

# The Catholic Record

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

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## THE SIGN OF THE CROSS

Whene'er across this sinful flesh of mine  
I draw the Holy Sign,  
All good thoughts stir within me,  
And renew  
Their slumbering strength divine;  
Till there springs up a courage high and true  
To suffer and to do.  
And who shall say, but hateful spirits round,  
For their brief hour unbound,  
Shudder to see, and wall their over-throw?  
While on far heathen ground  
Some lonely Saint haunts the fresh odour though  
Its source he cannot know?  
—JOHN HENRY NEWMAN.

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1921 by Seumas MacManus  
MOUNTJOY AND CARSON LIVE AGAIN IN IRELAND

We on this side of the water can have no idea of the horrors that Ireland is presently suffering. There is a writer living in the West, one of the best-known women writers in Ireland, a non-Catholic of an old Conservative family, whom I had employed to do some historical research for me. She was to do the Elizabethan period in Ireland, when Elizabeth's savages, Mountjoy and Carew, carried fire and torch wide and broad over the land—and also the Cromwellian period. A letter I have just received from this Conservative woman accompanying her manuscript of the Elizabethan Wars makes painful reading. She says: "Now I have to tell you what you may think, and I am afraid is, a breach of contract on my part. I can not go any further with this work—because we are today living the same horrors which I am expected cold-bloodedly to describe in that faraway time. I have suffered more than I can tell you in doing the time of Mountjoy and Carew—and I simply can not nerve myself to do the Cromwellian horrors. Six years ago I could have gone through that time of bloodshed, fire and horror—because I could rise from the nightmare and find life right and normal round me—but now. Can you comprehend it? Can you picture it? No, I do not think you can fully—though I am sure your blood is stirred with anger when you read the accounts that come from Ireland. But I am living in it. It is the days of Mountjoy and Carew—the same horrors. On one six years ago could then conceive that Ireland was to be placed under the heel of an army with its awful auxiliary forces—and that life liberty—were to be in daily jeopardy—and ordinary civil law to be suspended. The fall fury of the English Government called 'Reprisals' has been flung upon Ireland. She will emerge of course, as she has emerged before—that we know for God reigns—the God of justice, love and pity—and her martyrdom will pass. But the blood red cloud shadows life, shadows one's days—and the young men—the young men who are suffering so gloriously. Never has Ireland had such splendid sons.

"May I ask you to forgive me—I am ashamed and sorry. But to rise from writing about horrors—and to find similar horrors happening now so affects me that I find the power of continuing the work beyond me. I am very, very sorry. I struggled on—then I felt it was too terrible."

### DEGRADATION OF THE FLAG

In the town of Ballina lately the Black and Tan to "amuse" themselves by provoking the public, organized a Union Jack parade compelling the leading merchants of the town to march the street carrying Union Jacks, and one of them to trail the Republican flag in the dust behind him. They had an itinerant musician play a banjo in front of the procession; and at a certain point all had to kneel down and kiss the Union Jack, and then burn the Republican flag. The Black and Tan marched alongside with loaded guns. When an explanation was demanded by a Labor member in Parliament, it was explained that these merchants did not march in this parade and carry Union Jacks under compulsion. The commander of the Black and Tan had just "invited" them to join in a loyal parade—and of their own free will they had knelt on the ground and kissed the Union Jack and burnt the Republican flag. This explanation given in Parliament of the terribly provoking humiliation put upon the respectable merchants of the town, under the muzzles of the guns of the Black and Tan savages, is fair sample of Sir Hamar Greenwood's method of publicly lying in Parliament about the happenings in Ireland, and a good example of what the English people readily stand for. When, a few days or a few weeks after the perpetration of such outrageous blackguardism, two or three of the blackguards are shot dead, Sir Hamar Greenwood and all England will hold up their

hands in horror, at the work of the Irish assassins.  
It must be of lively interest to Sir Thomas Lipton to know that it was his first employer, old Mr. Pat Beirne, the chief merchant in Ballina, who, with a Black and Tan bayonet, uncomfortably close to his spine, led the Ballina procession, carrying the Union Jack above his head. When Sir Thomas, as a lad, began his career, his first employment was under Pat Beirne in the branch establishment which he had opened in Glasgow.

### WHY POLICEMEN ARE SHOT

The genesis of the slaying of two policemen will throw interesting light upon many such incidents in Ireland. From my little home village in the mountains of Donegal I get regular accounts of happenings. Three months ago a lorry load of soldiers passing through the village at night, shot it up as a matter of amusement to themselves, shot through every window in which they saw a light, narrowly missing two girls and one child, and putting the peaceful villagers in a terrible panic. A month later, passing through again they gave it another shooting up—again for amusement. Then an ex-soldier in the village, a republican, is taken under the patronage of the Crown forces, supplies them with news regarding movements of any boy who is supposed to be working for Ireland, and is given a free hand, and all encouragement to annoy, harm, and provoke the villagers, and extract from them all the money and drink he requires, the villagers being given to understand that if the fellow is interfered with, the soldiers and police from neighboring prisons will wreak terrible vengeance upon the village. The fellow goes from bad to worse in his harrying the suffering people and treating them with insolent truculence and tyranny—till at length he takes a can of petrol and proceeds openly to set fire to the houses of people who are especially disliked. Next the policemen from the neighboring garrison visit the fair in the village, mug and provoke a fine young man of my acquaintance, a known worker for Ireland, till he turns on and strikes one of them whereupon they set on him and beat him unmercifully, afterwards following him as he leaves the town, hold him up, and under pretence of searching for arms, strip him on the public road, to humiliate him before the crowds passing out from the fair. Just three days after the receipt of my letter with this annoying intelligence I lift the New York morning papers and read the called announcement that a band of police from Donegal were ambushed outside this village and two of them shot dead.

### BELFAST MERCHANTS DISLIKE SPLENDID ISOLATION

Accounts still pour in of the stranglehold which the boycott has got upon Belfast's business and industry. The Dublin Daily Independent reports that things have got so serious with some firms, bringing them to the verge of bankruptcy, that they are resorting to the most ingenious schemes to evade the boycott. In order to get their goods surreptitiously into the south and west of Ireland some of them are shipping them first to England and Scotland, and from thence direct to Irish customers. An informant of the Independent at Belfast says that the most famous Belfast Unionist businessmen are objecting to the separate Ulster Parliament—to the partition scheme—because they believe it will spell final ruin for their trade. The same informant says that many of these men have their travellers to the south and west of Ireland actually bringing large stocks of goods along with them and offering them to shop keepers on the spot at bargain prices.

### ULSTER IS ULSTER

There is an Ulster Farmers' Union for looking after the interests of farmers, prices, etc.—which Union is composed almost entirely of Unionist farmers. When the Separation Bill went into effect Carson's henchmen called upon this Farmers' Union to combine themselves to the six counties that were included in the Partition Bill. But it is encouraging to know that the Unionist farmers at once refused to respond to the crack of the whip. They maintained that Ulster was Ulster, in spite of the division; that there were nine counties and not six in Ulster, and that the Union would still cover all nine counties. It was an unpleasant bit of news to the Carson political machine, the first sign of independence not to say rebellion, and presaged for them loads of trouble that is ahead.

Altogether there are very grave apprehensions in the Carson camp that the new Parliament of Carsonia is not going to be a pleasant party. There is an independent Ulster Labor Party (of Unionists) who are against the machine-men. There is quite a body of farmers who are against them for trade reasons. There is a growing spirit of scorn and opposition among the Belfast merchants, whose trade is going to be ruined by the division. And on top of all this will come the opposition of thousands of Orange-

men who are clamoring for office and will not get it, because the places have to be filled with favorites. Before the new Belfast Parliament is six months old there will be some lively times in it—and a significant portion of Orangemen will be sorely crying that a handful of demagogues and office-seekers made tools and fools of them.

SEUMAS MACMANUS,  
OF DONEGAL.

## THE DISEASE OF DIVORCE

REV. JOHN J. O'GORMAN ANSWERS THE OTTAWA EVENING JOURNAL

"He that marrieth one that is put away from a husband committeth adultery." (St. Luke xvi, 18)

An attempt will be made this session (the third attempt in three years) by a private member to have a bill passed establishing divorce courts in Ontario. The Ottawa Journal is, I regret, one of the press champions of the divorce court. Last week it published two pro-divorce editorials. The first I will charitably ignore, as I believe if the editor will re-read it, especially its last line, he will regret having written it. In the second editorial, dated Friday, the editor opens up his argument with a statement that the Catholic Church must not interfere with what he calls the liberty of the individual and then gives several arguments why the Senate should hand over the divorce business to a divorce court.

The Journal concedes that it is all right for a Catholic to believe that he is bound by the doctrine of the indissolubility of marriage. It objects, however, to the Catholic Church interfering with the liberty of any individual who claims a divorce. Who is interfering with anybody's liberty? Liberty presupposes rights. Now what right has anybody to divorce? Unless somebody has a right to divorce, privation of divorce is not privation of liberty. Has anyone a right to divorce? It is no answer to refer to 'recent experience' or 'current conditions' or to say that divorce is a 'fact' not a theory. So is venereal disease a fact, a fact resulting from the same cause as divorce, namely adultery. Because venereal disease is a fact, must we pass legislation to facilitate its spread?

One does not have to be a Catholic, or even a Christian to see the evils of divorce. Divorce is the disruption of the family, the putting asunder of the marriage bond. If marriage is a good institution, divorce is an evil institution. Since the family is the cell of the social organism upon which the welfare of society principally depends, a disruption of the family is an undermining of society. If the family is a good institution, divorce is an evil institution. Divorce is invariably based on mere selfish passion, and logically results in free love. Will anyone say that interference with what is miscalled free love, but which is merely depraved sexual promiscuity, is an interference with the liberty of the individual? Yes; the extreme protagonists of divorce on the continent actually maintain this hellish doctrine. They at least are logical in carrying out their principles to this ultimate conclusion.

It is high time to tear aside the veil of quasi respectability and expose the rotteness of divorce. Divorce is a premium put on adultery. A legal divorce means that an adulterer or adulteress, as a reward of crime, may seek a new partner in life. Who will support that perversion of morality? No specious talk about interference with the rights of the liberty of the individual will avail. A man and a woman vow before God and men to take each other as husband and wife till death do them part. Divorce makes that vow a mockery. Yet that vow is the foundation stone of our civilization and morality. Marriage is a contract and like all contracts implies obligations. Husband and wife begin their married life by the voluntary and permanent surrender of their individual lives in the interest of that deeper and wider life which they are to have in common. Henceforth they belong entirely to each other, and to him for whom marriage and the family principally exist—the child. For a married person to run away from such solemn obligations to a divorce court, is as if a soldier ran away from the field of battle because bullets and shells interfere with the liberty of the individual. The home may not be always what it should be; and the trenches may be but a poor shelter, but he who runs away is a traitor.

Don't tell me that Christ sanctioned divorce. Christ did no such thing; He abolished Mosaic divorce. Those who, in face of the clear and consistent testimony of three books of the New Testament, try to justify divorce for adultery, by an obscure clause, which the best manuscripts do not possess, and which even if genuine, is shown by the context to preclude remarriage, should remember that even if we concede their whole unorthodox contention Christ did not, even if in that supposition, sanction divorce; He merely toler-

ated it owing to the hardness of hearts, just as Christianity tolerated slavery owing to the hardness of hearts. Shall we pass a law legalizing human slavery because Moses sanctioned it, and Christ did not abolish it? In the one case as in the other, Christ laid down principles concerning the indissolubility of marriage, and the universality of brotherly love which inevitably resulted, where they prevailed, in the elimination of divorce and slavery. Modern legislators, however, care little for the legislation of Christ. For if there be one law which is found throughout the whole of the New Testament it is that an adulterer may not remarry. Every divorce law and every divorce court in the world permits her to remarry. But if religious arguments against divorce are disregarded by men who put asunder what God has joined, the practical results in our own life time of this disease of divorce are sufficiently gruesome to make our legislators pause.

A divorce bill or a bill of divorce is a cowardly and selfish betrayal of a helpless third party—the child. Society is vitally interested in this third party: upon him rests the whole future of humanity. Society should protect the rights of the child to the support and guidance of both his parents. A race that will not assume and fulfil the obligations of the most solemn obligations, have given themselves up to selfish vice. It is no argument to answer: You Catholics need not worry; practical Catholics will not seek divorce no matter how easy they become. I answer: If my neighbor's house be on fire, shall I sit on my doorstep with folded hands and say that mine is fire-proof? As far as this world is concerned, we sink or swim together, irrespective of the individual merits or demerits which determine our sterility. It is a duty of citizenship to oppose the divorce evil by constitutional means.

Having thus disposed of the Journal's fundamental objection relating to the so-called interference with the liberty of the individual, I shall now answer its arguments in favor of divorce courts for Ontario. I hold no brief for divorce by Act of Parliament. I believe such Acts are immoral, un-Christian, unnatural and unjust. The present system in Ontario should be ended by Parliament passing a law abolishing divorce in Canada. But the present system is less wrong than the establishment of divorce courts, since the latter would increase the number of divorces and hence the extent of this evil, which from a privilege that Parliament may grant becomes a right that the court must decree. I will now deal with the Journal's six arguments for abandoning the present system in favor of the establishment of a divorce court in Ontario.

The Journal writes:  
(1) "The Parliament of Canada ought not to waste time discussing the marital squabbles of a few of the people."

Ans. There are only 9 Senators in the Divorce Committee which does practically all the work; 8 form a quorum. The rest of our legislators spend only a very small fraction of their time passing into law the reports of the Senate Committee.

The Journal writes:  
(2) "We have asserted that many Senators and Members of Parliament were continually voting on these bills on other than their judicial merits: is that true? We did question the propriety of a Catholic or anybody else voting in Parliament to decide a divorce question upon any grounds except the merits of the case."

Ans. It is not true. There is no Catholic on the Divorce Committee, and every report of that committee last session was passed without a division being taken. For several years there have been only two cases on which a division was taken, and in neither case was the decision based on the religious beliefs of the legislators. Only two alleged errors out of over 300 cases is as good a record as that of any court of the land.

The Journal States:  
(3) "We asserted that Canada alone of all countries in the world persisted in withholding court trial of divorce from a part of her people: is this true?"

Ans. No, it is not true. There is no divorce in Italy, Spain, South Carolina, or for Catholics in Austria; in the case of a divorce application from Ireland the parties have to go before the House of Lords, and the same applies to Britishees in India.

The Journal States:  
(4) "We asserted that Parliamentary procedure is more expensive than the average court procedure would be."

Ans. The Senate charges \$210 but remits them in the case of the poor. There are, however, other heavy expenses. Admitting that Parliamentary divorce is expensive, I would answer with Daniel O'Connell: 'I wish that the poor shall be placed on the same footing with the rich, but I would accomplish that not by giving it to the poor, but by refusing it to the rich.'

The Journal states:  
(5) "We asserted it to be notorious that considerations of some of these bills were affected by the good looks of a woman or the lobbying of parties to the case or their friends: is this true?"

Ans. Is it? Let us turn from the editor of the Journal to Senator Ross, who being the Chairman of the Divorce Committee is a competent witness. Senator Ross, in the very speech in which he moved the second reading of his bill "to provide in Ontario and Prince Edward Island for the dissolution of marriage," stated in the Senate, April 14, 1920: "I doubt very much whether the case will be any more carefully tried by a court than they have been by the Divorce Committee of this House. There has been considerable criticism . . . about the way in which we have tried the cases, but I may say for myself that there has never been a report from the Divorce Committee in favor of granting a divorce regarding which I was not thoroughly satisfied that the case had been clearly proven. Such criticisms of course come from people who are not used to examining evidence. The fact of the matter is the opinion of the man of the street with regard to trial of a case before the Divorce Committee is not worth anything at all; it is not worth more than my opinion should be in a case of typhoid fever. I have reason to know that the leading lawyers who have been before the Divorce Committee are satisfied that the cases have been as well tried as if tried by a court of law. That disposes of the Journal's argument. It may be asked why did Senator Ross want a divorce court established in Ontario. His principal reason was because he considered that the prevailing sentiment was in favor of it. Of this no proof has ever been forthcoming."

The Journal's last argument in favor of a divorce court is thus worded:  
(6) "We asserted that in the provinces in Canada in which divorce courts exist no proof is observable that divorce courts have a particularly evil effect: is that true?"

Ans. No, it is not true. The official Canada Year Book, 1919, shows that during the years 1905-1918 in British Columbia where divorces were granted by the courts, they numbered 277, while in Ontario, where they were granted by Parliament, they numbered 163. Proportionately to the population there were 11 times more divorces in British Columbia where they have a divorce court, than in Ontario where they have not. During the same period, Saskatchewan and Alberta could procure divorces only by Acts of Parliament. They numbered 11 in Saskatchewan and 23 in Alberta. In British Columbia, as noted, they were 277. This huge disproportion is due to British Columbia having had a divorce court. During the same years Nova Scotia and New Brunswick had, excluding judicial separations, 193 divorces over five times more than had Alberta and Saskatchewan, which are slightly more populous.

