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LONDON, SATURDAY, SEPT. 27, 1924

BENITO MUSSOLINI

One of the most interesting
figures in the world today, if not
the most interesting, is Benito
Mussolini.

Richard Washburn Child, the
American Ambassador to Italy,
writes in the Saturday Evening
Post.

"Tell us about Mussolini. What
does his presence in world affairs
mean? I have heard this from all
varieties of men; from statesmen
of many nations in Europe, from
journalists and private citizens; and
since I retired from my ambassa-
dorship and have returned from
Italy, I find that among my own
countrymen there is more interest
in Mussolini and in what Mussolini
may mean to the world than can be
attached to any other living person-
ality.

"After I had arrived at the
Lausanne Conference from Rome in
November, 1922, few were the dele-
gates, from Lord Curzon and Ismet
Pasha down to the representatives
of the Balkan States, who, realizing
that I knew Mussolini at first hand,
did not ask about him as one might
ask about the appearance in modern
times of some curious mythological
figure. In Washington and every-
where in America it was the same.
Not many of the inquirers can even
pronounce Mussolini's name cor-
rectly—it should be pronounced as
if it were Moose-oh-lee-nee—but
that does not chill the interest in
the man."

Here on this Continent things
political have gone on about the
same since the War as they did
before. We vote—or fail to vote
and let others have it all their own
way—and accept such government
as may be chosen by those who are
interested enough to use the ballot;
never, of course, surrendering our
right to carp at things in general
and find fault with governments,
municipal, provincial and federal.
Still we take "democracy" for
granted, whether we vote or not.
It is hard to understand, much more
so to justify such radical procedure
as throwing to the winds "demo-
cracy," as we have always under-
stood the term, and the three-
sacred right to vote; and our
puzzlement is none the less because
half of us stay at home and never
cast a vote at all on election day.

If the study of history is of great
utility and of deep interest, the
study of history in the making in
our own day is of no less utility and
assuredly of no less interest.

To understand the most interest-
ing figure in contemporary history
one must have some idea of the
conditions that made him possible.

Europe, after the War, was
shaken to its foundations. Russia,
as everyone knows, destroyed every
vestige of the old order; destroyed
the very bases on which the old
order rests. In all countries, not
excluding Great Britain, there was
real fear and real danger of
similar subversion of the existing
social order. What would succeed
was problematical. Communism's
hideous failure in Russia did much
to deter the revolutionists else-
where. As "the awful example"
Russia, perhaps, saved Europe. The
tidal wave of revolution that the
Soviets expected to submerge
Europe was turned back. But
Bolshevik Russia's hope was not so
unfounded as it now seems to us.
Hungary succumbed; Bavaria, too,
had for a time a Red revolutionist
government. And Italy was the
great Bolshevik objective. Had
Italy fallen Europe could hardly
have been saved. Of this the
Russian revolutionaries were fully
aware. So Italy became their
strategic point on which they con-
centrated their attack. Even now
we see the ruthless Russian Govern-
ment selling hundreds of millions of
bushels of wheat to obtain money
for propaganda, even though they

know that millions of their own
people will starve to death as a con-
sequence of depleting the country's
food supplies.

G. M. Godden, in "Mussolini, The
Birth of the New Democracy," thus
describes the post-War conditions in
Italy:

"Italy stood on the brink of dis-
solution. Both the urban and
rural life of Italy had been per-
meated first by Socialist and then
by Communist doctrines. . . .

The early symptoms of this process
of national disintegration had been
treated as negligible. Red flags
appeared in street processions;
persuasive Communist teaching was
given to children; incitements to
mob violence were frequent; the
Communist press was actively
promoted; Communist songs be-
came familiar; the Soviet symbol
of sickle and hammer, superimposed
on a five-pointed red star, was
frequently displayed; Communist
orators roamed the country making
speeches fomenting class hatred,
decrying the army, and urging the
people on to the seizure of private
property; patriotism and civic
pride were scoffed at; religion was
derided. . . .

