

they like, to suppress the election by force of arms, to shoot their own brothers, and fire upon their own fathers and mothers when engaged in the exercise of their civil rights. What is this but to murder the free soul of Ireland? And what national crime more shameful and wicked and more calculated to disgust the world, and make our fair name a byword among the nations?

"This whole system of military despotism is detestable and unbearable to our people, who regard it with horror and disgust, and are beginning, because of it, to abhor the very name of men whom but yesterday they loved and gloried in.

"The impressive protest made against it by the Labor world on Monday last, commands universal admiration. The protest of Labor is but the first rumbling of a general uprising of the nation against this attempt on the part of a few to trample in the dust our most sacred rights as Irishmen. For the free life of the country is placed at stake by the operation of these fatal principles.

"It is for the people as a body to assert themselves and save Ireland, save their own rights, their lives, their property and their homes from wanton violation and destruction. They should make their voices heard from one end of Ireland to the other. Irishmen all over the world expect it of us that we will not allow freedom of speech, freedom of the press, freedom of election, freedom of civil life in all its branches to be satisfied by a few because they have gone in their hands and foolishly think they are acting as champions of liberty, when they are but digging freedom's grave. We expect the priests, by kindly influence, to support the people in the assertion of their rights, and to win our young men, so truly loved by us all, from evil tenets and evil ways.

"Lastly, we appeal in the names of God of Ireland, and of the National Dignity to the leaders on both sides, civilian and military, to meet again, to remember old fellowship in danger and suffering; and if they cannot agree upon the main question, to agree upon two things at all events, and publish their agreement authoritatively to the world: that the use of the revolver must cease, and the election—the National expression of the determination—be allowed to be held free from all violence. The man who fails to hearken to this appeal, made not so much by us as by Ireland, will carry with him to the grave an odious and dreadful responsibility.

Cardinal Logue and the members of the Hierarchy all signed the above statement.

CHRISTIAN FEELING SHOCKED BY BELFAST OUTRAGES

A second statement of their Lordships was as follows:

"Deep as is the anxiety caused by the general condition of the country, the feelings of the Bishops are especially harrowed by the terrible state of things prevailing in the North-East Corner. Contrary to the best interests of the nation, to peace and progress, a section of the country has been partitioned off apparently to give us a specimen of model government. If that government is to be judged by results, it must rank more nearly with the government of the Turk in his worst days than with anything to be found anywhere in a Christian State.

"The condition of things in Belfast especially is such as must shock any man of Christian feeling or even common instinct of humanity. Not only have Catholics been denied for every twenty months their natural rights as Catholics, but they are subjected to the most cruel and every day a terror.

"Hundreds of families have been burned out, and hundreds more compelled to abandon their homes or business houses under threat of death, and notwithstanding the Agreement entered into and many promises, nothing has been done to check this terrible amount of destruction and bloodshed. The authorities can hardly plead helplessness. They have at their disposal tens of thousands of armed men paid for by the British Government; and still Catholics in the Six Counties cannot have even a shot-gun to protect their crops from the crows, without persecution, and even the terror of the lash. Scarcely a single weapon of destruction, firearm or bomb, has been seized from the emissaries of murder; on the contrary, every able-bodied Protestant in the Six Counties is supplied with arms to harass his Catholic neighbors, with whom he had hitherto lived in peace and good neighborhood; and they are making good use of the licence to persecute. Men cannot pass along the road by day, and still less by night, without being held up and searched and subjected to ill-treatment. Even priests, who are often called out in the dead of night to assist the

insulted. This shocks beyond expression the feelings of Catholics, who know that these priests are carrying the Blessed Sacrament—in a word, it would look as if there were a design, which is sometimes openly avowed by the wider spirits, to exterminate Catholics from the Six Counties, especially from Belfast.

"Attempts have been made to lay the blame for the horrible condition of Belfast on Sinn Feiners, but no reasonable man will believe that Catholics, who form only one-fourth of the city's population, or Sinn Feiners, who form a much smaller percentage, are the instigators or originators of riot, and of which they are always the chief sufferers.

"Moreover, we cannot forget that long before Sinn Fein was heard of Belfast had gained a notoriety for savage riots and the murder of Catholics in the name of religion. We need only recall the riots of 1864, 1872, and 1886.