Turn next to Manitoba. From 1870-1917, divorces were obtainable only by Act of Parliament, and only 26 were granted in all that period, a ratio of 7/10 of a divorce per year. In the one year 1920, according to recent information, Manitoba courts granted 94 divorces, 42 of these being absolute divorces, and 52 nisi. As late as four or five years ago, the average yearly number of divorces granted to Manitoba citizens by Act of Parliament was only one and a half per year. Thus in 1915 one divorce was granted, in 1916 two divorces. Then Manitoba courts were declared competent to grant divorces, and they are doing it at the rate of 94 per year.

This appalling increase is due to the fact that the facility of divorce courts was placed at the disposal of the people of Manitoba just when they needed rather every restrictive force to cope with the rising tide of post-war divorce cases. A comparison with Ontario's ratio proves this contention.

Averaging the figures it is safe to say that the establishment of a divorce court increases divorces sevenfold. The nearer you bring the mill to the grist, the more grist goes into the mill.

We are at present passing through a plague of divorce applications due to the abnormal conditions occasioned by the war. This divorce wave is as much the result of the war as was the influenza. Like the influenza it will be but transient unless we take measures to make it permanent by passing legislation for the facilitation of divorce. Instead of legislating divorce into the constitution of this Province, let us rather ask that Parliament begin a series of

restrictive legislation, aiming as soon as public opinion is sufficiently educated, at total prohibition of the disease of divorce. This can be accomplished if all Canadians, whether Catholics or non-Catholics, who honestly believe that divorce is a social evil which should be eradicated from our national life, will organize their opposition to this disease.

## CATHOLIC NEWS

FROM MANY PARTS OF THE WORLD

ROME CABLE—Y. M. C. A.

The Vatican is receiving depressing reports regarding the propaganda which the Y. M. C. A. is conducting against the Church in the territories where it was introduced during the War, as in Austria, Czechoslovakia and Serbia. The Holy Father is deeply grieved, and wishes America to know how the Y. M. C. A. employs its activity in a ruthless fight against Catholicism.

### PALESTINE REPORT

Rev. Doctor Paschal Robinson, O. F. M., of the Catholic University of America, who was last autumn appointed Apostolic Visitor to the Holy Land, has returned from Palestine, and has submitted to Pope Benedict a report respecting his work and much information regarding conditions there.

### NUNCIO AT BERLIN

Monsignor Pacelli, papal nuncio at Berlin, has completed his labors in connection with the negotiation of a concordat between Bavaria and the Holy See. His stay in Munich, whither he went on his mission, probably will be terminated at Easter. He will then go to his residence in Berlin; and the Holy See will appoint a new nuncio at Munich.

### THIRD ORDER CONGRESS

Preparations for the celebration of the centenary of the Third Order of St. Francis at a great congress at Assisi next September are now in progress. The congress will be international in character, and will be marked by great solemnity. A representative of the Pope will attend. It is intended that Italian tertiary associations will hold a national gathering preliminary to great international meeting.

### GOLDEN JUBILEE

It is planned to observe appropriately the fiftieth anniversary of the founding of the Society of Italian Catholic Youth.

On this occasion it is hoped there will be held in Rome a great assembly to translate in solemn procession the remains of Pope Leo XIII. from their temporary sepulchre in St. Peter's Basilica to the tomb already constructed in the Church of St. John Lateran, in compliance with the deceased Pontiff's wishes. This project has not yet received approval, but it is being considered with great favor by the Vatican.

### HOLY HOUSE OF LORETTO

The Holy House of Loretto, it is learned, was only slightly damaged by the fire which last Tuesday destroyed the famous altar and the statue of the Blessed Virgin in the basilica, and ruined many precious relics. Some of the priceless stones in the gold and silver vessels and ornaments on the altar have been found in the ashes, uninjured. The origin of the fire has not yet been determined, but an official investigation is under way. All Italy is profoundly shocked. The town of Loretto is filled with grief, and the Holy Father has expressed his sympathy to the Bishop. Pope Benedict will present a new statue to take the place of the one which has been destroyed.—Pucci.

### PARIS CABLE

(By N. C. W. C. Special Cable)

### ST. VINCENT DE PAUL IN PARIS

Paris, Feb. 28.—Marshal Foch, who is an active member of the St. Vincent de Paul Society, and a zealous visitor of the poor and needy, was the principal speaker at the General Assembly of the society held here last week, Cardinal Dubois presiding. The society, last year, recruited four hundred new voluntary visitors, the majority of whom were students, and founded six hundred gardens for workers. It also opened sixty-four information offices for families.—Massiani.

### DUBLIN CABLE

(By N. C. W. C. Special Cable)

Dublin, Feb. 28.—Shane Leslie has answered Lord Hugh Cecil's accusation that the responsibility for the Irish situation rests with the Irish bishops, by pointing out that the bishops do not govern the country. Leslie declares that a change in the British Government policy is the only remedy possible.

### ANGLICAN BISHOPS SILENT

The Irish press refers to the almost complete silence of the English Anglican bishops on the subject of the morality of reprisals. The Anglican convocation at York on Friday decided by vote, seventeen to fifteen, not to condemn reprisals but recommended prayers for Ireland.

## CATHOLIC NOTES

Philadelphia.—A purse of \$500,000 will be the gift of the Catholics of the archdiocese of Philadelphia to Cardinal Dougherty after his elevation by Pope Benedict. The presentation will not be made until his return from Rome.

Rome, Feb. 16.—Charles M. Schwab was received by Pope Benedict at a most cordial audience here today. Schwab is a Catholic and Knight of Columbus. Pope Benedict highly praised the nobility and generosity shown by the American nation as well as by individual Americans, and was greatly interested in the steel maker's views of the situation in the United States.

Very Rev. Canon Dillon, D. D., who has just passed away at the age of eighty, maintained an active interest in his parish, Tullanstown, County Meath, Ireland, till the end. He was a man of surprising vitality. Up to two years ago he made his parish rounds on a bicycle. He was educated at the Irish College, Salamanca, and was appointed parish priest in 1903. Canon Dillon was buried in a spot in the parish church marked out by himself.

Lucerne, so well known as Switzerland's most popular tourist resort, is to become the seat of a Catholic university. Two of its largest and finest hotels, built shortly before the War, are to be converted into university buildings at an estimated cost of 16,000,000 francs. The hotels adjoin each other, and one will serve as residential quarters for students and professors. The German Rhine provinces are subscribing large sums to this project.

During the recent struggle which took place at Middleton, County Cork, says the Catholic Sun, a member of the Black and Tans was mortally wounded, and lay dying on the roadside. In his agony he called out for a priest, saying he wanted to die a member of the Catholic Church. Father Donnelly hurried to the scene, and before dying the wounded man had received the Last Rites of the Church. His remains were conveyed to London for interment.

On January 15 the first issue of the Review of Reviews, London, appeared under new management. Founded by the late Mr. Stend, the Review now appears under the editorship of Sir Philip Gibbs. Mr. Hilaire Belloc heads the list of contributors. It is planned to give an impartial survey of the world's history and thought. Under the direction of Catholic men as capable as Sir Philip Gibbs there seems no doubt but that the monthly will regain the prestige which it held for a time. The writers engaged are quite as talented and eminently more dependable.

Six new Cardinals will be created at the coming Consistory, according to Osservatore Romano, the semi-official organ of the Vatican, which also states that the Secret Consistory will be held on March 7, and the Public Consistory on March 10. The following is the list of the Cardinals as announced by the Osservatore Romano: Monsignor Dennis J. Dougherty, Archbishop of Philadelphia; Monsignor Francisco Vidal Barragán, Archbishop of Tarragona; Monsignor Juan Benlloch y Vivo, Archbishop of Burgos, Spain; Monsignor Karl Josef Schulte, Archbishop of Cologne; Monsignor Michael von Faulhaber, Archbishop of Munich, and Monsignor Francesco Ragonesi, papal nuncio at Madrid.

The doctors are still disputing among themselves whether or not there will be a recurrence of the influenza in 1921, says The Echo. Surgeon-General Cummings thinks that "those who had the disease in 1918-19-20 need not expect to have it again, and that the waves of those years used up the great bulk of susceptible material." The Chicago Health Department expects another epidemic in April, 1921, but says: "If we can get through the winter until the last week in April without much influenza, we probably shall escape any considerable wave." Meanwhile a new and aggravated form of the influenza, known as "sleeping sickness," is working havoc in different parts of the country, especially in New Mexico, southern Illinois, southern Michigan, and Northern Indiana.

Fifty successful Philadelphia business men, prominent in finance and commerce, says the Standard and Times, laid aside their business affairs and formed the Philadelphia branch of the American Committee for Relief in Ireland at a spirited meeting in the Bellevue Stratford Hotel. Judges of the Courts, Monsignor and priests of the Church, presidents of banks, leaders in other lines of endeavor—all met under the roof-tree of "Humanity" to chart the course they should follow to aid the stricken land. A Philadelphian who has watched various Irish movements come and go in the last thirty-five years was astonished when he observed these men of affairs fling into the meeting room to give public expression to their love of Ireland. "I've never seen anything like it in this city," he remarked, his eyes swelling. "When the best men of our city take off their coats, Ireland's cause will win."



THREE DAUGHTERS OF THE UNITED KINGDOM

CHAPTER XXVI.—CONTINUED

A sumptuous and splendid breakfast awaited the guests...

"I shall see that a good report of our day's doings here finds its way into the London papers..."

"I never was so glad of anything in my life," assented old Mr. Barry...

"Nevertheless there was one who, as she sat in her comfortable morning room, almost gnashed her teeth with vexation and despair..."

It was soon time for the brides to exchange their wedding-roses for more suitable travelling-garments...

"I will never bid you farewell, dearest Bertie!" exclaimed Madge...

"I beg your pardon, Countess de Woodville, but the Earl awaits you..."

Both girls started and smiled; it seemed so odd and strange to be called by those names so soon...

Fearing lest dear auntie might feel the strain of two separate partings to be too much for her...

"Then amidst countless hearty shakes of the hand, and good and merry wishes expressed and understood..."

One tiny signal, a dainty white lace handkerchief, fluttered bravely in the air...

held it. Similar signals readily floated from each open carriage...

"My God, I thank Thee for their happiness," said Beatrice, withdrawing her tender arms from the rough caresses...

CHAPTER XXVII.

Evening arrived, and the unwearied guests sought the fine old ball-room, there to whirl away the remaining hours in merry dances...

"My child," said the old lady kindly, as they stood near the window, looking out into the darkening night...

"That, dear auntie—for I know and love you best by that name—that is not the worst part of it..."

"Oh! doubtless," jerked out the little man impatiently, "those who would have passed her by unheeded before, will feel honored if she but bows to them now..."

"Your own maid, Phoebe, and Mary Northgreaves, who is returning to Yorkshire for a few weeks, will accompany you, sweet child, and God's blessing and my prayers will never desert you..."

"I will never bid you farewell, dearest Bertie!" exclaimed Madge; "for wherever you are I will search for you and find you..."

"I will, I will, Bertie!" exclaimed the old lady, as the young girl threw her arms around her neck...

"I'll tell her just what you say, dear old Mary; and thanks so much for your kind care..."

"I fear thou hast not come to tarry with us for long; and the old wrinkled hands stroked the little soft fair ones..."

And now how can I adequately describe the beauty of this last, but not least, important scene in the history of our convent girls?

There is great joy, too, this day in a certain convent in Paris. The hours of a beautiful young nun pass high with hope and joy...

"I bless God for having taken him. My life shall, if possible, be an honour to his memory..."

"I fear thou hast not come to tarry with us for long; and the old wrinkled hands stroked the little soft fair ones..."

"No, Father, no! That would be altogether too sweet for me. I know well that I must have active employment; humiliating and derogatory duties suit best my fiery temper..."

worn out, Beatrice came once more to the gates of St. Benedict's. Little had she guessed, when last she passed their portals in all her girlish pride and eager anticipation...

"No, Father, no! That would be altogether too sweet for me. I know well that I must have active employment; humiliating and derogatory duties suit best my fiery temper..."

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ment. Therefore I go tomorrow to Paris to enter the Convent of the Sisters of St. Vincent de Paul. The life of a Sister of Charity would suit me well...

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faces of the kneeling visitors as though in search of some well-remembered ones. The other is a young monk, with a singularly innocent yet grave expression of countenance...

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tongues, and, to judge from the way in which they gave rein to them, it might be supposed they had been separated for years.

"There is no possible chance of getting a word in at all," sighed Lord O'Hagan, on the part of the two husbands.

"Really we cannot help it," laughed the Countess. "We have so much to say, that you must wait until tomorrow. You know we shall remain a few days in Paris; and then you promised to call at St. Benedict's with us on our way home."

"Madge is going to present the church there with a lovely new altar to the Mother of Lovers."

"And you, Marie?" exclaimed that young lady. "are to redecorate and beautify the chapel of the children of Mary. Will it not be delightful to revisit the dear old places and introduce our lords and masters to them? Fancy Marie going as a little matron! what a rare joke it will be!"

"I don't know whether I shall allow Marie to go at all," said the Earl, with severe gravity. "I feel somehow that I owe those nuns an awful grudge; they nearly stole my wife's heart away altogether. I can assure you it required an immense amount of tact and patience on my part to bring her to reason. I almost fear to place the temptation in her way again."

"I think you may rick it now, dear," replied his little wife slyly. "You see, if I know that you were upon the other side of the wall, Regie, I could never resist scaling it, just to have one more look at you and bid you a last farewell, and that, you know, would be neither ladylike nor in accordance with the rules. So really I do think you may trust me safely now."

"Well, don't make me feel jealous of the nuns; that is all I ask, dear. Let them see that you both love and value me," he said, laughing.

"Oh, they know just what to expect when they see you both—never fear! Depend upon it, I gave them a full and graphic description of you, silly creatures that you are," rejoined Sister Marguerite playfully.

"Just throw your minds back, girls, to this day five years ago. Had anyone stepped forward and told us how we should have met this day, and the different positions we should occupy, would we have believed him? I for one should have defied him, and laughed in his face, treating his words as an utter impossibility. Wouldn't you, Marie?"

"I fear I should have wept bitterly," smiled the little wife; "but you see, turning to the Earl, 'I didn't know you then, dear.'"

"No, you were very ignorant; your education had been shamefully neglected when I first knew you," he replied cheerfully.

"And you, Madge, what would you have thought could you have seen yourself then as you are today?" asked Sister Marguerite.

"I? she said, rather sadly. "Oh! had I but ever dreamed that one-half my present happiness would ever be a serious reality, life would have been robbed of more than half of its dreary sadness. Yet it is good for one to suffer; joy becomes so very precious and sweet afterwards; otherwise I never should have proven how good you all are, nor how dearly you loved me."

"We all loved you, my little wife, because you suffered so bravely and quietly. Who could help it?" cried Louis, drawing her to him and kissing her tenderly.

"What of my mother?" inquired Sister Marguerite; "has she not yet forgiven me?"

"Do not grieve for her," said the Earl. "Having once said that she would never give her consent to your taking the veil, her pride obliges her to remain firm outwardly though in her heart I feel sure she has forgiven you long ago. She it was who insisted upon your having everything so rich and splendid for today. She also says that you are to have all your own private fortune to do with as you will."

"Poor dear mother, how good of her! and I have been such a disappointment to her. Please God, she shall live to bless Him for the deed I have done this day. He knows that it was simply and solely for Himself I did it," and Sister Marguerite clasped her hands fervently together.

"Don't fear, dearest Bertie," said the little Countess; "I do try so hard to fill your place towards her. Give her time and she will yearn to see and bless you once more."

"Thanks, my little Marie! How is auntie?"

"Oh, blooming, and so fond of Madge! She is just a girl after her own heart; she can do nothing without her. Often and often she asks after you, and would have come with us today, had not the journey been so long and tedious. She will be so very anxious to hear all about you from Louis and Madge, when they return."

"And where is your dear dunny old Mary? what has become of her, Madge?" asked Sister Marguerite laughing.

"She has returned to her husband and people. Billy is old, she tells me, and so long as he lives she says she will never urge him to go into foreign parts and take up his abode amongst strangers—meaning Ireland. She is looked upon as a wonderful woman by her friends, when she tells them of all the lands she has visited, and the different nations she has mixed with. Besides, she owns a beautiful cottage and garden, and Billy and she live the lives of independent people. No doubt, continued Madge, she will take it into her head to visit me every now

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and then—she, whom you could not drag into a train once, much less a boat.