"Ministers were neither able nor
willing to check the rising tide of
Leninism. Government succeeded
Government, without producing any
definite programme. In September,
1919, a decree was passed of amnesty
for deserters from the army, which
amounted to nothing less than an
insult to the dead. Communist
mayors ruled with autocratic
tyranny, local Soviets were
instituted, factories were taken
over by workmen, officers in uni-
form were insulted, the national
flag was scoffed at, bestial murders
were tolerated. All this in pre-
paration for the Social Revolution
which was generally anticipated. . . .

In the last month of 1919 the
Socialist Deputies carried out a
great hostile demonstration against
the King. This was followed by a
general strike. The insidious doc-
trines broad-casted and financed
from Moscow had spread and taken
root.

"The first line of the national
defences to be captured by the
Communist emissaries was the
ballot, an easy matter with voters
open to persuasion by plausible and
fervent oratory. In 1920 the
elections for the village and town
councils were won; the tactics of
Moscow were then rapidly followed
in the establishment of 'Red
Guards' recruited from such
municipal employees as the clerks,
the firemen, and the police. More
than two thousand municipalities
flew the Soviet red flag, emblazoned
with the emblems of Leninist
Communism, over their town halls.
The municipal buildings filled with
arms, ammunition, and explosives,
were converted into Communist
arsenals. . . . Red Leagues, Red
Unions, Red Municipalities, domi-
nated the country; and, although
these were organized by a com-
paratively small section of the
community, yet so skillfully and
subtly did the leaders of the forces
of destruction follow the procedure
of the newly established Russian
Soviets that they were able to drive
the people before them. . . . Life
was regarded as cheaply as in
Soviet Russia. A man who showed
the national colors, or saluted the
national flag, was liable to be
beaten to death. At Bologna
organized 'executions' took place,
and several of the city councillors
were murdered by their Communist
colleagues. At Empoli there was a
wholesale slaughter of sailors. At
Turin a Communist tribunal, com-
posed partly of women, ordered
'executions' by flinging the accused
men alive into the blast furnaces.
In the rural districts the peasants,
acting under the instructions of
Communist orators and journalists,
to the effect that the land belonged
to them by prescriptive right,
seized the estates; the Communist
'Cooperative' Societies, so-called,
obtained control of the harvesting
machines, and refused to allow the
landowners the use of threshers or
reapers. Class-hatred found, per-
haps, its ugliest expression in these
piteous Italian fields, left un-
harvested, because the ripening
crops thereon were owned by land-
lords."

An American writer (Dr. J.
Collins, in the North American
Review, January, 1923.) thus
summed up the results of commu-
nist propaganda amongst workmen,
rural as well as urban:

"By the end of 1919, revolution
had actually broken out in Italy.

Strikes in all the most vital public
services. . . . were nearly perma-
nent. In Turin and other large
cities army officers were frequently
assaulted and often killed in the
streets. Barracks and forts were
attacked, and army magazines
blown up; general railway strikes
were declared; portraits of
the King were removed from the
public schools, and the national
colors were replaced by the red
flag. Landowners were compelled
to employ Red Union men, and if
they took their own produce to
market in their own cars or carts
they were condemned to pay fines,
often running as high as 30,000
lire. A refusal to pay the fines
resulted in the abandonment of
rural work at critical times of the
year, destruction of crops and
provisions, arson of hay and houses,
and the abandonment of cattle.
Fear reigned supreme—even physi-
cians were prevented from minister-
ing to the sick and injured. For
half a century Italy had not been
swept by such wild passions. The
whole social order was on the verge
of collapse, and the Government
was supine, apathetic, impotent.
The fundamental law of the State
guaranteeing private property was
no longer enforced."

"Within three years of the conclu-
sion of the War," writes G. M.
Godden in the work already quoted,
"the establishment of an Italian
Soviet Republic seemed assured.
In the spring of 1919 Lenin, speak-
ing at a meeting of the Third Inter-
national, convened at the Kremlin
(Moscow), read this statement from
Italy: 'We declare our solidarity
with the aims of the Sovietists.'
In the Spring of 1920 Italy stood
on the brink of national dissolu-
tion."

That is the background against
which we must begin our study of
Mussolini and his almost incredible
great work.

A COURAGEOUS CLERGYMAN

The Rev. R. B. Waterman, Church
of England Rector of St. James
Church, Carp, Ontario, caused a sen-
sation in the vicinity of the Capital
by refusing to conduct the funeral
service of a parishioner if the
Orange Order insisted on going
through their own peculiar ritual
also. Further, he refused to permit
the Orangemen to conduct their
funeral service at the graveside.