"As we are all in the hands of God, Who is never deaf to the cry of prayer and penance, we order as follows until further notice:

(1) That the Collect for Peace, "Anno re gravi," be said in all Masses when permitted by the Rubrics, and orations intertatae are to be discontinued.

(2) That the Litany of the Blessed Virgin Mary be said after public and community Masses on Sundays and week days that God, through the intercession of His Immaculate Mother, may grant us spiritual and temporal peace.

(3) That the usual May Devotions and the usual family Rosary be offered up for the same intention. As it is good to join prayer with fasting, we invite all the faithful and clergy to keep the second Friday in May (12th) as a black fast day in atonement for our sins; and as a day of united intercession we request that our priests would celebrate the Votive Mass for Peace on that morning, and that the faithful young and old, assist on that morning at the Peace Masses for the same intention.

The foregoing is to be read at all Masses on Sunday, May 7th."

PROTESTANT SOCIETY PLAYED BIGOTRY REBUKED BY ST. LOUIS NEWSPAPER

Under the heading "United Movement Against Church Launched in New York," the N. C. W. C. News Service sent out recently an account of the formation of the Evangelical Protestant Society which plans to fight Catholicism along political lines similar to those followed by the Anti-Saloon League. Commenting on this news story the St. Louis Post-Dispatch says in an editorial headed "Intolerance on a Rampage," published in a recent Sunday edition:

"A number of prominent clergymen and laymen of New York Protestant churches, including Methodists, Baptists and Presbyterians, have organized a militant association under the name of the Evangelical Protestant Society, to fight 'Koman' Catholic encroachments upon American institutions. Specifically, the call for charter members sets out:

"The objects of this society are to defend and promote Evangelical Christianity cooperation with evangelical churches and to defend American democracy against the encroachments of Pagan Rome. This movement is designed to be national-wide and international. It is to be a fight absolutely in the open, and its work will be constructive rather than destructive. It is to be a sustained and permanent effort, working through the various evangelical bodies of this country; and it is the purpose of the organizers to fight the Romanist evil in three practical ways, as follows:

WHAT A CHRISTIAN BROTHER IS

(By Rev. Brother Leo, F. S. C.)

This is a short, friendly message to Catholic men and women, especially to Catholic young men. I want to tell you something about us Christian Brothers regarding our life and work, to settle a doubt or dispel a prejudice that may have existed in your mind when you heard that So-and-so had "joined the Brothers." Ever so many good Catholics fail signally to understand the sort of men we Brothers are, and the sort of ideals we Brothers cherish.

May I begin by remarking, quietly but emphatically, that a Christian Brother is not a spoiled cleric? Really, and despite an amusingly general impression to the contrary, we are not men who have tried to become priests and failed. We are not priests, we do not want to become priests, because we are convinced that ours is not the priestly vocation. We are simply something different. And there are no priests in our Institute—all Christian Brothers are Brothers, neither more nor less.

Our life has three sides to it. First of all, we are religious—"monks," if you will, in the very generic and slightly inaccurate use of that word—men bound by vows of poverty, chastity and obedience and living in community under an approved rule of life. We get up quite early and pray and meditate and hear Mass; and from time to time during the day the bells call us to the chapel again. That is the religious side of our life.

Next, we are students—lifelong students. Some of us hold university degrees, some of us have studied in Europe, some of us are recognized authorities in certain fields of scholarship. But we are all students. There comes normally a time in our life when we have no more examinations to prepare for and no more degrees to secure; but there never comes a time when the obligation of study ceases for us—save that momentous time when all earthly obligations cease. While we live, we live much in libraries and laboratories, for it is needful that we know well and intimately the tools of our trade. That is the scholarly side of our life.

And, finally, we are teachers. A public school official once asked a Christian Brother, "What sort of teaching do you men undertake?" And the Brother answered, "We teach anything of the male sex." And we do. The Brothers teach in the parochial schools and they teach in universities; they teach in orphanages and they teach in colleges; they teach in normal schools and technical schools and high schools. And they teach until old age dims their eyes and stills their voices. Or else—and this is the usual way—they die happily in harness. That is the educational side of our life.