So they chattered on until a gentle-faced Sister came to call Sister Margaret away to meet another sweet surprise in the person of Lady Edith de Mowbray.

That evening the married portion of the "United Kingdom" cordially invited Father Egbert and Percy—soon to be Father Basil—to their apartments, and a right merry time they had of it. Father Egbert told and connected such tales of the misconduct of the two girls in their former days, that their husbands were horrified and astonished. In the enjoyment of such merry converse and happy prospects we must leave them for the eventful day declines, and the shades of night draw rapidly on; and so the curtain must also fall, and hide from view for a time our three dear convent girls. Yet would I fain raise it to present one last tableau to your view.

It is three years hence, and the scene is the flowered terrace of Baron Court. The Dowager Countess de Woodville has been ill, very ill. A cancer is doing its sure and deadly work, and the mother yearns for her daughter's society. Nay, she has learnt to bless God for the part she has chosen.

Sister Margaret—her sunny eyes filled with a holy, peaceful light, the white cornette upon her head—stands in front of her two companions, who look up at her from their low seats, admiration depicted in their faces. Her attention is divided between the bonnie, healthy-looking infant in her arms, little Lord Cranthorpe, and the sweet little toddler at her side, Margaret the third, so like that elder Margaret who peacefully reposes in the quiet cemetery at St. Benedict's, that the heart of her young mother thrills with pride as she gazes upon her.

As for Marie, Countess de Woodville, her portrait hangs in the lofty picture gallery side by side with the far-famed one of her mother, and they are as twin sisters. Stretched at full length in the shade close by lies Bartley's faithful canine friend and admirer Leo. What matters it to him if she has changed the outward shape and make of her robes? He sees no alteration, no difference in her. For he would willingly give his life, he has no one left but her to love, and his faithful eyes follow her everywhere. It is a bright and pretty habitation.

Whether or not I continue to give you glimpses of the members of the "United Kingdom" in a future history, will depend very much upon the reception which they meet with as depicted in this volume.

THE TIP OF THE SCALES

It was a honey kitchen where Aunt Becky sat peeling apples. Walls of that yellow you see in old crockery, with brown trimmings that had a hint of red; a braided rug, cream tinted curtains, and a wood stove.

"I will have to give up my stove some day, for wood is getting scarce, and men to cut and haul it in, scarce, but there is no use crossing your bright little eyes to me."

Thus Aunt Becky, when obeying her "Honey, put a stick of wood in the stove for me please," I expressed my delight at that relic of our grandfathers' days.

"I will have these apples ready for the oven in a jiffy, and then I'll look at those samples I suppose you got for me in town yesterday. It seems the strangest thing in the world of my buying a dress for the wedding of a Grayson and a Kelly," she went on, scowling the core out of the apple.

"If Cousin Rose Grayson knew of it, she would rise out of her grave to forbid it. You can't understand it honey, how some of those old families here in the Blue Grass used to despise the Irish, back there before the war, I never believed the Irish for siding with the Yankees. It was their chance to get even. I believe in everybody getting even, if they can. The good Lord does Himself. You do anything against the Lord, and you'll settle up, some time or other."

"My father's plantation joined Uncle John's, and, as their children were grown up, and ours growing, I spent half my time over there. I was there the night Martin Kelly came singing up the road and turned in at the gate. He had heard, he said, that my uncle had a stone fence to build and he was there to build it. My uncle didn't think as much of him as one of his negroes, but he belonged to the white race. He gave him a room to himself and he ate his meals on the back porch."

"Cousin Rose was my uncle's youngest child. She was seventeen, and a mighty pretty girl, even if I do say it. The first Sunday Martin Kelly was at my uncle's, Rose and I met him, dressed up and walking toward the gate. 'Where are you going Martin?' she demanded. 'To Mass in Lexington, Rose' he answered. I saw my cousin's face get a burning red. The young man walked on, singing as he went down the white surpise. Rose flew to my uncle, mad as a hornet. 'Served you right for taking any notice of him' was all the satisfaction she got from the old man. Rose was very quiet all that day, and I think she laid her plans to punish him herself. The next morning I noticed she took great pains in dressing, and she said to me: 'The Irishman sings

well Becky. I imagine he can tell good stories, too. When we go out on the back porch, you may go to his table, and ask him if there really are fairies in Ireland."

"I did as I was bid, while Rose stood at one of the pillars, fastening up a morning glory. 'Certainly, there are fairies in Ireland,' said Kelly, 'and you can take back my answer to your cousin, since she sent you.' Rose heard him and again she got red in the face, and I thought she would fly to uncle. Instead, she looked down at him and smiled prettily, and said, 'You are quite smart, Mister Kelly! What else would an Irishman be, Miss Grayson?' he replied, smiling back at her. 'And are there really fairies in Ireland?' she went on, still looking at him, and smiling. 'You'll never hear an Irishman denying it,' he rejoined. Then, I broke in with a question. The first thing I knew, Rose had gone down from the porch half way and he had come up the other half, and the three of us were standing close together. 'Becky,' Cousin Rose said to me, later in the day, 'Mr. Kelly is quite handsome, don't you think?'

"The fence he was building was to run between my father's land and my uncle's, and as I went back and forth frequently, Rose, instead of one of the negroes, began to accompany me. I riding behind her on her black mare, Delight. But, instead of going by the surpise, she would take a way through the fields, and nearly always she stopped to talk with Martin Kelly. So things ran on until Christmas eve.

"I've told you often of those Christmases of the good old times. This was to be one of them, but on Christmas eve Grandfather Grayson who lived in Lexington, took suddenly sick, and all the children and grandchildren were summoned. I had a bad cold and was left at my uncle's. Rose staying home to care for me. The colored people of course went on with their justifications down in the quarters. I was in a big arm chair by the fire, nursing my new doll, and Rose was walking up and down the room, stopping every once in a while to listen as if she were expecting someone. Then, she said: 'Becky, aren't you afraid here in this big house by ourselves? I was not, but naturally became so. I believe I hear someone at the front door' she whispered. She gave a little scream and I gave a big one. Then the door leading to the back porch opened and Martin Kelly came in looking frightened.

"I heard you cry," he said, going straight to Rose. 'What is the matter?' I felt timid here in the house alone, she said. 'Didn't you know I was here to protect you?' he asked, and his voice was low and tender. 'But you didn't come,' she began, then stopped. 'You never asked me,' he replied. 'You would not have wanted to be asked, if, she said, then stopped. 'If what?' he asked, his voice choked up. 'If I cared, do you mean? When she didn't say anything, he rushed on: 'You know I care! Rose, darling, you know I love you better than my life! and he caught both her hands in his, and was drawing her to him.

"A moment followed—and many a time since I have thought how much hung on that moment! An arm snatched him—she couldn't have helped it, for if ever there was a man, it was Martin Kelly. But I saw her eyes narrow, like a cat's, and I felt what she was going to do.

"How dare you!" she cried, wrenching her hands away. "You—you—" But she couldn't say what she wanted to, for he was towering over her, and the wrath in his face was so terrible it seemed to be crushing her. "Exactly—I!" he then said, and his voice was like his face. "My father will kill you for this—that insult!" she cried. "Oh, no, your father won't!" he answered, with a cruel laugh. 'You don't know my father,' she began. 'But I know his daughter!' he flung at her. 'You poor, vain, cowardly little thing! And I thought you a queen among women! I even thought I loved you! You will not tell your father—and I will stay here and finish my fence. I always finish what I begin. I want you to remember that. It is my Christmas gift to you—instead of this!' and he tossed a package he carried into the fire. He swung around and left the room.

"Rose sank to the floor and watched the flames as they swept over the tissue paper and began to eat up the spray of red roses, which he had walked to Lexington that day to buy. I began to cry. It seemed to me as if it were something living which was being burned up.

The stone fence stretched its gray length between the Grayson farms slowly, for the winter days were short, and often too cold for even the hardy Irishman to work. We heard from the servant who had him in charge, that when he was not working he was always reading out of big books. Rose became a changed girl. My uncle and aunt grew anxious about her and took her to a doctor in Lexington. He could find nothing wrong and advised a change of scene. But Rose would not go away.

"It was May and the fence wanted but a few yards of being finished, that day when Rose said she would take me home. Martin was working, but not singing as formerly, nor did he stop, though he must have heard Delight galloping down the pasture. When we reached the gap still between the two farms, Rose drew up. Still he went on with his work. She leaned over the saddle and

cried, 'Martin, won't you forgive me?'

"I can always see him as he stopped and lifted himself, taking of his hat as he did. 'When I forgot you!' he said, and with another look at her, replaced his hat, and stooped again over his work.

"The stone fence was finished, and, ignorant of the tragedy builded into it, my uncle paid Martin Kelly and apparently he passed out of our lives. But not so. He went straight to Lexington and entered the law school of the university. Before he was graduated, even, he began to attract attention, for he joined the abolitionists and was like a firebrand. As a lawyer, he fairly leaped to success. I was fifteen now, and as the constant companion of my Cousin Rose, went about more than I should otherwise have done. All her sisters and brothers were married and while she had suitors, it seemed that she could not make up her mind. We were often in Lexington and saw Martin Kelly, for, while his race and religion were social bars, his fame and talent and personality carried him across them. Then, he was handsome and accomplished, and much is forgiven such men.

"But with Lexington's wealth and beauty before him, he fell in love with a young French girl from St. Louis, who was teaching at St. Catherine's Academy. I was with Rose the June day she received the announcement of her engagement to Martin Kelly. Across it he had written: 'I have forgotten!'

"I think that was her death-blow. A few days later, she astonished us all by announcing her engagement to Richard Grayson, a distant relative, wealthy, and a rising power in Lexington politics. I was too young to understand all that was going on, but it was soon evident that Richard Grayson and Martin Kelly were openly fighting each other. I have heard men say no one knew why they should be enemies. Perhaps Richard Grayson himself did not know—but I knew and I think Martin Kelly knew. And in every encounter Martin won. His wife's French blood delighted in such battles, and as far as a woman, might at that time, she made her influence felt. She was charming, she could manage men, and every move she made was for the advancement of her husband. Their marriage was a perfect one.

"Then came the war, its red hand sweeping aside personal animosities. Of course, all the Graysons were for the South, and Martin Kelly joined his friends for the North. Honey, those two old houses on either side of the stone fence went up in smoke. The slaves abandoned their masters, the cattle were taken to feed the enemy, the fine horses were ridden off. The day the houses were burned, Rose, flying with me and her two children, came to the stone fence, and she dug herself out on the South, and Martin Kelly joined his friends for the North. Honey, those two old houses on either side of the stone fence went up in smoke. The slaves abandoned their masters, the cattle were taken to feed the enemy, the fine horses were ridden off. The day the houses were burned, Rose, flying with me and her two children, came to the stone fence, and she dug herself out on the South, and Martin Kelly joined his friends for the North. 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LONDON, SATURDAY, MARCH 12, 1921

WHERE "ULSTER" LEADS

We have seen that the Ulster Legend so assiduously fostered is refuted by official facts so far as education is concerned. With regard to grants of money for University scholarships, on similar principles to those awarded by the County Councils in England, Ulster's contribution per 1,000 of population is £1 14s, whereas Connaught heads the list with 27 18s 2d, and the average for all Ireland is 24 10s 11d.

"Ulster," therefore, lags behind the rest of Ireland in the important matter of education. We have further shown that it is below the average in taxable wealth.

There is one line, however, in which "Ulster" has an unquestionable lead over the rest of Ireland. The Police define "Habitual Criminals" as persons who engage habitually in crimes as their means or part of their means of livelihood.

They describe "Houses of Bad Character" as houses where Habitual Criminals regularly resort and meet; also Houses of Receivers of stolen goods.

Now the statistics in these matters follow. "Habitual criminals at large" enumerated by the police in April of each year: Yearly average for the five years 1908-1912:

Table with 2 columns: County, Population, Habitual Criminals. Rows: Leitner, Munster, Connaught, Ulster, All Ireland.

Ulster in this matter not only leads; it has a practical monopoly of crime. Houses classified by the police as the Resorts of Habitual Criminals: Yearly average 1908-1912:

Table with 2 columns: County, Ratio per 100,000. Rows: Leitner, Munster, Connaught, Ulster, All Ireland.

Not only does Ulster lead all Ireland in these unenviable records, but Belfast heads the list for all the cities of the United Kingdom.

Habitual Criminals Ratio per 100,000: Belfast, Sheffield, London, Birmingham, Manchester, Liverpool, Dublin Metrop., London Metrop. & City Police Dist.

Mr. Knight gives tables more comprehensive, but the result is always the same: Belfast heads the list. No city in all Great Britain, large or small, can depose the Ulster metropolis from its bad eminence. It is a sad and saddening task to analyze conditions in Belfast. It is made necessary by the blatant boasting of the superiority of "Ulster" over the rest of Ireland. Mr. Knight in "Ireland and the Ulster Legend" traces the prevalence of crime in Belfast to the appalling conditions of wretched labor prevailing amongst Belfast women, to the consequent forced neglect of

children by their mothers, the ignorance of the children due to the lack of public spirit in the matter of providing facilities for education, and to the over-working of immature children who should be at school.

Here we may subjoin a paragraph from the Report of the Home Office Committee of Investigation, appointed by Winston Churchill in 1911, to enquire into and report on the statements made in 1910 by Dr. H. W. Baillie, Medical Officer of Health for Belfast, in his Report on the sweating of women and out-workers in the linen trade in Belfast and district.

After giving the incredible conditions under which women worked—in the majority of cases investigated the wages were one penny and under per hour—the Report thus refers to the point:

"A painful feature incidental to out-work in the making-up trades in many towns is the extent to which children are employed at home. . . . The evidence of two school teachers (Qs. 2,443, etc., and 4,934, etc.) as well as that of Dr. Agnew, medical superintendent officer of health for Lurgan, should be carefully read in this connection. . . . We have an abundance of evidence that young children are often kept working for long hours even until very late at night. (Qs. 1,168, 1,376, etc.)"

SIR PHILIP GIBBS AND FATHER DUFFY

Few there are throughout the English-speaking world who, during the dark and uncertain days of the world War, did not thrill to Philip Gibbs' account of heroic struggle. His letters never stated, for he was not only the greatest of war correspondents, but the most human of writers, master of those touches of nature that make the whole world kin. He has written books that are read in every language; and the readers must be few who are not the better for the reading.

Sir Philip Gibbs is something more and better than a great war correspondent and a great author; he is an honest man, true to his convictions and principles; fearless as the gallant lads whose heroic service he so graphically depicted in the expression and defence of those honestly held convictions and principles, and of truth and justice and good-will.

Sir Philip was one of a dozen or more of distinguished English literary men who signed a vigorous and forceful protest against the policy of repression in Ireland shortly after the present brutal policy was inaugurated.

His present lectures in the United States may be British propaganda. Suppose they are. Propaganda has almost come to connote something discreditable; but its origin—Secra congregatio de propaganda fide, the Congregation for the propagation of the faith—is surely respectable enough. Propaganda, as a matter of fact, may be good, bad or indifferent. And Englishmen have precisely the same right to carry on propaganda in the United States as Irishmen have.

An honest and fearless Englishman like Sir Philip Gibbs is entitled to the same courtesy from those who go to hear him as Eamon de Valera, Donal O'Callaghan or Dr. Irwin. They are not the friends of free speech, fair discussion, of liberty and justice, who deny to Sir Philip Gibbs what they freely accord to, claim as a right for, de Valera and Dr. Irwin.

And above all they are not friends of Ireland or the cause of Irish liberty who by ruffianism, organized or spontaneous, prevent Sir Philip Gibbs from speaking, and prevent those who so desire from hearing him speak on the Irish or any other question.

That sort of thing is not a whit more respectable when indulged in by Irish sympathizers in the United States than it is when practised by Orange hoodlums in Canada.

The New York Times thus reports the intervention of Father Duffy:

"In the first moments of the attack upon him came one of the most dramatic incidents of the evening. A slim, tall man in clerical garb climbed up on the stage and walked over to within a few feet of Sir Philip, who looked at him amazed a moment, and then walked over to him and cordially shook his hand. The house was silent for a minute, even the Sinn Fein enthusiasts ceasing their noise, before this unexpected interruption, and then most of those present, recognizing the clergyman, broke into wild applause. 'I would like to introduce myself to this audience,' said the priest. 'My name is Father . . .'"

The rest was lost in a burst of hand-clapping in welcome of the priest of the fighting Sixty-ninth, the Irish regiment which as the 16th fought its way so gallantly to the Marne.

"I see that my friends have done their best to make Sir Philip Gibbs write more about another war," he said. "I am here to hear him, to hear what he has to say with the intention of taking him up at some other meeting. I am an Irish Republican."