The intensity of the resentment
on the part of local Orangemen was
indicated by the clergyman in his
sermon defending his action. He
said he was publicly insulted in a
local shop; and he was accused of
having slighted the dead.

As a matter of fact Mr. Water-
man had attended his parishioner
during his last hours of life; and he
broadly intimated that he did not
believe the assertion that the
deceased had requested that the
Orangemen should supplement the
burial service of the Church of
England by their own society ritual.

The clergyman thus defined his
position:

"It was contrary to the rules and
spirit of the Church of England to
allow the religious services of any
secular society to be held in its
churches or in the consecrated
ground of its graveyards, stated the
minister. He made it plain that his
action was in no way prompted by
hostility towards the Orange Order
or the Masonic lodges."

It is this fact that Mr. Waterman
has the most cordial relations with
the Orange and Masonic orders and
has nothing but friendly feeling
toward them that makes his con-
scientious action in the premises stand
out as a challenge to the moral
courage of many Protestant clergy-
men.

His sermon is thus further sum-
marized:

"A burial service should be con-
ducted in such a way that anyone
might attend without there being
the slightest danger of being
offended. The Church of England
had such a service. The service
belonged to the Church of England
and to it alone, and the speaker
begged the congregation to leave
the service to the church. No
society, no matter how high it was,
has the right to display regalia at
a funeral. 'Please leave our
funeral service alone,' he begged
of his congregation. 'Let the
funeral service be such that any-
one might take part without being
annoyed. Many Roman Catholics
have attended the funerals of their
Orange and Masonic friends in St.
James's Church, and that is as it
should be,'"

Quoting the words of the conse-
cration service for the burying-
ground Mr. Waterman said:

"That phrase absolutely prohibited
any other religious service except
those approved by the church being
held in the consecrated graveyard.
Others except ordained minis-
ters or licensed preachers, had
as much right conducting services
in the graveyard as they had in the
church, where it was also expressly
forbidden for those not licensed by
the bishop to conduct any service."

"No rule of the Church of England
permitted the ritual of any secular
society to be used in the church
or permitted any officer of a secular
society, not licensed, to conduct a
service in church."

"He reminded his congregation
that the church was higher than
any society and that the burial ser-
vice of the Church of England was
the one by which kings, queens, the
wealthy and the poor were buried.
That was sufficient answer to the
assertion that the rules of various
orders prescribed funeral rites."

"He urged his congregation to
allow the church to take the
bodies of their dead at the church
door and to bury them according to
the ritual of the church without
interference."

The position taken by Anglicans
on this matter is, of course, no con-
cern of ours. But we think it not
out of place to express our admira-
tion for the moral courage of the
clergyman who upheld the dignity
of his office and the supreme place
of religion in spite of the ignorant
and insolent resentment that he
knew he would provoke.

Half a loaf is better than no
bread. We should be glad to see
our Protestant friends hold and
cherish those truths of the Christian
religion which they possess.

A gentleman, high in the Masonic
Order, recently expressed his
wonder—quite a usual thing—that
the Catholic Church should condemn
Masonry. "You make Masonry a
religion," he replied.

"Well, yes, it is the only religion
that a great many of us have."

"Then you will easily understand
that the Catholic Church, which
claims to be the One True Church
of Christ, must condemn it even
were there no other reasons."

"Yes," he agreed, "I can see
that."

Just how Protestant ministers
and especially—in view of their
claims—Church of England minis-
ters can put up with the mummery
of secret orders at funerals, can
permit this travesty on religion side
by side with their religious funeral
rites, passes our understanding.

If the Rev. Mr. Waterman's action
truly represents the position of his
Church; or, that being the case,
if his brother clergymen had his
moral courage, the interests of
religion in general would be better
served.

Catholic societies have always
received a peremptory refusal to
entertain a proposition of a society
ritual at the graveside. The reasons
are set forth with sufficient clear-
ness by the Rev. R. B. Waterman.

