

THE SIMPLE LIFE

I crave, dear Lord,
No boundless hoard
Of gold and gear,
Or jewels;
Nor lands, nor kine,
Nor treasure heaps of any kind.
Let but a little be mine,
Where all the hearthstones I may
hear
The cricket sing;
And have the shine
Of one glad woman's eyes to make
For my poor sake
Our simple home a place divine;
Just the wee cot—the cricket's
chir—
Love, and the smiling face of her.

—JAMES WHITCOMB REELEY

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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INNOVATION OF THE "GALLANT FORCES OF THE CROWN"

England's innovation in civilized warfare, that of carrying around eminent hostages through the streets of the cities, and on country journeys, each hostage chained and padlocked to the soldiers' lorries, is attracting some attention throughout the world. It was thought that even uncivilized savages would hardly be guilty of such a fearful breach of all the rules of war. But when the pioneer of civilization, J. R., finds it necessary to resort to means that the savage would scorn, he believes that his well known character for uprightness and sanctity blesses the most brutal means and makes it holy—so long as no one else uses it but himself.

THE MOORES

Perhaps the best known of the hostages that he has chained and padlocked to his lorries, and carried as a spectacle and a warning, is Colonel Moore. Outside of Ireland Colonel Moore is very much less known than his internationally famous brother, George, the cynic and novelist. The Colonel is a very different type from the famous brother. He is an eminently sincere, devout, and religious man—and after his own fashion, patriotic. George spent a good part of his life blaspheming patriotism, as well as religion. He hated Ireland, and left it in his youth. The Colonel always loved it in his own way, and stuck to it. Their father, George Henry Moore, one of the Catholic handed gentry in Mayo, was one of the most prominent Irish patriots in the middle of the last century, and an Irish leader.

The young George, hating Ireland, shook the dust of it off his feet in his youth, and went to learn life in London, and then in Paris. When he reached and passed the pinnacles of his fame, he, always fond of giving the world a sensation, publicly announced that he was shaking the dust of both London and Paris from his feet, and coming back to make Ireland famous. He set out for Ireland with all the world with bated breath watching, and to the astonishment of the world and the astoundment of George, not a single ripple disturbed the placid surface of Irish life on the day on which the great man again planted his foot upon the Irish shore. George was the most bitterly disappointed man in the world, when Ireland failed to fall to its opportunity, and prostrate itself. He took a house in Dublin, however, and waited for Ireland to awake to the great fact that he was in Ireland's midst. But dull witted Ireland never seemed to awake to a realization of the honor that was being thrust upon it, and, after a time, the mortified George slid quietly back to London.

Colonel Moore, Mr. John Bull's padlocked hostage, developed a great enthusiasm for the Gaelic language, after the Gaelic League had well begun its revival. He got into the Gaelic League, and took active part in furthering its work. He was a good-natured, simple-hearted man who thought he could reconcile homage to the British Empire with love of Ireland. He became a Colonel in the Mayo militia (British) and set about making his milliamen good Celts—Britons, by having them trained as British soldiers to the airs of rebel Irish tunes. His favorite tunes to which his militia marched were "The Boys of Wexford," "The Wearing of the Green," "Who Feared to Speak of '98," "The Risen of the Moon," and "The Croppy Boy." While the good-hearted Colonel wears his padlocked chains on the airing that he is now getting through the streets of Dublin, he has opportunity to reflect upon the wonderful gratitude of the Empire that he once loved and tried to serve so well.

ENGLISH MEN WHO STILL LOVE JUSTICE AND TRUTH

The very few Englishmen who today love Justice and Truth, more highly than they love British Imperialism, are having a hard row to hoe in the midst of their hostile countrymen. And every one of these heroic ones is worthy of all

praise, for his heroism and his sincerity. Gilbert Chesterton is one of the heroes—though, big a mind as his life, he is not so completely amateographed as some of his brethren—for instance the young English poet, Theodore Maynard. Maynard is one of the rising stars of English poetry. He is touring this country presently, lecturing upon literary subjects. The following extract from a letter which I received from him, will show the readers the breadth of mind of this worthy poet: "As I suppose you know I avow myself a Sinn Féiner—in the completest sense of the term. The infamies of the present British Government fill me with horror and disgust; and I am glad when, as sometimes happens, I have the opportunity of speaking in defence of Ireland's demand for freedom. For not only will justice be done to Ireland then, but justice to England also. I sometimes think that, so far from England's granting independence to Ireland endangering her own existence, England's refusal of that freedom will eventually cause her own downfall. This I pray God I shall never see; for though I am not an Imperialist I am ardently patriotic."

Ireland has yet to fulfil a very strange destiny—one of the noblest ever committed to a country—if not the noblest; that of revitalizing the world. This, under providence, may be the mystical explanation of her sorrow. Also of the unconquerable spirit she has shown. Had she been allowed to wax fat she would have grown as corrupt as the other nations. Her time will come. Her soul kept pure through suffering, will have the vision which the rest of the world has lost. I speak in prophecy. But it gives me nothing but shame to remember that the stripes through which we may be healed were inflicted by us."

BELFAST BIGOTRY

The records of bigotry in Belfast as published in the latest number of the Belfast Irish News show that there are 8,140 wage-earners, men and women, still kept out of the works from which they were expelled because of their religion. And on the rolls of those receiving relief from the Expelled Workers' Relief Fund there are 20,140 dependents. Over and above the numbers given there are very many thousands, who, retaining the humiliation of taking relief, are practically starving, or living the Lord only knows how. To the Orangemen who have driven these creatures to starvation, because they are guilty of the crime of professing a different faith from the majority, has been specially accorded a Parliament in which the suffering minority whom they hate will be absolutely at their mercy. And it is their own Northern Parliament that is their own Northern Parliament for fear that if they were left under a Parliament in Dublin, they might not be treated tolerantly!