The shouts of Irishmen in the balcony broke in on his remarks. "I want to say that Sir Philip Gibbs has done more to restore truth to the world than any other man," he continued. "I introduce myself as a convinced Sinn Feiner. I am an Irish Republican. I want to hear him. But I want to warn Sir Philip Gibbs that this presentation of facts will likely produce the conclusion in the minds of this audience, a Republican audience, that he is a British propagandist."

Cries of "No, no," and "You're not the speaker," arose from the floor of the hall, which in a moment had turned on the war chaplain. It was a symptom of the divided feeling of the house, which made itself known again and again during the evening.

"But I want to say that if he were a British propagandist the best thing he could do would be to hire a number of crazy persons such as are up there," resumed Father Duffy, instantly regaining the good feeling of the audience. "For the present we want order so that we can hear what he says."

But "the crazy people" did not heed Father Duffy's reasonable request. It is difficult to think that any intelligent Irish American could fail to see that the effect of such ruffianism is precisely what Father Duffy implied when he said: "If he were a British propagandist the best thing he could do would be to hire a number of crazy persons such as are up there."

Father Duffy represents and expresses intelligent Irish American opinion; the interrupters and obstructionists at Sir Philip Gibbs' meeting—a handful of even New York Irishmen—are an unreasoning mob who very seriously damage the cause they pretend to have at heart.

CANADA'S NAVY

The following dispatch is of interest to the Canadians especially in view of the Imperial Conference to be held a few months hence:

London, March 8.—Canadian Associated Press.—Urging that the Imperial Government make an immediate statement of its naval intentions, Admiral Adair, speaking in the Commons last evening, declared that, with the exception of Australia and New Zealand, no dominion was making an adequate contribution to the naval defence of the Empire. The dominions, he said, ought to contribute two fifths of the cost of the Empire's navies, but India contributed, and it is, and always has been, that. But it has, and always has been, much more than that.

To understand the full extent and the full viciousness of the Ascendancy in Ireland, it is necessary to understand the alliance formed in the 17th century between the land-kings of Ireland and the money-lenders and money-leaders. London has always been the world centre of the money-lending business.

Over in Ireland a few hundred political adventurers had come into possession of nine-tenths of the land of that country by means of military confiscation, and gift from kings who did not, morally, own what they thus gave away. In a generation or two, this small class of land-kings plunged their vast estates into debt; which was altogether to be expected, and was consistent with the course followed in other countries by such a class. The Irish estates were mortgaged to London money-lenders. The same money-lenders financed English industries; and thus the natural thing was, an alliance between English business interests and Anglo-Irish landlordism.

Our American friends call this "log-rolling;" and Ireland has had about two hundred and twenty years of continuous log-rolling. I pass from that to the political aspect. Irish democracy could never find a foothold in the politics of the so-called "Union;" because the undemocratic land-kings of Ireland were in close alliance with the undemocratic moneyed interests of England. A great deal might be said about this in detail; but my present purpose is served by this passing reference. Let me now refer to the other forces forming part of the long, and still existing, resistance to the progress of democracy in Ireland.

There has been, and still is, the class sympathy between the aristocrats of Ireland and those of England. The English peer and the Irish peer have always felt that they were brothers. There has always been a very close union between them. Then, there is the solid

cement of religious prejudice, which has filled up all chinks, and has united all the parties interested directly in the Ascendancy; and has joined to them millions of voting Englishmen who had no direct financial interest in it, but who have had the idea that in maintaining it, they were somehow playing the puck on the Protestant side.

Religious clashes in Ireland did not originate in the Ascendancy; but religious peace would long ago have descended on that unhappy land, had not the parties to the Ascendancy deliberately, and of settled policy maintained discord; renewed the fires of religious hatred whenever they were dying down; and cast at all times a veil of sanctimonious religious hypocrisy over their sordid and selfish interests and schemes.

The Penal Laws were the most dreadful code of religious persecution ever devised in Europe; and I think it is the true reading of Anglo-Irish history that the motives for the making of them were financial and political rather than religious. I do not doubt that such public opinion as then existed in England; such Englishmen as knew there was such a country as Ireland; approved of the Penal Laws, if they had ever heard of them. And in such approval I have no doubt they were honest enough; as honest as bitter religious hatred ever is, or can be; for it can never be wholly honest.

But I do not believe, have never seen any reason to believe, that those who actually made and enforced the Penal Laws, believed in their religious necessity. The five hundred years of warfare for the conquest of Ireland had just ended. The clan lands were finally confiscated; and the Penal Laws were passed to confirm and preserve that confiscation. Being passed by bitter bigots, their bigotry gave them, of course, a better (or worse) heart for the work; but their main idea was to hold on to what they had robbed or got from robbers.

Nothing could be further from the modern idea of democracy than such an ascendancy, such an alliance, such predominance of selfish interests; disfranchisement of a whole people; monopoly of the land, the power, the money, and the trade of a nation.

This is what Ireland has been struggling with since 1690. And this is 1921. And in December 1920 English politicians, who, a few years ago, held Home Rule and treason to be synonymous terms, passed an act which they call a Home Rule Act.

DEMOCRACY AND ASCENDANCY

I said, at the end of my last comments on Irish Democracy and English Policy, that long ago a bargain was made between the confiscated lands of the Irish clans were given by corrupt kings, on the one hand, and the trading and manufacturing classes of England on the other; and that bargain has been kept down to this day.

Thus was created what has been so long and so painfully known in Ireland as "The Ascendancy." The Ascendancy is generally thought of as the domination of a Protestant minority over a Catholic majority; and it is, and always has been, that. But it has, and always has been, much more than that.

To understand the full extent and the full viciousness of the Ascendancy in Ireland, it is necessary to understand the alliance formed in the 17th century between the land-kings of Ireland and the money-lenders and money-leaders. London has always been the world centre of the money-lending business.

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cardinal Bourne urged that this opposition be carried to the very limits of the law. He said that if the world set aside the teaching of Jesus Christ in this matter it would inevitably grow corrupt and approach dissolution. The Master had laid down laws governing the social relations between individuals and among these He directed that marriage was to be dissolved only by death. If further facilities for divorce were tolerated in England the country would quickly descend once more to the level of paganism.

THE THOROUGHNESS of the preparations made by the Catholic Women's League to see that the protest of Catholic women against the bill is fully recorded show with what anxiety the matter is regarded. A "station" has been opened in each parish where signatures can be affixed to a monster petition which it is proposed to present to Parliament, and on a chosen Sunday special efforts are made to see that every woman in attendance signs. In this way it is hoped to give expression to the uniform conviction of Catholics on the subject, and at the same time to arouse public sentiment to a sense of the peril which the proposed legislation holds to that much-prized, and perhaps much-boasted institution, the English home.

IN ITALY, too, the hydra-headed monster has raised its head. A decision has just been given by the Court of Appeal, Milan, which actually introduces divorce for the first time into Italy. France, which has been so much in the eyes of the world as the scene of Gabriel D'Annunzio's exploits, produced this first divorce. The case came before the Milan Court through the fact that while the parties concerned had obtained citizenship of France, the decree of the court of that city would not hold good outside of it. In Milan the decree was sustained notwithstanding learned arguments against it, and in the name of the King of Italy it was directed to be entered on the Register of Civil Statutes.

THIS IS all the more extraordinary seeing that no Divorce Law exists in Italy, and the decree therefore forestalls proposed introduction of such legislation. This has aroused the Catholic conscience and vigorous measures of opposition have already been set on foot. Such legislation is repugnant to the great body of the Italian people, whose family affections are strongly developed, and sacred as the result of their saturation for countless generations with the teachings of the Church. The anti-clerical element which is behind the proposal is not to be confounded with the people as a whole.

NOTES AND COMMENTS

THE PRESENT wave of anti-Catholic feeling passing over the country, and the dreadful things Catholics are liable to do towards subverting liberty and progress, recall to mind certain words of the late R. W. Phipps, so long and favorably known as a publicist, and latterly as Commissioner of Forestry for Ontario, in which latter capacity he produced a series of Reports which have permanent literary value. Discussing the Janitis Estates Act of 1880, Mr. Phipps said:

"I have been here over fifty years and never knew a year but what somebody, who could make a figure on any other way, was raising an outcry against something terrible he thought some Roman Catholic intended to do. I have never observed them do anything of the sort"—words which might be weighed with profit by certain individuals of today.

THE FIGHT against Divorce is not confined to Canada. In England some are disposed to think that because the proposed Divorce bill is not coming forward this session, the danger has passed away. Not so!—there is greater reason than ever for vigilance and adequate preparation on the part of those who prize the sanctity of the home. Several Catholic organizations are fighting the insidious efforts being made to wreck the very foundations of the Christian family, and one means adopted for this purpose, which might very well be duplicated in this country, is that Catholic women throughout the length and breadth of England have been asked to send a postcard to their local Member of Parliament protesting against the proposed legislation.

EASIER DIVORCE IN ENGLAND

By N. C. W. C. News Service. London, February 18.—The Lenten Pastoral of the Cardinal Archbishop of Westminster has just been read in all the churches of the diocese. With the greatest seriousness Cardinal Bourne calls on all the Catholics under his jurisdiction to consider "the danger of the ever-widening disintegration of family life."

The Cardinal's warning is opportune, because in the new session of Parliament, which begins within the next few days, there most certainly will be another attempt made to push through the bill introduced by Lord Buckmaster for extending the facilities for divorce. It is true that this bill was defeated in the last session, but nothing save an overwhelming pressure of other parliamentary business can prevent the bill being once more brought up for discussion, and unless the same opposition is as well, or even more effectively organized, there is no reason why this particular bill should not receive a majority vote, and become law.

EVILS OF EASIER DIVORCE

Cardinal Bourne does not shrink the issue, and he sets fairly and squarely before the Catholic people of Westminster, and through the press the whole reading public of London, some of the inevitable results that must flow from this making easier of divorce. "The marriage contract," the Cardinal continues, "is itself likewise endangered, and the authority of Holy Writ is called in question, and the traditional teaching of Christianity on those moral questions upon which the very foundations of true civilization ultimately rest, is gradually being abandoned."

By a curious coincidence, at the very time when the Cardinal Archbishop's Pastoral was being placed in the hands of the clergy for communication to their parishes, the Church of England was discussing the very same measure of extended facilities for divorce. The National Assembly of the Established Church, a moderate self-determining

active body set up recently by the consent of Parliament, in its sessions at Westminster discussed the Buckmaster Bill, and the general assent of that assembly appears to have been in decisive opposition to the bill. The Anglican approach to the question was thoroughly sound, being from the religious and Christian standpoint, which, as Lord Farmer informed the assembly, was the only true standpoint of moral teaching. The purity of family life, the speaker continued, was at the bottom of the whole question of social advance.

For all their boasted appeals to "sound learning" and their reliance on the teachings of the Apostolic Fathers, the Anglican divines are, when they venture into the realm of definite dogmatic teaching, extremely shaky, indeed highly unreliable; and only appear to be on sure ground as they approach nearer to the definite teachings of the Roman Church. This sort of attitude is very well exemplified by the Bishop of Durham, who, as it is himself to oppose the Buckmaster bill and the idea of divorce, and yet counsel a church assembly to refrain from expressing an opinion on this matter because "there was on some points a serious conflict of theories by eminent critical scholars."

ANGLICANS ALSO OPPOSED

But fortunately the Bishop of Durham, whose liberalism in religion as well as in politics somewhat discounts the orthodoxy of his theological sentiments, did not win the day, and the sentiment and expressed opinion of the Anglican assembly was that the present involved situation in the national life is not going to be met by lowering the ideals of Christian marriage. The whole issue was very well summed up by Lord Hugh Cecil, who reraided the assembled prelates and laymen that if the State was of opinion that the Christian law of marriage was too hard for a world that had ceased to be Christian, then let the State allow licensed unions to which the legal consequences of marriage would attach, but don't expect the Church to recognize them. His objection was that what was being sought was that all sorts of union, which under the teaching of Christ are nothing more than adultery, should be recognized as marriages by Christian people and the Christian Church. And if the moral law is weakened in this manner, it would only prepare the way for that general moral apostasy of which there are too many signs in public opinion at the present time.

ATTITUDE OF NON CONFORMISTS

Thus far, then, both the Catholics and the representative Anglicans are united in their opposition to divorce on the same basis of Christian morality. How far that opposition can extend on the support of the Non-conformist or Non-episcopal churches is a matter of doubt. The Protestant Dissenters are not notoriously enthusiastic supporters of easier divorce; but at the same time their loosely-constructed religious formulae do not appear to forbid divorce, which the official teachings of the Catholic Church and the Church of England do. Indeed, it was a Non-conformist lady preacher, a Miss Maud Roydon, who by some extraordinary process found herself a member of the National Assembly of the Church of England, who put in a kind word for the Buckmaster divorce bill on the plea that "all marriages made in churches were not made by God."

But the point is: Are the Catholics, the sound Anglicans, and the other people in the country who believe in the Christian teaching of marriage, strongly enough organized to withstand and ultimately defeat an obnoxious measure that finds among the members of the present parliament? Six years ago the Irish members could have defeated the measure at Westminster, but today the opposition will have to come from a Christian element outside of Parliament.

BIGOTRY REBUKED

SECULAR JOURNALS DEFEND REPUTATION OF JUDICIARY

The Rowley Mercury is deserving of commendation for its outspoken condemnation of those responsible for the holding in that town recently of a big public meeting at which a paid agitator discoursed on religious topics in a manner calculated to set ablaze the ever smouldering embers of religious prejudice and intolerance and arouse in the community a spirit of religious antagonism which cannot but be detrimental to its general welfare and harmful in many respects. The Mercury's rebuke was timely and well merited and will have the endorsement and approval of all right thinking men. On the other hand one cannot but be amazed at the fact that in the neighboring town of Perth, where the same agitator held forth, there should be found presiding as chairman at his meeting a member of His Majesty's judiciary, in the person of County Judge Scott. That in this country, where people of all creeds and nationalities look upon the judiciary as exemplars of tolerance and dispensers of even handed justice, one of their number should by his words and his actions give support and encouragement to a man who is going about the country indulging in calumnies and gross misrepresentations against those of

PREACHING at the opening of a new church on a recent Sunday



MARCH 19, 1921

another faith surely places him in a position where he must forfeit the respect and confidence of those whose confidence he must have if he is to satisfactorily discharge his judicial duties.

SOME PROMINENT CONVERTS

OF THE PAST YEAR

(Most of the names appearing in the following partial list of recent converts to the Catholic Church, says Truth, are of men and women who are prominent in the religious, professional and mercantile life of the country in which they reside.)

UNITED STATES

Announcement of the reception of Justice Wendell Philip Stafford, of the supreme court of the District of Columbia, into the Catholic Church was made by Cardinal Gibbons last April.

Justice Stafford was born in Barre, Vt., in 1861 and has been a justice of the District of Columbia's supreme court since 1904, previous to which he was judge of the supreme court of Vermont.

On Candlemas Day, February 2, Mr. Leslie C. Hill, a member of the Middle Class at the General Theological Seminary of the Episcopal Church, Chelsea Square, New York, made his act of submission to the Vicar of Christ and was hypothetically baptized at the Paulist Church, in that city, according to Graymoot.

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livelihood at the same time by painting clipper ships or steamships. Having a preference for landscape painting, he became a pupil of Asher B. Durand, one of the fathers of American landscape painting.

At the age of eighteen he exhibited his first picture, "The Conway Meadows," at the Academy of Design.

The Hon. Evan Morgan, who spent last winter at Colorado Springs, was received into the Church there. Mr. Morgan is the eldest son of Lord Tedegar, of Welsh birth, and was educated at Eton and Oxford. He is twenty seven years of age. He is an artist and a poet; several of his pictures have been exhibited at the Paris salon, and he has published several volumes of verse.

In 1915 he joined the Welsh guards; throughout 1917 he was parliamentary secretary to the British ministry of labor, and last year was attached to the foreign press bureau at the peace conference. His father owns 40,000 acres, including much valuable property in the east of London.

George W. Coffin, president of the Coffin Packing Co., Denver, has been received into the Church. According to the Denver Register, his conversion is the result of twenty years' study of the religious problem.

During the past year Rev. Dr. Pompony of Pittsburgh, Kan., received into the Church, Ira Hamilton Royce; his wife, Ella Maude (Hadley) Royce, and their sons, Ira Hamilton Royce, Jr., Hadley James Royce and Vestal Bernard Royce. Mrs. Royce is a niece of Dr. Arthur T. Hadley, President of Yale, and a second cousin of Mrs. Mary Baker Eddy, the founder of the "Christian Scientist" cult.

