alone the adversaries of Christ pay the alms of respect by treating her as their only real foe.

Our lay Catholics must be brought to realize these things. They must believe that both international and economic warfare can be brought to an end by Christian principles. They must look upon the Church, not as a great inert giant, to be dragged into their quarrels as an ally, but as the only infallible guide to lead them into the ways of justice and peace.

The propaganda of the Church in times of danger was carried on by humble individuals. In none of the crises that we have mentioned were there any great external evidences of activity. These came later when the flames of devotion spread. It was the little bands of individual Christian lives that started the great conflagration of evil. There never was a time when we needed more the loyalty of the lay. Quality is more valuable than quantity. We are powerless to outvote the hosts of anti-Christians; we can only slay them with the sword of Gideon.—Catholic Standard and Times.

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"WHY DOES ENGLAND FORGET?"

The celebrated English art critic John Ruskin, in the preface of his "Bible of Amiens," sets the following from a speech by the Duke of Wellington in the House of Lords. The Duke of Wellington said: "It is already well known to your Lordships that of the troops which our gracious Sovereign did me the honor to entrust to my command at various periods during the War—a War undertaken for the express purpose of securing the happy institutions and independence of the country—at least one-half were Roman Catholics. My Lords, when I call your recollection to this fact I am sure all further apology is unnecessary. Your Lordships are well aware of what length of period and under what difficult circumstances they maintained the Empire buoyant upon the flood which overwhelmed the thrones and wrecked the institutions of every other people—how they kept alive the only spark of freedom which was left unextinguished in Europe."

My Lords, it is mainly to the Irish Catholics that we all owe our proud pre-eminence in our military career, and that I personally was indebted for the laurels with which you have been pleased to decorate my brow. . . . We must confess, my Lords, that without Catholic blood and Catholic valor no victory could ever have been obtained, and the first military talents might have been exerted in vain.—Catholic Bulletin.

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DIED

MULLIGAN.—At Orillia, Ont., on New Year's Day, Mrs. James Mulligan. May her soul rest in peace.
CHARLEBOIS.—On Tuesday, January 4, 1921, at her home in March Township, Mrs. Lacey Charlebois, aged fifty-two years. May her soul rest in peace.
POWERS.—At Eganville, Ont., on November 22, 1920, Margaret McKiernan, beloved wife of Edward Powers, aged seventy-three years. May her soul rest in peace.
GODIN.—At Eganville, Ont., on November 9, 1920, Catherine Powers, beloved wife of Edward Godin, and daughter of the late Mrs. and Edward Powers, aged forty-eight years. May her soul rest in peace.
RAHAL.—At his home in the 9th concession of Cornwall Township, George J. Rahal, son of the late Philip Rahal, on Saturday, Dec. 18th, 1920. On whose soul may God have mercy.

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