THE DENIAL OF REASON

By THE OBSERVER

It may seem strange to a ration-
alist to be accused of denying and
degrading reason. That, however,
is just what the rationalist does.
He thinks he is exalting reason.
But in reality he is not doing so at
all. He says he will not believe in
God unless he can comprehend him
by reason. But it is a first princi-
ple of reason that everything that
is human has its limitations. The
rationalist is all for reason. Yet he
accepts a thousand things that he
does not understand and which he
cannot reason out for himself. If
that were not so, the world would
be full of skeptics who would refuse
to believe in a thousand conclusions
which are accepted as settled
truths; for how many men have
ever reasoned out for themselves a
tenth part of the things which they
fully believe as settled truths of
the scientific and material world?

Rationalists take their name from
reason itself. The word "rational-
ist" is defined to mean, "one who
proceeds in his disquisitions and
practices wholly upon reason." If
we accept that definition, there
never was a genuine rationalist in
the world. As the rustic lad said
when he looked at the giraffe:
"There ain't no such animal." For,
though it may be possible for a
man to proceed in his disquisitions
wholly upon reason, what man in
all the world since the beginning of

it, ever proceeded in his practices
wholly upon reason? What man,
when he throws up into the air his
child's rubber ball, has reasoned
out for himself the law of gravita-
tion which brings that ball back
into the child's hand again? To say
that in such a case, the man pro-
ceeds upon reason is to talk what
everyone knows to be foolishness.
The man may know the name of the
law by which objects thrown aloft
are drawn back to earth, but if he
does—and many thousands of men
know it not—he knows it only as
something which has been told him
upon authority.

Now his reason may aid him thus
far—that it tells him that the
scientific authority which has told
him of the law of gravitation is a
sufficient authority for him to
depend upon. But in that case he
is not using his reason as the sole
guide. In the first place he knows
the ball will return because he saw
it do so before; in the second place
he claims to know why it returns
because he has had it explained to
him by persons whose authority he
respects and takes to be sufficient
to justify him in putting confidence
in it.

It is an operation of reason when
he comes to the conclusion that that
authority is sufficient to be trusted;
but it is not therefore on his reason
that the trustful person relies; he
relies on authority; admitting that
he himself is not sufficiently well
grounded in science to judge for
himself whether Newton was right
or wrong; the superficial appear-
ance of things seeming to him to
confirm the scientific conclusions,
and he having no doubt of the suffi-
ciency of the authority.

If rationalists were as rational as
they claim to be they would not
raise any objection to belief in God
merely because they do not compre-
hend Him. For, as we have just
shown, man does not insist upon
full understanding even in purely
natural matters, the phenomena of
nature and the causes of this
phenomena. And, unless he can deny,
and support his denial with reason,
that there can be nothing higher
than nature, or beyond it, it is by
no means irrational to suppose that
there may be. In other words, it
is not at all irrational to suppose
that there may be something that
reason is unable to comprehend. By
reason itself there is no ground
known to man for supposing that
he is able to comprehend all things
whatsoever. As we have just dem-
onstrated he never claims that
wonderful power of full compre-
hension in the affairs of science and
of the world; and yet, men call
themselves rationalists when they
bethink themselves of making
reason the sole judge of the exist-
ence and the nature of all that lies
beyond this world. Nay, the
rationalist will listen eagerly if you
tell him of the planet Mars; he
will even propound you a theory as
to the physical appearance and the
probable population of that planet.
It is only when God is mentioned
that the rationalist begins to think
what he owes to reason.

But, let us go with him to the
shrine of his adored reason. What
is the first thing that reason
suggests to every man? Why, it
is that he does not know of his own
knowledge where he came from, or
where he is going, but that he did
not create himself and that he is
not to live forever in his present
form. He knows that he was born
and that he must one day die.

This in itself is enough, both in
what he knows and in what he does
not know, to suggest to him that
reason will never tell him all that
he needs to know. Information is
what he needs; and what reason
has he to suppose that he will ever
be able by his own reason to get
that information?

Man lived for seventeen hundred
years without knowing why objects
which they threw into the air
returned to earth; and ninety-nine
of every hundred men know it now
only because they accept it upon
authority.

And yet rationalists would have
us believe that they proceed wholly
and solely upon reason.