Dr. John Ashburton Cutler, one of the most eminent of New York's medical men and a leader among the Congregationalists, was received into the Church during the past year. Dr. Cutler was born at Woburn, Mass., in 1863, the son of Dr. Ephraim Cutler, the eminent physician, food expert, inventor, author of 500 titles of contributions to medical journals and of works on Diet, who founded the Church of the Holy Comforter, Bronx, New York, and was one of the founders of the Yale School of Music, and of the latter's wife, Rebecca Smith (Sullivan) Cutler. He is the grandson of Benjamin and Mary (Whittemore) Cutler and of Captain Thomas Valentine Sullivan, (of Catholic stock but not himself a member of the Church) a sea captain, founder of the Seaman's Bethel, Boston, one of the three founders of the Y.M.C.A., and at the time of his death in 1892 his secretary in Boston.

Dr. Cutler was educated at Cambridge Hill School, the Massachusetts Agricultural College, Boston University (B.Sc., 1882) and at Albany Medical College (M. D., 1886). He is a specialist in chronic complaints and since 1916 has been engaged in the study of narcotic drug addiction as a definite disease, to be treated by medical means alone. He is a fellow of the Society of Science, Letters and Art of London, England; Commander of the Washington Continental Grand Officers of the Greek Letter Fraternity, Phi Sigma Kappa; the founder, ex-president and for years secretary of the Massachusetts Agricultural College Club of New York; member of the International Medical Congress and of the American Medical Society for the Study of Alcohol and Narcotics. He is the author of "One Hundred Men Mine," as well as a collaborator with his father in works on diet.

Professor Daniel Sargent, of Harvard University, and his sister-in-law, have been received by Father Martin Scott, S. J., of Boston College.

James F. Halley, a prominent real estate man of Denver, Col., has been received into the Church.

Mr. Hadley, who is a cousin by marriage of Dr. John A. Ryan of the Catholic University of Washington—one of the best authorities in sociology in America today, whose solutions for present social unrest were largely inculcated in the recent social reconstruction program of the American Hierarchy—is an old Denver resident, having been interested in real estate there most of his life.

Meredith Nicholson, of Indianapolis, the noted Hoosier novelist, essayist, playwright and poet, has been received into the Church. Mr. Nicholson was born at Crawfordsville, Ind., in 1866, the son of Edward Willis Nicholson and Emily Meredith. He is an A. M. and Litt. D. of Washburn College and A. M. of Butler College.

Among the many converts recently baptized at Washington was Major William Hinton, U. S. A. (retired). He was born in 1847 and was educated in France and Germany at army schools and at the West Point Military Academy. He graduated from the last named institution in 1875. He served in various capacities in the army from 1862 to 1880. He was appointed in 1887 U. S. Vice Consul at Cahuahuas, Mexico, and was in charge of the Consulate from May, 1887, until his appointment as Consul in 1892. He was Secretary of Mexico in 1897, and Charge d'Affaires at various times; Secretary of Legation at Bogota, 1906; Charge d'Affaires 1903-1907; U. S. Minister to Guatemala, 1908-1909, and to Salvador, 1909-1915. In 1915 he retired as Chief of the Division of Latin American Affairs, Department of State.

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England, Holywell, N. Wales, son of the late rector of Darwen, and brother of two Church of England vicars, has been received into the Catholic Church, Mrs. Maud having been received some little time ago.

Mr. Geoffrey Webb, who won the second prize for the Daily Mail vintage sign competition with a charming design for Mayfield, is a Catholic and a recent convert. He is rapidly coming to the fore as a stained glass worker.

Mr. John S. Twigg, formerly Anglican rector of Ormside, Westmorland, and mission preacher in Diocese of Oxford, was received into the Catholic Church on St. Michael's Eve at Farnborough Abbey, by Dom Benedict Steuart, O. S. B.

M. Wilkinson, M. A., F. R. Hist. S. Graduated at Charterhouse, London, and at St. John's College, Oxford, England. Author of "The Last Phase of the League in Provence; 1588-1599," etc., has become a Catholic. He will continue his research and tutorial work at Oxford University.

Prince George Margaritesio Greco-lano, Bessarabian Boyard, and Leonard Walleley Casan, Rugby, England, have also been received into the Church.

The Hon. Agnes Holden, Magdalen College, Oxford, England, son and heir of Lord Hemphill, are recent converts.

IN OTHER LANDS  
Prince George Margaritesio Greco-lano, member of a high family of Bessarabian Boyards, was baptized and received the Holy Eucharist for the first time in the Abbey of Alghelisa, in Savoy. The abbe, Rev. Dom. Marie, received the prince into the Church.

General Ignaz de Venientomila, a Freemason and former president of the Republic of Ecuador, has been reconciled to the Church. His conversion has made a profound impression among the people of Ecuador.

The second son of the Prince and Princess of Pless was received into the Church at the Abbey of Habemus in Upper Silesia, and made his first Holy Communion there in the presence of the Prince and Princess and other members of the family. The Prince was born in London in 1904. The House of Pless is one of the leading Protestant princely families.

Rev. Reginald Wynter, formerly the Anglican Vicar of St. John's Church, Taunton, England, was received into the Catholic Church at the Church of the Assumption, Warwick street, London.

The Rev. A. T. Bell, formerly an Anglican clergyman of the Scottish Episcopal Diocese of Beechin, has been received into the Catholic Church at the Monastery of the Benedictine Fathers at Fort Augustus.

Lieutenant Vincent Drew, K.B.S., Order of St. Sava, Order of the Serbian Red Cross, late of General Staff Intelligence, General Headquarters of the British Army at Salonica, who was wounded while serving with the Serbian Army in 1915, has become a Catholic, and is to study for the priesthood. Lieutenant Drew is a B.A. of Cambridge University.

Two notable converts were recently received into the Church in England; one an American clergyman, Rev. Harry Melvin Stratford, of All Saints' Church, Stratford, Birmingham, of which he was rector till the end of December last. He was received at St. Vincent's Church, Birmingham, and will probably study for the priesthood. The other convert is Mrs. Hewitt, wife of the late Under-Secretary of State for the Colonies, himself an ardent Catholic, very much interested in social questions and the Catholic social program. Mrs. Hewitt was received a few months ago in the Lady Chapel of Westminster Cathedral, and was confirmed on the following day by Cardinal Bourne in his private chapel.

The reception into the Church of a well known Oxford educationalist took place at St. Philip's Priory, Beg brook, Oxon, England, when the Rev. Laurence Frederick Harvey, B. A., of Exeter College, Oxford and Ely Theological College, was received by the Rev. A. M. Banatti, O. S. M. Mr. Harvey, after taking orders in the Church of England, became tutor at St. Edward's School, Oxford, and subsequently headmaster of St. Joseph's School, Cromford, Mallock, which last post he gave up on making his submission to the Church.

The Rev. Francis Fohbergill Barra, B. A., University and Kable College, Oxford, and Ely Theological College, made his submission to the Church at the hands of Father F. C. G. Brown of the Church of the Assumption, Warwick street, St. Alban's, Fulham, and later of St. Thomas', Regent street, London.

Rev. Henry Ley, formerly a curate at St. Mathias', Earl's Court, has been received at the Oratory, South Kensington, London.

Formerly vicar of St. Stephen's, Birmingham, England, the Rev. F. W. Chambers has also made his submission.

Colonel Coulson, R. A., chief of the British Mission at Prague, Bohemia, and Major Dilley, his adjutant, have been received into the Church there.

Rev. Charles Simeon Caldwell, M. A., Anglican clergyman, relative to two English bishops of the Established Church.

Mr. Walter G. Morris, accountant at the National Provincial Bank of

laborer in this field about January 1, 1921. Word of the passing of the hospital into Catholic hands has just reached St. Columban's Mission House in this city.

The hospital at Han Yang was built by the Baptists more than twelve years ago, and was in use until 1915. For some reason not made known the institution was offered for sale in that year. Since that time it had remained unoccupied. It is regarded as a very good building and quite suitable as the beginning of the great medical mission which the Chinese Mission Society has inaugurated in that section of China.

Paris, Feb. 9.—Piere Forgoet, brilliant lawyer and frank agnostic, who represents Champagne in the Chamber of Deputies, has achieved a sudden national prominence by his fervent and eloquent homage he paid to the Catholic Church during the recent discussions of the new Briand ministry's platform.

Premier Briand found it necessary to reply to M. Forgoet's speech, and both the advocates and the opponents of a French Embassy at the Vatican have since been using the address as a text for commendation or condemnation of the proposal.

As one of the Moderate Left, M. Forgoet was expressing the hope that Premier Briand reluctantly would oppose Bolshevism and all such radicalism. To make a successful stand against Bolshevism, M. Forgoet said, there must be recourse to all possible means of defense. The safest plan was openly to rely on the Catholic influence, and it was of paramount importance to resume relations with the Holy See.

"It has appeared to me," declared M. Forgoet, "that Catholicism is one of the most powerful means of action against Bolshevism. It is a practical antidote to that poison. In order, therefore, to make efficient use of this means everywhere, we must be in full accord with the head of the Catholic Church."

Lord cheering in the Center and on the Left for a moment interrupted M. Forgoet's speech.

"I wish to add that I am not a Catholic, but I realize that for two thousand years, in every quarter of the globe—everywhere—Catholicism, resting on a splendid edifice of cathedrals and churches, has been the champion of home, order, labor, property, all of which, together with our republican principles, safeguarded the dignity and the independence of the citizen and the most directly opposed to the destructive doctrines of anarchy, hatred, dictatorship and Bolshevism."

Again at this point there was an outburst of cheers—this time in the Center and on the Right.

Premier Briand arose to reply. His address was carefully designed to flatter and bestow reassurances on both sides. His words have since been quoted against him by those who wish and those who resent the restoration of Catholicism.

"M. Forgoet has just paid Catholicism a tribute to which I agree from the bottom of my heart," said M. Briand. "Catholicism, in our country, has been closely mingled with the history of France, and may claim credit for a number of its glorious pages."

He could not identify the world politics of France with the world activities of Catholicism, the Premier said.

Whenever the Government happens to speak to the world, it is not merely in the name of a certain class of its citizens, or of a certain creed but in the name of the whole of France, with her traditions," he declared.

"What? Adopt the view just stated here and allow Catholicism to become the main factor in the foreign policy of our country? Never. Catholicism has the right to exist from the French Government as its religion be respected and even safeguarded. There can be no doubt of this; but never ask that it shall become the channel of all French interests abroad."

"During the War I was able to realize that there might arise occasions when an appeal to the Holy See might bring satisfactory results for my country. I never showed the slightest hesitation, and I must say that I always realized my aim. But instead of entering the Vatican by a back door, I should have very much preferred to enter by the main doorway."

HOPES BASED ON STATEMENTS  
It was promptly pointed out that M. Briand concedes the necessity of negotiating with the Holy Father; that he always believed it would have been best when the law of separation was enacted, to deal with the Pontiff in the hope of reaching a satisfactory agreement respecting the new status of the Church in France. It is noted, too, that M. Briand virtually admits the Government headed by M. Combes blundered when they severed relations with Rome without first having undertaken negotiations, and that he acknowledges no legal status can be forced on the French clergy without a previous agreement between the Republic and the Holy See.

The Catholic newspapers hold that M. Briand's statements afford the hope of an agreement between the State and the Church.

"We could not ask M. Briand to speak like a Doctor of the Church," says the Libre Parole. "We only beg to say that his speech admits of hope for a reconciliation between the civil power and the Pope."

La Croix warns the group of the Entente, which upholds in the present Chamber the policy of sound nationalism and sober conservatism which triumphed at the last election not to allow themselves to be deceived by the personal charm of Premier Briand, but to retain their complete independence. The recent discussions in the Chamber show that such is the well defined attitude of the majority.

FRENCH AGNOSTIC  
PAYS TRIBUTE TO THE CHURCH  
(N. C. W. C. News Service)

DUBLIN CABLE  
PRIESTS ORGANIZING RELIEF  
The Irish priests are organizing relief for persons rendered homeless by the recent extensive burnings in Donegal and Kerry.

WORST YET EXPERIENCED  
The slaughter in Ireland, during the past few days, has been the worst yet experienced. The tragedies were not confined to one area but occurred at a considerable distance apart.

LONDON CABLE  
(By N. C. W. C. Special Cable)  
London, Feb. 28.—Cardinal Bourne left for Rome to take part in the forthcoming consistory.

Four Catholic magistrates have been appointed by the Government to the Glasgow bench. Two of them, Arthur Murray, and Councillor MacBride, are Irish.

AMERICAN PRIEST IN GLASGOW  
Rev. Felix Scullin, of Niagara Falls, N. Y., is visiting Glasgow where, with the cooperation of the Catholic Chapter, he will appeal for aid for the Irish mission in China.

FUNERAL OF GERVASE ELWES  
The funeral of Gervase Elwes took place Saturday from Billing Hall, Northamptonshire, the ancestral home of the Elwes family. Solemn Mass of Requiem was celebrated by the Bishop of Northampton. Lady Elwes met the body at London on its arrival from Boston.

Monsignor Mostyn, Archbishop-Designate of Cardiff, is in London as the guest of Lord Mayor Sir William Dunn.—Watts.

THE CATHOLIC CHURCH  
EXTENSION SOCIETY  
OF CANADA

RELIGIOUS TEACHERS  
NECESSARY  
The apostolate of the Church entails among other obligations the important duty of caring for the education of the young and reacting against the destructive doctrines of anarchy, hatred, dictatorship and Bolshevism.

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gratefully received. If you cannot help us yourself, Father, we wish you would make our need known to some of the good charitable ladies of Toronto or elsewhere, who are anxious to help in doing God's work amongst our neglected Ruthenian children and orphans.

"Thanking you, dear father, in anticipation, we remain your humble co-labourer in the vineyard of the Lord.

RUTHENIAN SISTERS OF IMMACULATE CONCEPTION  
RECOMMENDATION OF ABOVE  
REQUEST

Itnna, Sask., Feb. 17, 1921  
Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:  
It is rather a pleasure for me to recommend the good Sisters of Itnna to your good heart. If you can do anything in their favour it will be highly appreciated. Indeed they do their best to help by all means the education of Ruthenian children. Wishing you much success in your excellent work, I remain yours thankfully.

A. DELAERE, C. S. S. R.  
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 to:  
EXTENSION, CATHOLIC BOARD OFFICE, London, Ont.

DONATIONS  
Previously acknowledged \$4308 58  
MASS INTENTIONS  
Reader, Saint Ste. Marie \$3 00  
Wm. Gillis, Old Bridgeport..... 5 00  
John P. Flynn, London..... 8 00  
Friend, Halifax..... 2 00  
Mrs. C. F. McGillivray, Reserve Mines..... 2 00  
Rev. R. McNeil, Georgeville..... 23 00

RUTHENIAN APPEAL  
Geo. Smith, North Bay.... \$60 96

Y. M. C. A. BARS CATHOLICS  
(By N. C. W. C. News Service)  
Atlantic City, February 26.—Proposals that Catholic and Jewish members of the Young Men's Christian Association of New Jersey be granted the privilege of voting were defeated at the annual State convention held here. There was a minority sentiment in favor of the proposal. The report of the convention showed that the organization has 38,542 members with 186 organizations in twenty-six cities.

FATHER FRASER'S CHINA MISSION FUND  
There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unchristianized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them the salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary  
J. M. FRASER.

QUEEN OF APOTHEBURS BURSE  
Previously acknowledged \$1,959 47  
M. R. Caddieff, Montreal 1 50  
Jos. E. Fenn, Whiteside 1 50  
M. Ferrier, Robsart..... 1 00

ST. ASTORY'S BURSE  
Previously acknowledged..... \$1,129 95  
Mrs. Geo. Livingston, Victoria Mines..... 1 00  
Miss A. MacPee, Victoria Mines..... 1 00  
M. P. Kenilworth..... 1 00  
E. R. for favor received..... 25

IMMACULATE CONCEPTION BURSE  
Previously acknowledged..... \$2,286 58  
A Friend, Hamilton..... 20 00

COMMITTEES OF THE AFFLICTED BURSE  
Previously acknowledged..... \$559 50  
R. K. McKenzia, Barabois Harbor..... 5 00

ST. JOSEPH, PATRON OF CHINA, BURSE  
Previously acknowledged..... \$1,788 69  
E. R. for favor received..... 25

BLESSED SACRAMENT BURSE  
Previously acknowledged..... \$300 06  
ST. FRANCIS XAVIER BURSE  
Previously acknowledged..... \$273 80

HOLY NAME OF JESUS BURSE  
Previously acknowledged..... \$226 00

HOLY SOULS BURSE  
Previously acknowledged..... \$971 00  
St. John's, Nfld..... 5 00  
M. P. Kenilworth..... 1 00  
E. R. for favor received..... 25

LITTLE FLOWERS BURSE  
Previously acknowledged..... \$518 34  
Pupils of St. Joseph's School, Otonabee..... 7 00  
M. F. Cobourgh..... 1 00

SACRED HEART LEAGUE BURSE  
Previously acknowledged..... \$1,314 62



FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.
PASSION SUNDAY

THE STRENGTH OF THE CHURCH

"Jesus said to them: Amen, Amen, I say to you, before Abraham was made, I am, but Jesus hid himself, and went out of the temple." John VIII, 23, 24

How much like the fate of Christ on many occasions has been, and is, the fate of the Church. She, like Him, must proceed on her course in the midst of enemies. Her path is one of thorns to the body and often to the soul. She must suffer contradictions, must be misinterpreted in her intentions, and must bear calumny, hatred, and revenge. There have been times when to one who loved her were opposed six who hated her; when one served her, six attempted her destruction.