Up to 1914 the Christian Brothers in Canada were formed into one province of the Order known as the Canadian Province, with Mother House and Training College at Montreal. On July 2nd, 1914, the Superior General canonically established a new Province known as the Toronto Province, to look after the educational interests of Ontario and Western Canada. The Mother House and Training College is the De La Salle College, Aurora, Ont.

At the present time the Brothers conduct at Toronto the De La Salle Collegiate, St. John's Industrial School, and the senior boys' classes in St. Paul's, St. Mary's, St. Francis', St. Patrick's and St. Helen's schools; the St. Peter's school, London, Ont., and the Catholic High School, Hamilton, Ont. In answer to an urgent appeal from the Church Extension Society and the Bishops of the West, the Brothers have opened their first school there at Yorkton, Sask., in an effort to bring the blessings of Catholic education to the Ruthenian settlers.

The Christian Brothers, more accurately called the Brothers of the Christian Schools, were founded in France in the time of Louis XIV. The man who established them is now a canonized saint whose feast is observed on May 15—St. John Baptist De La Salle. He was an educational genius who in several important respects was appreciably ahead of his time. Not even the French Revolution could destroy the institute of the Brothers in France, for after that event they spread amazingly. And not even the pagan laws against religious teaching could destroy the Brothers' influence. During the Great War, thousands of Brothers, exiled to foreign lands, went back to France to fight for the patrie; and more Christian Brothers fell in that fight than members of any other order.

Who become Brothers? Obviously, those whom God calls to our

state of life. And, not less obviously, God calls those who are generous and anxious to help others, who especially feel a liking for the religious life and for scholarly pursuits, who have the brains and the temperament to adopt a program of plain living and high thinking.

We need more such men. Right here in Ontario work is impeded by lack of numbers. Requests are made by Bishops to open new schools and we cannot cooperate with the plans of the Hierarchy, simply because there are not enough of us to go around. Yes, we need more men.

Let me be impertinent, and say to you who read this article: Does this mean you? Are you young and unattached, decent enough to wish to become a religious, brainy enough to wish to become a scholar, generous enough to help others, how to enlighten young minds and mold growing characters? Does this particular work of the Church of God appeal to you? It is a big work, an important work, a work bursting with possibilities. Will you take a hand in it?

What return does the Christian Brother receive? In a temporal way, nothing to speak of. His community is a good mother to him and looks after his health and his reasonable creature comforts, but she doesn't usually pamper him. Dignities and honors are not normally his, either, and for the most part he lives apart from the world and of the world unknown. But he is very contented—or ought to be. He has the highest pleasures of the mind and those of the soul—in copious abundance, and he has the exquisite joy, not only of engaging in congenial work, but of knowing that his work means something in the world of men and affairs, and something even more in the eyes of God.

All in all, it is a pleasant life, and some of us know it, and we are glad we are where we are. There is a holy joy, an abiding peace, in the heart of the Brother, for, whether he is president of a college or custodian of an orphanage or classroom, he knows that he is about his Father's business. He knows that his life is not a wasted or misdirected life. And a good many men in this world today, if they only knew what we know, if they only tasted the gladness that comes to them who follow in Our Lord's footsteps would plunge through fire and water to lead our life and share our happiness.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA DISTRIBUTIONS LAST YEAR

We gave our readers last week the details of our receipts for the work in which they are all so interested for the general welfare of the Church in missionary dioceses in Canada and Newfoundland from March, 1921, to March, 1922. We cannot but think that the results will encourage us to greater efforts in the new period we are entering.

In giving the amounts we shall follow for convenience sake the division by ecclesiastical provinces and begin with Vancouver on the western coast. In this section of the Church are Archbishop Casey of Vancouver, Bishop A. Macdonald of Victoria, and Bishop Bunoz, O. M. I., of Prince Rupert. All of these have many missionary posts. There are few parishes in all three in which there are conditions such as prevail in the East. Scarcely any of the priests serving this vast province are without the burden of missions attached to their parishes. In some cases the so-called parishes are nothing more than a group of missionary posts. To aid this territory, the Extension Society supplied funds for missionary works, funds for education of priests, chapels and Mass intentions. Vancouver Archdiocese received \$7,028.82, Victoria Diocese \$6,206.86, and the Vicariate of Yukon and Prince Rupert \$1,000.00. In spite of the spirit of self-sacrifice of the priests and the superiority of the mountainous portion of Canada as well as the loyal support which their people could give, the Bishop of Victoria states in a recent pastoral letter that they could not have carried on the work of the Church in their dioceses were it not for the assistance given by the Catholic Church Extension and the propagation of the Faith. We have only one sentiment to express. It is one of regret that we could do no more than we did for the splendid missionaries of British Columbia. The Catholic population is 67,600, there are 90 priests and 3 bishops.