NOTES AND COMMENTS

ST. MARY'S COLLEGE, Montreal,
has reaped many a harvest of honor
in the attainment to positions of
distinction of its graduates. The
latest is that of the Hon. Francis A.
Anglin to the Chief Justiceship of
the Supreme Court, the highest
judicial position in Canada. Mr.
Anglin received his earlier training

at St. Mary's, graduating from
thence to the University of Ottawa,
which latter institution now shares
with the former the honor—an
honor won by sheer merit—which
has come to their distinguished son.

To the new Chief Justice the
congratulations of his friends and
admirers are due and will be amply
paid. But those who know him or
have enjoyed his intimacy will feel
also that the Supreme Court should
share in these congratulations, for
Mr. Anglin brings to its chiefship
legal knowledge of the first order,
developed during a distinguished
career at the Bar, a dignified
personality, and the character which
should adorn so high an office.
Personally, our congratulations go
out with a full heart first to the
Chief Justice himself, then to those
who have had a part in his training
—the Jesuit and Oblate Fathers—to
the Catholics of Canada as a whole,
and finally to the Supreme Court.

We also note with pleasure the
elevation of Mr. Thibaudeau Rinfret
to the Supreme Court. Mr. Rinfret,
also, is a graduate of St. Mary's
College, so that the Jesuit Fathers
have double reason for gratification.
The new Supreme Court judge
comes of two of the oldest families
of French Canada. He has had a
distinguished career at the Bar and
as a Justice of the Superior Court of
Quebec, and in the estimation of
those who know him has every
qualification for the new office to
which he has been called.

As we learn from a paragraph in
the daily papers a block of marble
which for over 600 years had formed
part of a railing in Westminster
Abbey has been placed on the wall
of an Anglican church in Toronto,
with an inscription to the effect that
it is "a visible memorial of the
connection between the 18th century
and the 20th, and between the
central and most sacred Christian
shrine of the English-speaking
world and the Church in an over-
seas Dominion." The railing in
question, as the inscription further
proclaims, was originally erected in
the reign of King Henry III. (1216-
1272). The incongruity of this
memorial of an old Catholic shrine,
where the Mass, the central act of
Catholic worship, was for centuries
daily celebrated but which the
Thirty-Nine Articles of the Church
of England stigmatize as "super-
stitious and idolatrous," being
erected in a church of that persua-
sion which especially boasts its
Protestantism, does not seem to
have occurred to those responsible
for the act. But since England
itself is so full of these incongrui-
ties, the spread of the malady to
Canada need not occasion surprise.

We read also in Scottish papers of
the celebration in August of the
700th anniversary of the founding
of Dornoch Cathedral by "Saint"
Gilbert de Moravia." This is an
unexpected honor for this great
man, for, pious and enlightened
prelate as he was, and munificent
in his benefactions to Church and
poor, his name is not enrolled in the
Calendar of Saints, and could he re-
sume his earthly trappings no one
would be more surprised than he to
find the honors of canonized saint-
ship thus thrust upon him. The cir-
cumstance that leads us to mention
the matter is that, as in the
Toronto event just referred to, the
incongruous character of the cele-
bration of the Cathedral's founding
evidently did not impress itself
upon those who participated.

THE CHURCH of England, violent
as was the wrench which separated
it from a united Christendom, re-
tained outwardly some semblance of
its ancient order, and many of the
monuments of its whilom catholic-
ity, though sadly diverted to other
uses, were preserved intact, at least
in their material structure. In
Scotland it was different. There,
the "Reformation" took on an even
more violent character, practically
every monument of its ancient
glory being levelled to the ground.
Of those of which even a ruin re-
mained to testify to the faith of the
past, Dornoch cathedral is one, and
there is perhaps a note of hopeful-
ness in the fact that the present
generation has thought it worth
while to recall its ancient
foundation, and to celebrate the
anniversary of that founding. But
it is impossible to read of the
Presbyterian character of that cele-
bration without a smile, or without
marvelling at the apparent obtuse-

ness of those under whose auspices
it was carried out. A Presbyter-
ian "service," on the site of an
ancient Catholic altar, and the
acclaiming of a great Catholic
prelate of the past by the descend-
ants of those who exhausted the
vocabulary of scurrility against
his order!—this surely is a spec-
tacle for angels and men.