Her children at times have been forbidden to breathe the free open air of God's earth, even their existence has been declared a menace to the State. With might and main have whole nations sought her destruction; but her Calvary never has come, nor will it come in future, for she is as permanent as the earth itself. She has been forced many times to travel a road that would have led to a Calvary, were it not for Christ's help promised to Peter, her first head, when He said that the gates of hell should not prevail against her.

Would we wish it to be otherwise? Certainly our desire should be that every human being should enter her fold, and one of our charges is to preach the Gospel to every creature. But, though we have this desire, and we are entering upon the work of evangelization more and more every day, still we realize from Christ's words that, like Him, we ever shall have our enemies and our detractors on many occasions ridiculed. But in this is a great part of our glory on earth—to glory in Christ and Christ crucified. Not that we are glad man's sins forced our Saviour to so cruel a death, but because we can suffer a little, at least, like unto Him—realizing that His sufferings and death pleased God, and that our tribulations and persecutions here will be a great means of bringing us to God, our Father.

No other Church has suffered, nor will suffer, like the Catholic Church. The reason for this suffering is that she has the truth as given her by Christ, which her children will die to defend. Those outside the Church, if they have any of the truths of Christ, have them in part only, and not as coming from Him originally, but by adoption. To them is given the command to resist until death, and many times they will yield, we will not say to wickedness, but to customs and changes of the times, contrary to the stern, immutable law of God. The prevalence of divorce is a very good example of this spirit of accommodation to the times. Truly, many ministers protest against it; but, in fact, every church existing, except the Catholic Church, will allow divorced persons to marry. The Catholic Church lost thousands upon thousands of her children, who afterward became her enemies and her persecutors, because she forbade divorce and remarriage, even as God forbids them. A church that can accommodate itself to the changes of the times—changes of course, that are not in accordance with God's law—and can adapt its doctrines to the wishes of men, never has been persecuted, will be persecuted in the proper sense of the word. Some have suffered, but not because of God's real word and law, which they did not have, but because of doctrines recognized as false by the Church given the custodianship of the word of God. Of course, it must be lamented as must any similar suffering brought on by man. But in this case persecution is not persecution because of adherence to Christ's teaching, as is always the case when Catholics are tormented. The propoganda against the Church today is of the vilest kind, but there is one thing principally that keeps it going, and it is mammon. That the fight is unjust, unworthy, is easily seen from the tactics employed and from the ends intended. There is not a positive system opposed to us, nor one that is capable of erecting a worthy institution. They are simply a few hate-bearing individuals and societies of egoistic, ignorant, never-forgiving men and women, who are spreading lies and endeavoring to incite others to persecute us. I speak of this country. Even if they could accomplish their perfidious work, one easily can see that such persons could do no good for the community afterward. Passion does not die with victory; it seeks other fields to conquer. At any rate, how futile these attacks will be, the records of history pointing to failures of thousands of such attempts in the past, clearly indicate. The arch-enemies of the Church in days gone by have long ago appeared before the judgment seat; but the Church continues to wave the same banner of Christ, and to live a vigorous life.

We do not know what greater persecutions we yet may have to undergo. But let us prepare for them now, for in some shape or form, they are sure to come. Parents now have the responsibility of their children's future. They must be fitting them to be Christlike sufferers, when the trying days come. How are they to do this? By setting them good example, by seeing that they scrupulously obey the Church, and by giving them, from their earliest

years, a good Catholic education. The Catholic who is armed with God's grace, and whose mind is illuminated with true, Christian knowledge, will form an impregnable barrier to the attacks of any persecutor, no matter how strong. He who grows up without these blessings will, when attacked, faint and die.

A DEPLORABLE LACK OF THE MORAL SENSE

A certain statement made by a noted advocate of that is euhemistically called eugenic birth control has no doubt startled and shocked many who either heard or read it. It was to the effect that it would be wiser to send chloroform over to Europe than bread, for by our ill advised mercy we were only helping to perpetuate mental and physical deformity.

The statement cannot have been meant in its full literal sense. It was an exaggerated, over-emphasized illustration. That much may be granted. But yet, even if allowance is made for the circumstances under which it was uttered, it has a cruel ring to it and it remains offensive to ears attuned to Christian teaching. Coming from the lips of a woman, it is revolting. There has been much talk of the surer moral intuition and the quicker responsiveness of woman's heart. In this case, we have had a sad weakening and an uncomfortable shock. Apparently, once Christian teaching has been abandoned, a woman's heart may become as hard and flint-like as that of a man. We all need the softening influence of Christianity, man as well as woman. Human nature conceals within it dread possibilities which are checked only by divine grace.

Occasionally, we get a glimpse of the abyssal depths to which our fallen nature may sink if it were not for the restraining influence of the Christian religion. Nietzsche has given unhalloved utterance to similar thoughts, but he had deliberately declared war on Christianity. He accused Christ of weakness and eliminated mercy from the list of virtues. It was wicked folly, for some time in our life we shall all need mercy. It would be fatal to allow that sweet virtue to become atrophied by lack of use. Crisples and defectives are the best protection for life. They are an object lesson which brings home to us the sacredness of life under all circumstances. If you call the life of the cripple unuseful, our elaborate care for the physically and mentally unlit is one of the chief glories of our Christian civilization. A merciful generation is better than a strong one; for no one has an inkling of what the proposed superman may be like. But if they are to be devoid of mercy, the epoch which their coming will inaugurate on this earth will be no credit to humanity.

We know little about the laws of heredity. We know next to nothing about the marvelous powers of recuperation inherent in the human race. The cripples of Europe will not necessarily transmit their infirmities to the coming generation. We need not fear concerning the future of our race, for there is Divine Providence, and its resources are unlimited. From the ashes of the present generation it can raise a finer and better manhood than the world has yet seen. It is too much for man to take upon his shoulders the cares of Providence.

This world is a hard enough world. We need not make it any harder by belittling the efforts of man to relieve suffering and misery. We must not sneer at mercy, for the day is not far off when in mercy lies our only help and salvation.—Catholic Standard and Times.

THE NUN AND THE KAISER

The following incident of the late Kaiser's visit to Corfu is told by the correspondent of The Telegraph, Amsterdam. Among other places he visited was Dacha Island, where an ancient convent exists.

Arriving unexpectedly he found the superior cleaning the church and two nuns scouring the floor. The Kaiser entered into conversation with one nun, while King George acted as interpreter. The Kaiser asked the nun how long she had been in the nunnery. She replied: "About twenty years."

The Kaiser remarked that she must have commenced her novitiate very early. She said: "At sixteen." The Kaiser then asked: "What caused you when so young, almost child to renounce the world and its pleasures? Some great misfortune?" She answered: "No, only love for God. And you, who have remained in the world, what pleasures do you find in it?"

The Kaiser without replying asked: "Did it cause you no sorrow to sacrifice your youth?" She said: "What is youth? A dewdrop in the field, which nature gives in the night and which disappears with the first rays of the morning sun."

THE GRACE OF GOD

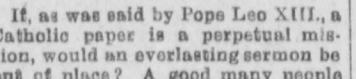
Canon Sheahan, whose splendid volume of sermons has just been published, quite freely made public the story of his first sermon, preached at Plymouth, and very much to his own satisfaction. He presented a prepared discourse of fifteen pages.

"He demolished Calvin and Kant first and then told his congregation that the Thomist and Scotist position had been carried by assault." On going out of the church he heard an old woman say to another: "What was it all about, Mary?" "Yerra, how could I know? Sure it was all Latin. But I caught the 'Grace of God' sometimes."

"Well, the Grace of God and a big loaf, shure that's all we want in this world." The story is told in Luke Delmege where the author is known to restate his own experiences.—Chicago New World.

HIS LIFE RUINED BY DYSPEPSIA

Until He Tried "FRUIT-A-TIVES" The Wonderful Fruit Medicine



MR. FRANK HALL, Wyevale, Ontario.

"For some two years, I was a sufferer from Chronic Constipation and Dyspepsia. I tried every remedy I heard of without any success, until the wife of a local merchant recommended 'Fruit-a-tives'."

"I procured a box of 'Fruit-a-tives' and began the treatment, and my condition commenced to improve immediately. The Dyspepsia ceased to be the burden of my life as it had been, and I was freed of Constipation. I feel that I owe a great debt to 'Fruit-a-tives' for the benefit I derived from them."

50c a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

A PERPETUAL MISSION

If, as was said by Pope Leo XIII., a Catholic paper is a perpetual mission, would an everlasting sermon be out of place? A good many people here are who will contend that the pulpit is the place for sermons, a contention that must be conceded, of course.

But if the editor is to be also a sermonizer, where will he get his text? Must he go to the Old Testament or the Gospels, or would it be more appropriate to pick up something in our present everyday doings and build thereon? We like to read what the late Toronto Macinery has written. He has said things, and he knew exactly how to give expression to the thought that was in his fertile mind.

Here, for instance, is a period to which he once gave expression: "The prejudices that grow around a man's principles are like weeds and poison in his garden: they blight his flowers, trees and fruit, and he must go forth with fire and sword and strong unsparring hand and root out all the evil things."

You see the point? We may have principles. We must have them. But when we let them run into prejudice, which is often the case, principle is quite apt to be overshadowed. Prejudice is a bad actor. You will find it plastered all over the anti-Catholic press. You will find a good deal of it throughout the Protestant dominions. Indeed, one is quite likely to run into it in the most unexpected places. Big industries frequently advertise for help, and frequently they say "Protestant preferred." That's prejudice, and meanest kind of prejudice, at that.

Be aware. Be manly in defense of your principles; but never let prejudice affect you. Be generous to your opponents. Give them credit for being honest in their convictions. If necessary, you may chide them when you discover prejudice in their argument; but be careful. Let us live as brethren should live, always bearing in mind the words of our Divine Lord: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly for My sake."—Catholic Sun.

A PRAISEWORTHY TRIBUTE

It is not often that the Protestant pulpit is fair to us in treating of any phase of Catholic activity, and hence we are highly gratified with the report which the Jamestown Evening Journal brings us of a sermon preached in that city, recently by the Rev. Dr. Guy L. Brown of the First Baptist Church. Dr. Brown's discourse was on "Lessons from the Catholics," and he emphasized in particular the reverence of Catholics for the home of God, their regular attendance at divine worship, their ecclesiastical solidarity and their care of religious education. We quote him on this last point:

"Finally, the Roman Catholic has a valuable lesson for the Protestant in the important place which he gives to religious education in his program. The emphasis which the Roman Catholic puts upon the parochial school is logical. During the plastic years of the child's life it is trained in the fundamentals of the Roman Catholic religion, along with its studies in secular subjects, and when it graduates from the parochial school, you might as well try to change the color of its eyes as to change its religion."

"The Protestant church has been woefully remiss in this respect. The inebriety survey has revealed some startling facts in this connection. Protestant children receive but 24 hours Sunday school training in religious subjects during an entire year, with one-half of the children enrolled absent one-half of the time, reducing the time of training for the average in the average school to 12

DISCIPLINE HIS WILL WITH BEAUTIFUL RESULTING FRUITS OF PATIENCE, GENTLENESS AND THOUGHTFULNESS FOR OTHERS.

He will find in the mortification of the will a substitute for the physical mortification of fasting. Neither is that Catholic in full accord with the spirit of the Church who, refusing to accept the lessened strictly to the letter as to jeopardize his, or her, health and perhaps make such a one unfit for his duties and responsibilities. The real Catholic, both fervent and humble, will use



MR. FRANK HALL, Wyevale, Ontario.

"For some two years, I was a sufferer from Chronic Constipation and Dyspepsia. I tried every remedy I heard of without any success, until the wife of a local merchant recommended 'Fruit-a-tives'."

"I procured a box of 'Fruit-a-tives' and began the treatment, and my condition commenced to improve immediately. The Dyspepsia ceased to be the burden of my life as it had been, and I was freed of Constipation. I feel that I owe a great debt to 'Fruit-a-tives' for the benefit I derived from them."

50c a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

THE DISPENSATIONS OF THE CHURCH

reasonably and thankfully. While taking sufficient food whenever it is needed, he will at the same time safeguard the blessings which he is hoping to obtain during Lent by substituting the fasting of desires and whim and the mortification of the will for the more obvious fasting from food.—Catholic Standard and Times.



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The Law

as amended Nov. 10, 1919

THIS Referendum on April 18 is to ratify a new federal law, namely, the Canada Temperance Act, as recently amended by Dominion Parliament.

- 1. "No person shall import, send, make or transport into such province any intoxicating liquor.
2. "No person shall, either directly or indirectly, manufacture or sell, or contract or agree to manufacture or sell, any intoxicating liquor that is unlawfully imported, sent, taken or transported into such province.
3. "The carriage or importation of intoxicating liquor through such province shall only be by means of a common carrier by water or by railway and not otherwise, and during the time any intoxicating liquor is being so transported, no person shall open or break or allow to be opened or broken, any package or vessel containing such intoxicating liquor, or drink, or use any intoxicating liquor therefrom."

NOTE.—This law does not prohibit importation of liquors to be used for medicinal, medicinal, manufacturing or commercial purposes, and the importation of such liquors are permitted by the laws of the Province.

"Shall the importation and the bringing of intoxicating liquors into the province be forbidden?"

VOTE - and vote - "YES"

Close the door to imported "hoze"

Ontario Referendum Committee

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CHATS WITH YOUNG MEN

HAVE YOU PROTECTED YOUR MOTHER?

She'll never forsake you, whatever you do; Were you down in the gutter, she'd kneel beside you; Were you covered with shame, she'd stand by your side; And the hurt in her heart for your sake she would hide. She will stick to you, lad, though you lose every test, So the least you can do is to give her your best. All others may quit you and mock at your fall; But your mother, undaunted, will come at your call. She will follow you down to the deep depths of sin, And love you and nurse you through thick and through thin; And though she may suffer through what you have done, She will never forget or desert you, my son. So long as she lives you are sure of a friend On whom at all times you may safely depend. You may wonder her by sinning, and hurt her with shame, Should you fail to be true, but she'll love you the same; So, remember, my lad, as you stand in life's test, That you owe to your mother your finest and best.

ABILITY

The world is ever anxious for men of ability. Men who are able to measure up its standards. It wants you. You possess ability because it is part and parcel of your makeup. Were it not for ability you would not have attained or reached your present position. "You have ability, and in that you have the most gracious gift of nature if you will display it to the world. It lies within the confines of your own being; it enables you to perform your task or render your service with credit." Ability carries your efforts on to fruition; it is the force behind you that carries you through thick and thin. It is the sustaining power of the world; the fulcrum of business; the wedge of accomplishment; the harbinger of success. The expressions: "I'll try," "I'll see what I can do," "I'll do my best," are the earmarks of ability. By them you display your ability to the world. You are creating a market for your wares, a market in which you will eventually sell them to the highest bidder, and thus will you be "performing your task or rendering your service with credit."—E. D. Ward.

ENERGY AND FORESIGHT MARK JUDGE O'BRIEN'S CAREER

In the rise of Morgan Joseph O'Brien from a stockyard book-keeper to high place as justice one may read all those lessons of energy, thrift and foresight which are always considered as allied to the small town and "Main Street."

Although he was part of the busy and always fascinating city of New York, where he was born, young O'Brien devoted his early years to the hardest kind of work for the sake of the future.

On his graduation from St. John's College, Fordham, he entered the employ of one of the big slaughtering establishments on the upper East Side, where he was expected to be on his job at 4 o'clock in the morning. The cattle and the sheep and the pigs were coming in long before sunrise, and Morgan J. O'Brien helped sell them and also kept the records of the sales. When there was a lull in the afternoon he went out to collect bills. On account of the early hour at which he arose he was permitted to get away at 3 o'clock in the afternoon, which gave him time to attend the Columbia Law School, then in Great Jones Street.

After three years of that program he was rather tired, but he had accumulated a great store of legal lore, knew all the forms and began looking about for a clerkship in a law office.

His employers had decided that he was indispensable to their business and offered him a partnership with them. For a long time Mr. O'Brien balanced the relative merits of a share in a very profitable business with a start in the law. He had long ago decided, however, that he intended to be a member of the Bar. This was how he turned his back on business and accepted a \$5 a week clerkship.