In the Province of Edmonton we are concerned largely with conditions as they prevail on the prairies. It comprises the Archdiocese of Edmonton, the Diocese of Calgary and the Vicariate of Athabaska and the McKenzie.

The Vicariates form the northern part of the Province of Alberta and the North West Territories. The McKenzie is a particularly difficult field for the missionaries there have to meet the hardest kind of conditions. Two priests within quite recent times were killed there by the Esquimaux, who proved literally to be cannibals in the trial of the murderers at Edmonton is an event of missionary life of recent years. Alberta generally is, however, a prairie province and calls for chapels in order to bring

together the scattered Catholics who are pouring into that vast country, missionaries for the many posts that are being rapidly created and Mass intentions to keep these men until their missions are established. Archbishop O'Leary and the missionaries who serve under him received \$12,728.71, Bishop McNally of Calgary \$6,591.27, Bishop Grouard, O. M. I., of Athabaska \$2,322.00, and Bishop Breyant, O. M. I., of the McKenzie \$4,728.00. According to the only reports we have the Catholic population is at present 111,500, but we hope to have more complete figures when the Government returns are compiled by the Government. They are being served by 225 priests and 4 bishops. We can say with all truth that the increase of population in Alberta will be marked, that there is a great need of priests for the dioceses there and that the Church is growing rapidly.

There is little to be said about the Province of Regina that we have not given about Alberta generally. Archbishop Mathew of Regina and Bishop Prud'homme of Prince Albert are the only Bishops in the Province of Saskatchewan. They are dealing entirely with prairie conditions. There are missions everywhere, with all races and tongues represented and the priest who serves the Church there is best equipped when he knows as many languages as the apostolic group of Pentecost. The Catholic population is 114,500 and they are served by 214 priests, 2 Bishops and 1 Abbott. This Province, like Manitoba, is far famed for its wheat, and the population compared with the territory, is very small. The present generation will see in this large country a growth that will make it one of the most important provinces of the Dominion. The Archdiocese of Regina was given last year \$10,406.00 and Prince Albert \$6,552.50.

The history of the Province of Manitoba has been deeply affected by the Catholic Church there. The "turrets twin" of the fine Cathedral of St. Boniface point still to the heaven to which the valiant men of God who sacrificed their lives on the banks of the Red River called the pioneers of the West. They bring back to memory the days when there was little west of Ontario but the trading posts of the famous Hudson Bay Company, its ambitious rivals and the numerous Indian tribes who roamed over the boundless prairies. Today there are in Manitoba two Archbishops, one at Winnipeg, the other at St. Boniface, the northern portion of the province being a Vicariate, which embraces also the territories adjoining the northwest shores of Hudson Bay. At Chesterfield Inlet is the well-known and successful mission of Father Turquetil, O. M. I., for the Esquimaux. Archbishop Sinnott received from Extension last year for the work and missions of his archdiocese \$14,296.04, the missions and missions of St. Boniface \$3,649.00, and the Vicariate of Keewatin \$1,140.20. This province contains 80,100 Catholics served by 3 Bishops and 102 priests.

It is impossible to leave the western territories without mentioning the great work attempted by Extension for the Ruthenians. Their Bishop resides in Winnipeg, but it is at Yorkton that St. Joseph's College has been placed to provide higher education for the young Ruthenian boys. The Christian Brothers are in charge of the institution and have in spite of many serious difficulties, a large class of students. It is hoped that from its walls will go many young men into the ranks of the clergy to serve the 350,000 Catholic Ruthenians scattered through Canada; \$21,632.23 was the sum given to work among those Catholics last year. We regard the interests of these people to be paramount in the problems of missionary Canada.