KLUXERS TAKE FAKE PICTURE

POLICE ARE CHARGED WITH
CONNIVING IN OUTRAGE

Des Moines, Iowa, Sept. 12.—An
attempt by the Ku Klux Klan to
discredit publicly the National Con-
ference of Catholic Charities. In
session here this week, fell flat
when a police investigation ordered
by Mayor Carl Garver revealed that
evidence indicating disloyalty on
the part of the Catholics had been
faked.

Three members of the Des Moines
police force are implicated. Fol-
lowing incognito protests and the
official investigation, the City
Council ordered them suspended
from the force. Later, two men
accused of perpetrating the out-
rage were arrested.

At an early hour Wednesday
morning, Patrolmen James H.
Dunagan and George F. Dickey
appeared in an official police car
at the Coliseum, where the sessions
of the Conference were being held.
They told Patrolmen Al Wieland
and Patrick Farrell, on duty as
guards, that two newspaper photo-
graphers were going to the roof to
make pictures of some flags.
Wieland declared that no flags were
so displayed by the Conference. In
the meantime, two men who had
driven up in a car bearing a
Nebraska license climbed to the
roof of the building and affixed a
Holy Name pennant to a flagstaff,
placing an American flag beneath
it. While the discussion between
the two parties of policemen was
going on, a flashlight picture was
made.

AFFIDAVITS INDICATE CONSPIRACY

Wednesday's issue of the Iowa
Klan Kourier carried the fake
picture of the two flags, which
were found after Dunagan and
Dickey had departed, fastened to
a rope on a flagstaff in the position
described.

The incident was reported to the
local officers of the Charities Con-
ference, who immediately demanded
a rigid investigation. Police Com-
missioner John Jenney, swept into
office at the spring election with
Klan endorsement, refused to take
action until a formal complaint had
been made to Mayor Garver by Des
Moines citizens, who declared the
thousands of Conference delegates
had been grossly insulted.

The City Council ordered the
suspension not only of Dunagan and
Dickey, but also of Captain Davies,
in charge of the night police shift,
who was accused in affidavits of
sending the two patrolmen to the
Coliseum with the "photographers,"
whose purpose clearly was to
humiliate and embarrass officials of
the Catholic Conference. Jenny
now threatens to suspend also
Patrolmen Wieland and Farrell,
whose affidavits formed the basis
for the City Council's action.

KLAN PHOTOGRAPHERS ARRESTED

P. G. Anderson and R. T. Dabney,
Klan photographers, were arrested
Thursday on charges of trespassing.
Dabney's business address is the
Des Moines headquarters of the
Klan. Their hearing has been set
for September 28.

Coming after a splendid welcome
to the Conference delegates by
Governor Kendall, who flayed
bigotry and lauded Catholic patri-
otism, the outrage has greatly
increased local business men.

More than 5,000 members of the
Holy Name Society marched in pro-
cession prior to the opening of the
Conference Sunday morning, and
fully 9,000 crowded the Coliseum
to attend the Pontifical High Mass,
many being unable to get in.
Archbishop Keane of Dubuque
preached.

The Coliseum again was crowded
to capacity Sunday evening, when
Mayor Garver, Governor Kendall
and Bishop Drumm extended a
welcome to the delegates. Brother
Barnabas, of Toronto, outlined a
proposed program for boys' work.

GOV. KENDALL EXTOLLS CATHOLIC
PATRIOTISM

In denouncing attempts to stir
up religious strife, Governor Ken-
dall said:

"It is inconceivable that any
rational intelligence can entertain
the suspicion that Catholics are in
collusion to subordinate this Gov-
ernment to the Papacy at Rome.
They contributed to establish this
Nation and their best blood enriched
every crimson battlefield of the
Revolution. Equally with the Pro-
testants they precipitated that
mighty upheaval, and equally with
them they vindicated the American
arms in the ensuing conflict.

"If it was John Adams, the
Protestant from New England, who
said: 'Sink or swim, live or die,
survive or perish, I give my hand
and my heart with this vote,' it
was Thomas Lynch, the Catholic
from South Carolina, who ex-
claimed: 'I would rather die for
liberty than live without it.' If it
was a Protestant officer from New
Hampshire who shouted from the