The decision in favor of the law was a hard one to make, but within two or three years he had reason to be glad that he had carried it out. There came into being in Chicago the great packing industry, which was able to slaughter hives and lambs and to transport the meat to the East at less cost than the Manhattan packing house could do it. Within two years the establishment with which Mr. O'Brien was connected had failed.

Meanwhile the young lawyer was admitted to a legal firm. Soon thereafter he became Corporation Counsel. He then served for several terms on the bench of the Supreme Court. He was one of the trustees of the Equitable Life Assurance Society and occupied many other positions of trust after his withdrawal from the bench to private practice.

"With the tremendous increase in our material resources in this country," said Judge Morgan J. O'Brien, "the opportunities for a young man to reach the goal of his ambitions

are as good as in the past and indeed, better than ever.

"We hear much of the fortune which attends the coming of youths from the country to the city. They are usually frugal and industrious and as they have in them a spirit of adventure and an unquestionable ambition they go far. They represent often the very pick of a community, as they have been led by their energy and initiative to try the hazards of the city.

"Whether the boy is a native of the metropolis or whether he has come from a distance, the conditions which attend his success are about equal, provided he is willing to discipline himself. A young man in order to make a success in his life must first of all decide what he is to do, and then go to it with determination. If one is deflected from one's purpose, failure will often be the result.

"Having made up his mind as to his objective, the young man who would make his life a successful one must deny himself much. If he is fond of good cigars, it is far better for him to stop smoking expensive brands and to smoke a pipe, and even that in moderation. He must, if he has ambitions, consider well the effect of all such personal habits as this upon his health and his energy.

"To win success in any field, a young man in this age as well as in the past, must practice that trait which made the saints of old. He must cultivate the virtue of self-denial. When others are going to the theaters and mingling in the pleasures of the bright White Way, or the ways of any other hue, he must stay away from gay haunts so that he may be the better prepared for the struggle of life which leads to success.

"The practice of self denial of this kind in the early years of one's life makes for the development of character and the strengthening of purpose. Over the foot of the bed of every young man, where he can see it the first thing on awakening, should be that Latin motto, "Quo Vadis?" The Whither goes thou? of the old Romans was a question which caused many human beings to stop and consider and to order their lives and ambitions in accordance with it.

"As far as the gaining of wealth is concerned, the opportunities for young men to succeed now are greater than ever. There is more money, there are greater resources, and the development of great corporations has really increased the chances for able and aggressive youths to reap the full rewards of their efforts.

"Surely there never was an era in the world better adapted than in this for serving humanity and developing character. It will only be a question of time when the present disturbed conditions will have passed away and in the readjustment which is to come success of the highest order will be within the reach of the younger generation.—Catholic Columbian.

OUR BOYS AND GIRLS

THE TOYS

My little son, who looked from thoughtful eyes And moved and spoke in quiet, grown up wise, Having my law the seventh time discharged, I struck him, and dismissed With hard words and unkindness, His mother, who was patient being dead.

Then, fearing lest his grief should hinder sleep, I visited his bed, But found him slumbering deep, With darkened eyelids, and their lashes yet

From his late sobbing, wet, And I, with moan, Kissing away his tears, left others of my own;

For, on a table drawn beside his head, He had put, within his reach, A box of counters and a red veined stone,

A piece of glass abraded by the beach And six or seven shells, A bottle with bluebells, And two French copper coins, ranged there with careful art.

To comfort his sad heart, So when that night I prayed To God, I wept, and said: Ah, when at last we lie with tranced breath,

Not vexing Thee in death, And Thou rememberest of what toys We make our joys, How weakly understood, Thy great commanded good, Thou, fatherly not less Than I, whom Thou hast moulded from the clay,

Thou'lt leave Thy wrath and say, "I will be sorry for their childishness."

MOTTOES FOR BOYS

"The boy who does the little thing well is making himself ready to do the big things better. Blessed is the boy who has found his trade and gets busy. What a blessed thing it is to be able to turn up cheerfully after one has been turned down. Be a live wire and you won't get stepped on; it is the dead ones that are used for floor mats. Politeness is like an air cushion. There may be nothing in it, but it saves the joints wonderfully. Unfortunately a swelled head does not hurt as much as a swelled thumb. Burning the candle at both ends is a poor way to make both ends meet. Come in without knocking and don't knock when you go out.

A friend is one who knows all about you and likes you just the same.—Catholic Bulletin.

CURING THE SLANG HABIT

The "slang habit" was cured in one family by the penny word cure. The children of the household constantly used slang and to interpret one of their dinner table conversations would have puzzled George Ade. Of course mother was not so determined that she would bar them every little bright phrase that might best be expressed in slang.

A slang cup was established and the rule set down that every time one of the family used an objectionable word or phrase the offender was forced to deposit a cent fine. The money was used to buy little extras for the table.

From the first the children of this household were delighted with the idea. They would listen eagerly while anyone was speaking and at the least slip of the speaker would "whoop" in chorus. The eagerness of the children to correct each other made them careless about interrupting. But this was overcome by teaching each other to wait until the speaker had finished then courteously call attention to the error. Failure to obey this rule imposed a fine of one cent upon the interrupter. Strange to say the grown folk contributed as often as the children.—New World.

THE DROPPED THREAD

"Come this way," said the man in charge of a weaving factory where beautiful garments were made. The clergyman followed his guide in and out among a buzz and whirl of machines. It was wonderful, standing by the side of some silent worker and watching the teeth of the machine gliding to and fro weaving some dainty garment under the guiding touch of a young girl's hand. The garment looked perfect to the eye of the visitor, but the man in charge laid his hand on the young girl's arm.

"Look," he said, quickly, "you have dropped a thread." The loom stopped at once, and the girl picked up the garment to look at it more closely. True enough, there was one place where a thread had been dropped, and all the way down ran a long, loose "ladder." The garment was useless because of one dropped thread.

The next Sunday, as the clergyman looked into the bright faces of the girls and boys, he told them the story of the dropped thread. "Do you know," said he, "that each one of you is weaving the garment of life, and that in some of your weaving there is a dropped thread? Perhaps it is the dropped thread that stands for your daily reading of God's Word, or of prayer, or of keeping His day holy. It may seem a little thing, but it is a dropped thread, and it is spoiling the garment of your life. By God's help, stand and pick it up before it is too late."—True Voice.

SIGNS OF DECADENCE

One need not be endowed with prophetic powers to note certain ominous signs of decadence in our national life. To deny them is futile, since they are visible and evident to any man who pauses to think. The lives of nations rest upon a broader scale, the lives of individuals. The same symptoms point to identical causes and effects in both cases.

The history of the great nations of antiquity forms a parallel to the development of our own country. Rome, Greece and Babylon had a similar spectacular rise to eminence, power and unsurpassed prosperity; each of these nations owed its eventual downfall to virtually the same causes.

The ancients possessed not the eternal code of Christian morality; but they were imbued, in their early life, with the deep principles of the natural law. Just so long as they remained faithful to these natural dictates did they progress to the heights of national greatness; just so soon as they cast aside all moral restraint did they end in moral bankruptcy, despair and death. Today Babylon is a memory, Greece a dependent state, while Rome exists only in the rejuvenated life of her Christian heritage; the empire as such is gone forever.

Examining the causes of this transformation, one finds that the moral law became relaxed, and with this lowering of personal and national standards, clean living, high thinking and upright action soon became dimmed and quickly passed away into the oblivion of things long forgotten and ignored.

The basic ideal of the family seems to have been the first bulwark to be assailed and to fall before the latter-day attacks of pampered luxury. The natural law ordained the unity and integrity of the family; licentiousness entered in, and conjugal love degenerated into promiscuous and unbridled animal passion. St. Jerome states that in his day, when the decline had become irremediable, a certain titled woman numbered the years of her marriage by the number of her husbands; and she had had twenty-two of these. She was but a sample of the general degradation. At a similar period of decay in the other nations mentioned sensuality had fallen so low that modern historical works blush to speak of it; one finds the details only in the larger and unexpurgated editions of ancient history.

With the weakening of the family ties, immodesty became the order of

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the time; brazen audacity in public and in private swept aside the last vestige of personal purity and reverence so characteristic of our brave days of old.

The general disregard of these natural commandments led to a lack of respect for law itself; disorder, violence, graft, speculation, dishonesty of every phase seeped into the foundations of national life, until the whole fabric shuddered, crumpled and fell with a crash that has been heard down to the present day.

Now, our present-day customs in many ways recall to the thinking man the decline of those great nations of antiquity. We see about us a disintegration of family life, as evidenced in the horrible prevalence of divorce with its consequent ruin of immature children. Outside of the Catholic Church the marriage bond is but a society tie that binds ever so lightly and that may be severed practically at will; a condition of things of which thousands avail themselves annually. The former ostracism visited upon the divorced person is now turned into a certain admiration for the supposed courage of "live one's own life as one sees fit."

The Catholic Church with severe penalties imposes upon her children the law of modesty; outside the Church, with a few exceptions, the virtue of modesty is left to the jest of the cartoonist, the smirk of the comedian and the scorn of the blazer. Immodesty stares at one on the street, in the theatre, from the pages of magazine and newspaper. It cries out in shame from the abbreviated attire not only of the woman, but of the demimonde but of the Christian, the Catholic girl who has lost the power to blush, and of her mother who has forfeited the little sense God allotted to her share. Is it a wonder that immorality of the most revolting type is rapidly increasing? Is it a wonder that the young girl frequently can give points to her mother on subjects that St. Paul forbids to be mentioned? Is it a wonder that some of our public men are moral reproaches?

The spirit of lawlessness that breathes in our country periodically is but a manifestation of that same decadence; the ridiculous attempts of Justice to hold her scales even is but another phase. The Catholic holds within his grasp the means to right, to a great extent, the careening car of progress and to keep it on the straight road of national rectitude. Will he do so? If one tenth of the effort and energy wasted on so-called conventions and congresses were cast upon some practical scheme, the advanced welfare of Church and State.

Decadence in national life has set in; if Christianity fails to purify the putrid sores, posterity will name us in the same breath with Babylon, Greece and Rome.—Catholic Bulletin.

HYPHENATES

Of late there has been considerable periphrastic comment about "Hyphenates." The term Hyphenate, as Mr. Chesterton said about the term Bolshevik is a satisfying epithet to hurl at the head of a man you dislike. It is being used at the present time to deride the citizens of this country who profess sympathy with the claims of Ireland. They are no longer in the eyes of the "Unco jingo citizen," Americans, they are Irish-Americans, they are hyphenates, and in the interests of peace and prosperity ought to be suppressed or deported. The drive against the hyphenates seems to be narrowing down to a drive against the Irish and the descendants of the Irish who cast sympathizing glances across the seas where Ireland is in the throes of suffering and need.

Calling a man a hyphenated American immediately places him in the category of all hyphenates. If he is an Irish-American he must therefore be a German-American. Hence the logic of the philosophers of Hyphenism assumes that the Irish were pro Germans during the War. And it is so alleged. During the War it was vociferously declared that we are all Americans now, but since the War is over and there are no more battles to fight, it is suddenly discovered that the Irish were not Americans at all during the War but Germans. And the pity is that men with short memories demand proof to the contrary. Proof is abundant and may be read in the record of every battle of the War.

Ireland contributed to the winning of the War over two hundred and fifty thousand of her native sons. When the English general cried to America that the Allies had their backs against the wall, sons of Ireland helped to save the day for the Allies. Was this pro-Germanism? Whole Irish regiments were blotted

out in Flanders, the Somme, and on the battle fields of France. Was this pro-Germanism? The British Parliament many times avowed its esteem for the bravery of the Irish troops in battle. Was this because they had Prussian tendencies? King George personally decorated individuals and regiments of Irish soldiers for meritorious service and exceptional heroism during the War. Was this because the Irish fought so fiercely for the cause of Germany? Two hundred and fifty thousand men of Irish birth from Canada and Australia, fought for the ideals of democracy and left their corpses on the battlefields of Europe. To equal this pro rata force despatched by Ireland, this country would have had to send to the War twenty millions of soldiers. Yet the Irish are accused of pro-German tendencies during the War!

Acting on the principle that if you throw mud enough some will stick, the defamers of the Irish have embarked on a campaign of vilification of this nation to proceed with just ice to all and with malice toward none. We are a cosmopolitan population. That men retain the best ideals of the land from which they came is to be commended, not condemned. Sympathy and love are not crimes. A man may retain his love for the old land and still be a simon pure American as our history has proved.

Free discussion is a heritage of this country. If the pronouncements of any body of men who have proved their Americanism is distasteful to those who style themselves American, then there is something the matter with their boasted Americanism.—The Pilot.

BRITISH MISRULE IN IRELAND

In normal times the average native American who visits Dublin feels at home at home than he does in any other city in Europe. He feels that he understands the people he meets. More, he knows them. They are his kind of people. They speak his language, and even the brogue with which they speak it seems homelike, unless it chances to be a bit too thick. Certainly, it is far more familiar to him and more pleasing to his ear than the speech of the uneducated and English-speaking matter. The important thing is that the Irishman on his native heath is, in normal times, an unassuming, outspoken, straight-looking person, with a refreshing attitude, of devil may care that is as much American as it is Irish.

It must be conceded that such a man is not fond of an overlord in any sort of disguise. He is not looking for benevolence. He does not ask for a patron. He has no use for a protector. He feels that no one is anybody's equal. And he is not going to be happy so long as he is treated as anybody's inferior, particularly on Irish soil.

The important element in any settlement of the much-discussed Irish question is, of course, trust—trust of the Irishman by the Briton, and trust of the Briton by the Irishman. But there must be established also a genuine spirit of equality. When he deals with the Irish there is too much of the aspect of the conqueror in the twentieth century conqueror who is neither a Strongbow nor a Cromwell. Is it true that the average Irishman in Ireland today is untrustworthy from the loyal Briton's point of view? Very well; make him trustworthy by trusting him.

One way for Lloyd George and his associates in the British ministry to settle the Irish question is to begin the process by making a scientifically accurate analysis of the sentiments of a considerable number of intelligent Irish rebels. The British have an ample number in person at this time, so that they would not have to catch their rebels before making the inquiry. Unless they are incapable of giving an intelligent Irishman his due, they cannot fail to find that he has bitter grievances that certainly are not imaginary.

British misrule in Ireland today is based in very large measure upon British intolerance of honest and justifiable Irish pride. Why should the Irishman be loyal to every government under which he lives except the government of his own land? If the considerable measure of Home Rule that now has been granted to Ireland along with its two parliaments is to bring peace and contentment, now or later, it must be supplemented by genuine trust of, and genuine equality for, the Irishman in his relations with the empire of which he is fitted intellectually and otherwise to form so great a part.—Chicago Evening News.

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THE HOLY OFFICE AND THE Y. M. C. A.

In all the world, perhaps, there is no person whose sayings, actual and supposed, awaken more interest than those of the Holy Father. He is so prominent a figure and his words carry with them so great an authority over so many millions of men, that not only his children but countless others as well read with eagerness and discuss with earnestness everything that he says. Unfortunately, however, no public man's statements are subject to such serious misinterpretation as are the Pope's. The news items which appear in the public press concerning the Holy See are frequently inaccurate. Even when they are written with substantial accuracy, they are often so mangled in details as to leave room for misunderstanding. This difficulty is further increased by the fact that those who report the statements said to emanate from the Vatican to say nothing of those who read them, are at times not very well equipped by sympathy or habits of thought to appreciate correctly either the Church's point of view or the documents' actual meaning.

The recent letters sent by the Holy Office to the Bishops of the Catholic Church on a non-Catholic association is an instance in point. It is precise in thought, unequivocal in language, and definite in its instructions; it has been published so widely that any one who cares to do so, can read it either in the original or in translations. Under these circumstances misconception as to its original contents would appear to be impossible. The impossibility has taken place, and the letter has been lamentably misunderstood.

One of the mistakes attaching to popular accounts of the letter is that which assigns the authorship of it to the Pope. As a matter of fact, the letter is not the Pope's. It emanated from the Sacred Congregation of the Holy Office, and bears the signature of Cardinal Merry del Val, who, in issuing it, acted in his capacity as Secretary of the Congregation. The mistake, however, is not of great moment, because the Pope is the Prefect of the Holy Office and the letter would not have been published without his authorization and approval.

Another of the minor misrepresentations created by inadequate press accounts represents the letter as wholly concerned with the Y. M. C. A. This is not the case. The letter deals with an entire class of associations which the Holy Office judges to be dangerous to Catholics and to the Faith. Only one paragraph is devoted to the "Y," and if it is singled out for special mention, the reason is that the Young Men's Christian Association is the most widespread and the best equipped of the organizations in question, and is the quasi-parent of many others. Here again, the undue prominence given to the "Y" is of lesser consequence, because it is certainly included among the associations to which the Sacred Congregation takes exception.