The rest of the missions aid are scattered throughout Ontario, Quebec, Labrador and Newfoundland. The largest sum given went to Sault Ste. Marie for work there among the so-called foreign population and to provide missionaries. We have been the means of sustaining churches, schools and missionaries that otherwise could not have been maintained; \$5,950.00 was the amount Extension spent. Hearst, Halleybury, Mont Lauro, and the missions of the Vicariate of the Gulf of St. Lawrence conducted by the Eudist Fathers, and St. George's Newfoundland have been benefited chiefly through the supplying of Mass intentions. To Hearst was allotted the sum of \$2,708.00 to Halleybury, \$1,400.00, to Mount Laurier \$1,816.00, to the Gulf of St. Lawrence \$2,053, and to St. George's, Newfoundland, \$200.

In order to cultivate a missionary spirit at home and to provide the means of carrying on the work of Extension, many dioceses take up each year a general collection. The missions of these dioceses benefit by an immediate contribution of 20 per cent of their collection. Last year \$5,488.12 were given in this way through Extension. Another question of great importance is the providing of means to educate students for the priesthood. Last year \$8,500 were allotted for this important necessity.

Our reference last week to the work of the Women's Auxiliary give the splendid amount this zealous organization succeeded in collecting and spending throughout the year. Extension added \$679.93 to their big total of \$30,874.96. How many chapels are models of cleanliness and comfort through

the efforts of our excellent auxiliary!

Archbishop Szepticki, who visited us last year in the interest of the Ruthenians, received \$500, friends of Father Fraser's China missions sent us \$2,180.53 for the magnificent and apostolic efforts that devoted missionary is making for pagan China, and another group made us the distributors of their united efforts for Irish Relief. The \$3,194.19 were forwarded by us to the proper authorities. This, with incidental necessities of \$2,328.00 brings the grand total distributed to \$162,946.46. A great sum, one may think, but very little when we consider the immense territory we have covered and the great and constant needs of our Catholic missions in Canada.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$5,255 98

Promoter, Harbor Grace 1 00

MASS INTENTIONS

Bryson..... 1 00

Mrs. M. L. Antigonish..... 1 00

N. S..... 5 00

THE POPE SHOWS INTEREST IN GIRL STUDENTS' CLASSICAL COURSE

During the audiences recently granted to Mgr. Baudrillart, the Holy Father, after recalling mutual experiences in Poland, expressed himself in terms of the greatest benevolence in regard to the Catholic Institute of Paris. The question of higher education of women was also discussed. The Pope is deeply interested in the classical studies which are becoming more and more popular among the girls students both in France and Italy.

The Holy Father expressed his sympathy for France and his desire to neglect nothing in his power to maintain union, peace and reciprocal confidence among all classes of citizens.

Mgr. Baudrillart said that he was filled with admiration for the scrupulous manner in which His Holiness seeks information on every subject and his intellectual acumen in dealing with realities, stating that as a historian the Pope had become familiar with "critical methods of investigation."

BURSES FOR CHINESE MISSIONS

PLEASE HELP

To complete the following burses for the education of Missionaries for China. It requires \$5,000 to complete a Burse. The interest on that amount will support in perpetuity a student in

CHINA MISSION COLLEGE, ALMONTE, ONTARIO

J. M. FRASER

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,332 55

ST. ANTHONY'S BURSE

Previously acknowledged \$1,348 00

F. L. M..... 5 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,628 48

M. M. K..... 1 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$389 60

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged \$2,462 48

F. L. M..... 5 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$849 05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$813 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$248 00

HOLY SOULS BURSE

Previously acknowledged \$1,889 62

M. T. C., Debec, N. B..... 5 00

LITTLE FLOWER BURSE

Previously acknowledged \$880 04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,254 25

BISHOP ADDRESSES THE IRISH TROOPS

Troops of the Free State Government in Nenagh barracks, County Tipperary, were, on their departure for Listowel, County Kerry, addressed by Most Rev. Dr. Fogarty.

The bishop congratulated them on their discipline and said they had his whole-hearted blessing wherever they went. In Kilkenny military barracks the ceremony of blessing the colors was performed by Ven. Archdeacon Doyle in the presence of the mayor and civil authorities.