Still another misconception, of a distinctly inimical nature, is being spread, to the effect that the letter is a "Bull of Anathema." The letter is not a Papal bull in any sense of the word, nor can it justly be described as an excommunication, for the Church does not excommunicate associations, but only individuals. The penalty reserved for persons, individually or collectively, and by its very nature to such persons as are members of the Catholic Church. The purpose of the letter is to convey instructions to Catholic pastors, and particularly to the members of the Hierarchy, to devise ways and means of safeguarding the young people committed to their care from losing their Catholic faith. In speaking of these associations merely describes their well known activities, the self-avowed and officially proclaimed motives which underlie these activities, and the danger both in tendency and effect which such activities controlled by such motives present to young Catholics.

The extent to which the character of the letter is being misrepresented, either from ignorance or malice, is seen, to take but a single instance, in the Los Angeles Scottish Rite Bulletin, which declares in its issue for January, 1921, that the Pope has "pronounced a curse on the Y" for its activities in applied Christianity." This statement is so patently at variance with the truth that it is hard to understand how any one who had read even casually the letter could have made it.

There is not a single word in the letter which can be construed as an objection to the humanitarian work, as such, carried on either by the Young Men's Christian Association or by any of the other organizations. In fact Cardinal Merry del Val goes out of his way to pay a tribute to the "Y" for the important services it rendered to a large number of unhappy persons during the World War. He calls attention to the fact that both the "Y" and the other associations are possessed of large material resources and are engaged in many fields of beneficence; that the "Y" is supported by non-Catholics of good faith who believe, mistakenly but sincerely, that the association is beneficial to all and harmful to none; that the "Y" professes sincere love for young people and that its avowed object is to promote their material and mental interests. With the efforts of the "Y" in applied Christianity and its

endeavors to provide young people with homes in large cities, with a wholesome moral atmosphere, with facilities for building up strong and healthy bodies, and with an education, the Holy Office finds no fault whatever. Not the use but the misuse of these activities is the reason why the Holy Office has sounded a warning against them. They are dangerous to Catholics, the letter declares, because they are being propagated by means of the means of propaganda of doctrines which the Holy Office deems prejudicial to the best interests of Catholic young people, because the material and educational advantages offered by the associations in question are being employed to instil habits of thought which the Holy Office judges to be un-Christian, because the culture given by them destroys in its hour the integrity of Catholic children and eventuates in rationalism and religious indifferentism.

This tendency and effect are not, according to the Cardinal, a sort of by-product of the work of the associations in question, something unforeseen, undesired and regretted, but a deliberate purpose, openly proclaimed in the organs of their propaganda. He declares that, according to their own assertions, the object of their propaganda is to impart intellectual and moral culture which shall be their religion, and shall consist in full and complete liberty of thought outside and independent of every religion and denomination. The steps by which this object is accomplished, the letter states, is "to lead them insensibly, first to hesitate between contrary opinions, then to doubt about everything, and finally to settle down in a sort of vague, indefinite religion, which is, to say the least, a very different religion from that which was preached by Jesus Christ." Professing to give light to young people, they turn them away from the Church's authoritative teaching body, which has been divinely established as the light of truth, and urge them to seek light for their own guidance from unaided human reason. The consequence is that the young boys and young girls who come under their influence are despoiled of the precious patrimony of the Faith.

That the Young Men's Christian Association is actually accomplishing this same result and that it proposes to itself this same end, Cardinal Merry del Val says explicitly. He professes a sincere love for young people, as if it had no deaver aim than to give them facilities for corporeal and mental development; but at the same time it destroys their faith and declares that it proposes to purify it, and to impart a more perfect knowledge of life above and apart from any religious system.

In proof of his statement he refers to the pamphlet published by the central office of the Y. M. C. A.: "cio che si propone, etc." Such being the object of the associations with which the letter deals, the Holy Office, in the exercise of its function of watching over purity of faith and morals, bids the Catholic clergy, and especially the Bishops, to safeguard the young people over whom they have charge from the danger with which in their ignorance they are threatened. The letter, as might be expected, has already been made the subject of considerable comment, but no one is surprised or seriously disturbed by it. When people are wholly at variance on fundamental principles, it is inevitable that they should differ widely on the application of those principles. Catholicism and religious indifferentism are poles apart as far as the basic positions are concerned, and as a consequence their canons of judgment and their standards of value as far as they depend on these basic positions, are and must be, irreconcilable. The Pope is committed heart and soul, completely and unreservedly to each and every portion of Divine Revelation; his critics discard that Revelation altogether, or have whittled it away to suit their own views, or else assert itself to be only so far as it appears itself to be of human reason. The Pope regards it as his bounden duty to defend the Faith from any movement that threatens its integrity; his critics resent any such Papal action as an effort to fetter human freedom. This being the case, it is futile to look for agreement where there is no ground for agreement.

Catholics, therefore, do not expect that the measures taken by the Head of the Church to keep the Faith intact shall meet with the approval of those who have little or no appreciation of his views of the Faith. All that they demand is that the Pope and the Sacred Congregation shall be treated with the same fairness with which enemies of the Church are treated by the Church; that the Holy See and its statements shall be given a fair hearing; that they shall not be made to say what they have not said, that they shall not be misrepresented. Unfortunately, however, misrepresentation of the recent letter has already begun, and if the lessons of history count for anything, the false reports of its contents are likely to be repeated with increasing vehemence and frequency until they at last parade as unchallengeable truth. Catholics and the Y. M. C. A. differ on the value of the culture which is offered by the "Y" and similar associations. There is no reason why, in this country especially, they should not

differ amicably, without bitterness. It would be a thing much to be regretted if this difference should give rise to religious animosity, especially now, when the country is so distracted.

A MODEL WORKMAN

Thinkers and legislators in all ages have endeavored to discover a panacea that would reconcile the workman to his toil. Material commercial reasons usually are adduced, and the worker is lured on by a promise of better wages, less labor and greater advantages for himself and family. Religion, however, a strong and effective belief in Divine Providence, is assuredly the best known remedy for industrial and social unrest. When applied to the individual in his own life usually it succeeds in placing labor in a different light; it enables the toiler to see the nobility of labor, of all labor that is rightly directed and performed under the natural impulse implanted by the God of Nature in the heart of man.

Never in the history of the race has the real value and purpose of human toil been so eloquently portrayed as in the little family down in the humble town of Nazareth. Joseph and Mary sheltered God as their Guest. He was to them a Son, the most powerful in the universe. At His bidding worlds came into existence: at His nod the furies of Nature were stilled and became reverent. Surely did the saintly couple have a right to expect at least the ordinary pleasures and comforts of a life of ease. This doubtless was not too much to ask of the omnipotent One in their family circle.

And yet, not only did Christ refrain from using His power to such an end, but He actually became a laborer Himself. He assisted the other workman, Joseph the carpenter, and together they labored and toiled to provide the few necessities for Mary and themselves. It is not recorded that they possessed a large bank account; that they looked forward to an old age of luxurious comfort and ease. But they labored on, day in and day out, convinced that their very work was the highest form of homage to God. In the Garden of Gethsemane he sweated in the sweat of his brow should man eat bread; and Joseph, the carpenter, carried out this prophecy in his own person to the end of his days.

Doubtless Christ could have surrounded the little family with sufficient means to exempt them from manual labor; but He desired to impress upon a reluctant world the actual value of human toil. Before the Babe was born Joseph worked at his humble trade; after the advent of the Redeemer Joseph continued to labor as heretofore. The nobility of labor henceforth would bear a divine stamp, and Joseph has come down the ages as the Model Workman for all time.—Catholic Bulletin.

SACRAMENTAL WINE

BIGOTS TAKE ANOTHER STEP (By N. C. W. C. News Service)

Denver, February 28.—A bill that would make it impossible for a Colorado church to receive more than twenty gallons of wine a year for sacramental use has been introduced into the Colorado legislature by Representative Thomas L. Blackwell of Hotchkiss, and has received the support of the Woman's Christian Temperance Union, which at its last national convention called upon all churches to surrender the use of wine and to use grape juice for sacramental purposes. The Blackwell bill not only regulates the amount of wine to be used to an extent which would make it impossible properly to supply a parish that had two priests, entirely overlooking the possibility of accidents and provision for visiting clergy, but establishes that one dollar must be paid for every gallon obtained, instead of the one dollar a year now set.

The bill is declared by the Denver Catholic Register to be the "first step in a campaign to try to make our form of worship unlawful not in Colorado but anywhere in the United States."

CHESTERTON WARNS ENGLAND

Gilbert K. Chesterton, the great English writer, recently published his views on the Irish situation in the Manchester Guardian. The following extracts are worthy of reproduction: "The ruin of England will be the reconstruction of the world. The war that will end us will be the war that will end war." He adds: "The whole world thinks England has gone mad. This is the first fact about foreign policy and international relations to be realized at this moment. We do appear to be engaged in Ireland in doing something quite wild and extraordinary, whether we ourselves believe it to be right or wrong. The English do really entertain a most curious idea that what is done in Ireland is done in a corner, and concerns only themselves. We treat Ireland not only as if we were in our own backyard, but in our own back yard. The Government and the gangs of murderers, between them, are rapidly turning it into something rather resembling a church yard." Of British rule in Ireland, Chesterton says: "What we are conducting now is not Government at all. It is at best war, and a very wild sort of war. We are not ruling Ireland, we simply are raiding

Ireland. Our rulers tell us they can never recognize Ireland as a separate nation, but, in fact, they are recognizing it as a second nation; they are invading it exactly as the Prussians invaded Belgium. It would certainly have been better for our brave kept up some pretense of ruling Ireland as a fixed Government, instead of merely ravaging Ireland, like a foreign invader." Chesterton warns his people that the same legend that grew up around Prussia is now growing up against England, adding: "We are piling up a tradition against ourselves which will make them regard us as the last survival of despotism. Every tiny South American republic will be proud to be counted among our enemies. When one of the hundred entanglements of imperial politics brings us again into war, that war will become a crusade. The defeat of England will be the defense of the small nations." Chesterton says those who foresee these things have no pleasure in foretelling them.—Catholic Transcript.

OBITUARY

MRS. ANGUS KENNEDY

Many friends will learn with regret of the death of Mrs. Angus Kennedy, which occurred February 10th, after an illness of a few days, at the home of her son, Mayor W. F. Kennedy, St. Andrews, N. B. Although Mrs. Kennedy had reached her eighty-fourth year she had continued active and interested in the affairs of her daily life.

A lady of splendid character, she was highly esteemed by a wide circle of friends. Her death is regarded as a distinct loss to the community and she will be mourned as one of the oldest and best loved citizens. The late Mrs. Kennedy was, before her marriage, Miss Margaret McDougall, and was the widow of Angus Kennedy who will be remembered by many in Canada and the United States as the proprietor of Kennedy's Hotel, until his death in 1904. Mrs. Kennedy was born in Glasgow, Ont., and came to St. Andrews in 1863. She is survived by six daughters, Mrs. James Dalton, of Ottawa; Mrs. J. E. Cunningham, of Medford; Mrs. R. B. Owens, Edmundston, N. B.; Mrs. J. E. Twohey, of Tupper Lake, N. Y.; Rev. Sister St. Providence of Mount Carmel Convent, Waterford, N. S., and Miss Amelia at home, and also by three sons, Dr. Charles E. of Winnipeg; W. Frank and Archibald D. of St. Andrews, all of whom were with her at the end.

The funeral was held from the Church of St. Andrew at 9:30 o'clock on Saturday morning, when Rev. High Mass was celebrated by Rev. D. O'Keefe. The pall-bearers were St. John's and her son-in-law, J. E. Cunningham. R. B. Owens of Edmundston; J. Archibald Cunningham of New Haven, Conn., and Jack Cunningham of Medford, Mass., were among the mourners. R. I. P.

WILLIAM HANLON

The death occurred on Thursday, February 24, of Mr. William Hanlon, at his father's residence, Princeston, Ont., aged sixty-four years. The deceased had been ailing some time, but worked up to Christmas at St. Joseph's Hospital, London, where he was employed as engineer. The funeral, which was largely attended, was held from St. Mary's Church Woodstock, where Solemn Requiem Mass was celebrated by his brother, Very Rev. Dean Hanlon, assisted by Rev. Father Egan, of Immaculate Conception Parish, Stratford, as deacon, and Rev. Father Kelly, Mitchell, as sub-deacon. Rev. Father Mahoney, Professor of Sacred Scripture, St. Peter's Seminary, London, and Rev. Father Gaffney, St. Joseph's Church, Stratford, were present in the sanctuary. R. I. P.

ANCIENT CATHOLIC DAYS

RECENT DISCOVERY POINTS TO EVENTS OF ANCIENT HISTORY Exeter, England, Feb. 25.—Events of ancient Catholic days in England are recalled by the finding of three human skulls in Cowick Lane here. Various theories have been advanced as to the skulls. The skulls were found in the vicinity of a field which is now used as an allotment field. A Benedictine Priory formerly stood at Cowick, Exeter, the first authentic mention of which occurred in 1242. The establishment was a filiation of the famous Abbey of Bee in Normandy, and being an alien priory, it was often seized upon during the wars between England and France.

The conventual church at St. Andrew at Cowick was selected by many members of the Courtenay family for their place of interment. Hugh Lord Courtenay, Baron of Okehampton, who died in 1291, was buried there, as was Hugh Lord Courtenay, who died in 1340. Mention has also been made of Agnes Courtenay, Countess of Devon, who died at Tiverton in 1340, and was "solemnly interred at Cowick."

It is considered possible that these burials in the priory church shed light on a stone coffin, containing a body, which was discovered some 25 years ago in the field in front of Cowick Priory Farm.

The site of the priory at present cannot be traced satisfactorily, but it is fairly clear from the register of Bishop Stafford of Exeter that it was located at the extremity of St. Thomas Parish, which comprises

Cowick. It was in 1261 that a Vicar was first appointed to take charge of the parishioners of Cowick, and the Prior was then directed to provide the Vicar with a dwelling house and its accompaniments. The parochial chapel, dedicated to St. Thomas of Canterbury, was dependent on the conventual church of St. Andrew. To this chapel all parochial privileges were annexed, except the right of burial. The place of interment for the parish was the cemetery of St. Michael's Chapel, located outside the priory gate.

OHIO CHURCHGOERS SIXTY PER CENT. CATHOLIC

(By N. C. W. C. News Service) Columbus, Ohio, February 26.—Ohio, 100 per cent. American, is only 34 per cent. godly.

Estimates based on a survey of twenty of eighty-eight counties in the State reveal that only one third of their population are members of churches. This figure was given out at an interdenominational meeting here by the Rev. B. F. Lamb, secretary of the Ohio Federation of Churches. One community of 1,600 in Meigs county showed a church attendance of only 2 per cent. It is thought an extension of the survey would not alter the percentage very appreciably.

The Catholic population—and attendance, which is practically identical—is about 950,000, or approximately 20 per cent. of the State's population. Catholics, therefore, comprise close to 60 per cent. of the churchgoers of the State.

MARRIAGE

RYAN BRENNAN.—At All Hallows Church, North River, Nfld., on Tuesday, Feb. 1, 1921, by Rev. Father Casey, C. C., James Ryan of Spauld's Bay to Mona Brennan, Bay Roberts.

DIED

SIMANO.—At Niagara Falls, Ont., Robert Simano, a resident of Pembroke, Ont., in his seventy-fifth year. May his soul rest in peace.

HEENAN.—At her late residence, 62 Queen Street, Lindsay, Ont., on Feb. 7, 1921, Mrs. Bridget Heenan, widow of the late Timothy Heenan. May her soul rest in peace.

IN MEMORIAM

COGROVE.—In loving memory of Edward G. Cogrove, who died March 12th, 1918. May his soul rest in peace.

GENDRON.—In loving memory of Edmund Gendron, of Penzance, Ont., who died in Transcona, Man., on March 9, 1919. May his soul rest in peace.

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WANTED for 2nd book class of North Bay Separate School, a Normal-trained female teacher. Duties to commence April 1st. Apply with references for business experience and salary to the Sec. Treas. of Sep. School Board North Bay, Ont.

CATHOLIC teacher wanted for Separate School, Sect. 7, Redbank, Ont., to commence after Easter holidays. Apply stating salary and experience to John Dunn, Sec. Treas., Woodstock, Ont. R. I. No. 3. 2133

TEACHER wanted for senior room of Catholic Separate School, No. 7, Sandwich South, holding second class professional certificate. Duties to begin after Easter. Apply, stating experience and salary expected, to H. A. Hafford, Sec. Treas., R. R. 1, Malden, Ont. 2133

WANTED qualified teacher for S. S. No. 9 Douro, Salary \$1,000 per year. Duties to begin April 1st, 1921. Apply with references to Jas. Sweeney, Peterboro, Ont. R. R. 9. 2133

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