Archdeacon Doyle addressing the troops said the fact that they had invited him to bless their flag showed an earnest and most striking proof that they meant to keep blended together Faith and Fatherland and to give religion its proper place in their ranks. It was for the people to decide what form the civil

power should take; but in whatever form it was enthroned it was the most important factor in the life of the nation.

It was the duty of the civil power to devise means to protect the nation against aggression and to protect the life, property, and liberty of the subjects. By liberty he did not mean license. What he meant was that every citizen should be guaranteed by the civil power the right to do, without undue interference from anyone, whatever the law of God, the law of the Church, and the law of the land permitted him to do. If that right was interfered with then the people were enslaved and were not free men.

UNCLEANNESS SPREAD IN NAME OF HYGIENE

Motherhood is honored in the veneration paid to the Blessed Virgin Mary, the model for all Christian women. Most Rev. John J. Glennon, Archbishop of St. Louis, reminded the congregation at the New Cathedral when he preached his regular monthly sermon.

"But we see a teaching today that despises maternity, and tries in the name of—oh, I don't know what—in the name of hygiene to standardize uncleanness and make uncleanness scientific," said His Grace. "Marriage, they say, is only one of the conventions that can be brushed aside. It has nothing to do," they say, with the uplift of the race, the perfecting of the race. And all these things are based on 'psychology,' once the science of the soul.

"Modern psychologists of this sort start out by denying that one has a soul. They leave the realm of the soul and go down to the filth. They claim it is very necessary to know about these things. We have become the most knowing people in the world, old and young, and we have become the most criminal. We pride ourselves on ability to diagnose crime, and we perform 'operations.'

"Our whole civilization today has to be operated on, because it is shot through with disease. Our learned people say we must probe this wound, and in doing so they are making more wounds, until the whole social body is covered with wounds. I do hope that the Lord will deliver us from this tidal wave of uncleanness. Would to God that the days when there was sanctity protecting the home would return.

"Instead of looking down where the dark dungeons are, look up with Mary as pilgrims of the light. March on under her guidance. May she guard us from sin and death in this vale of tears and misery."

SOME WORLD CATHOLIC STATISTICS

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, May 1.—Statistics of recent compilation fix the number of Catholics in all parts of the globe at 265,500,000, of whom 29,759,565 live in the various Catholic missionary countries. Included in this total of 29,759,565—regarded as a modest figure—463,000 belong to European races. There are now at work in the Catholic missions of the world 5,837 native missionaries, 7,933 foreign missionaries, 5,270 lay brothers, 21,320 sisters, 24,524 catechists, 17,450 teachers—in all, 82,334 persons. The number of catechisms, that is, those preparing for baptism, at the time of the compilation of these statistics, was 1,517,909.

The Catholic missionaries have 42,963 stations, 28,470 churches and chapels, 147 seminaries for the education of priests, 189 schools for the training of catechists, 409 hospitals, 1,268 orphanages, 1,189 asylums, 214 other institutions, and 62 printing establishments.

The Catholic missions at present have also 5,912 students of theology and 3,688 catechist pupils.

BROKEN HOMES CHIEF CAUSE OF OFFENSES AGAINST MORAL LAW

Broken homes are responsible for thirty-five per cent. of the girl offenders against the moral law, according to the quarterly report of the Illinois Vigilance Association Welfare Department, just made public. Seventy per cent. of these victims come into Chicago from the smaller towns attracted by the desire for employment, by the lure of the stage, by the love of adventure or by false promises.

Vicious cabarets, jazz dance halls, and soft drink parlors are the direct cause of the waywardness among them. The appalling youth of these girls, who form a new type in the moral courts, should be a matter of concern for every thinking citizen, says the report.

"Thirty-five per cent. of the girls who come under the charge of the police come from broken homes," the report says. "They have been without the protection of a normal family life and with none of that solicitous home training that is the basis of morality. The widespread immorality in all grades of society is partly due to the failure of the home properly to train children and to instill in them the protective element of a virile religious faith."

For a man to think that he is going to do the work of his life without obstacles is to dream in the lap of folly.—Samuel Johnson