PARTITION HAD FOR ULSTER

Amongst the more thinking and less subservient of the Carionites in Northern Ulster there has developed a feeling of some amazement and a good deal of resentment because their hero Sir Edward has chosen to turn traitor and desert them. It is their own Northern Parliament that has handed them in a mighty awkward corner. Northern Ulster depended to large extent upon the whole of Ireland for support of its industries. Now that Sir Edward's policy has left them cut off from the rest of Ireland it is beginning to dawn on them that the sum total of his service was to induce them to cut off their nose to spite their face. There is reported a great trembling in commercial circles in Belfast now that Belfast has won what she so loudly clamored for. The boycott of Belfast by the rest of Ireland during the last six months, very seriously brought home to them how much dependent they were upon the parts of Ireland which, under Carson's direction, they drove into deliberate hostility. Many big firms there are reported on the verge of bankruptcy. They are now in a muddle and a fix and know that their chances for support from the rest of Ireland are infinitely less than ever before. Some of the disillusioned are said to be consigning Sir Edward to the same ardent Continent of the other world, to which they used to be consigning the Pope. Those of his enemies who need to accuse Carson of being a fool have need to alter their opinion in the light of his truly wise decision to run away from Ulster while still the running is good.

DAIL EIREANN STATISTICS

The Irish Government (Dail Eireann) returns for 1920, as issued through The Irish Bulletin, show that 203 Irish men, women and children were murdered in the twelve months—by either military or constabulary. Two of the murdered were priests, one of them seventy-three years of age; three were boys sixteen years old; ten were old men of sixty years and over; twelve were children; six were women (two of them pregnant at the time of their murder). Thirty-six of these were assassinated while in prison or in custody; sixty-nine were deliberately assassinated in their beds or on the

street; and ninety-eight were killed in indiscriminate and unprovoked firing by military and constabulary.

SEUMAS MACMANUS,
Of Donegal.

A CHALLENGE TO THE CHURCH

THE PAGAN PHILOSOPHY OF LIFE WHICH UNDERLIES DIVORCE

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

Mrs. Margaret Sanger, in her latest book, "Woman and the New Race," just issued, boldly declares that her campaign for "new sex ideals" through the dissemination of information on contraceptive methods is "a challenge to the Church."

Undoubtedly it is. Mrs. Sanger scoffs at the doctrine of original sin. According to her opinion that doctrine was formulated by the Catholic Church as a part of its plan to keep women in subjection to the ecclesiastical authority. Here is what she says on this point:

"In the days when the Church was striving for supremacy, when it needed single-minded preachers, proselytizers and teachers, it fastened upon the people the idea that all sexual union, in marriage or out of it, is sinful. It was held that the child was 'conceived in sin,' and that as a result of the sex act, an unclean spirit had possession of it. This spirit could only be removed by baptism, and the Roman Catholic baptismal service even yet contains these words: 'Go out of him, thou unclean spirit, and give place unto the Holy Spirit, the Paraclete.'"

Scouting the idea of original sin, Mrs. Sanger, of course, cannot believe in the Redemptive work of Christ.

And if she doesn't believe in the Redemption, she denies the divine mission of Jesus Christ.

Her challenge, therefore, is to Christianity. Mrs. Sanger scoffs also at the idea that marriage is a sacrament. She charges that instead of uplifting women through the institution of marriage, the "Hierarchy created about the whole love life of woman an atmosphere of degradation." Her idea is that woman marriage and has children, not in obedience to the law of God, but solely in response to her amative instinct, and that when her "mate" no longer arouses these impulses she has the right and the duty to break off the marriage relation and find another "mate" to whom she can fully respond.

It is the doctrine of sensual love. Isn't it strange that women of high respectability, who profess to be Christians—yes, and even some Protestants—should give the same countenance to and aid in spreading this atheistic, carnal propaganda?

At the meetings which Mrs. Sanger held in New York there were present many prominent women whose Christian affiliations are such as to raise a doubt if they would have lent their presence and influence to her degrading doctrines if they had really understood her teaching in all its bearings. They probably will be astounded and humiliated when they realize that they have aided in a propaganda which, at root, is a denial of Christianity. Their ignorance, however, does not fully absolve them of blame for countenancing a sinister attack on revealed religion.

But what is to be said of Christian ministers who actually offer their churches to the woman who boasts that she is challenging Christianity? Their action is treason to Christ. Mrs. Sanger states much about women's freedom. She says she is contending for the right to spread the knowledge to which women are entitled. The knowledge which she would give is like the knowledge which Eve gained for herself and Adam when she plucked the forbidden fruit from the Tree of Knowledge. It is the kind of knowledge which will not exalt woman, but will lower her in the estimation of man and her own; the kind of knowledge which, instead of safeguarding chastity will encourage prostitution. Gladstone once said to Sir Edward Russell: 'I have long thought that the battle of Christianity will have to be fought around the sacredness of marriage.'

The challenge of Mrs. Sanger tends to confirm that view.

A UNIQUE CONFERENCE

Archbishop Gilmartin, addressing his people in Westport, Ireland, said: "You are Catholics first and politicians afterwards. You recognize that while nationality is a noble sentiment and a great deal of Christianly transcendent politics and nationalism." That the Catholics of Ireland live up to the ideal put before them by His Grace is exemplified by two incidents. In the detention Camp at Ballykinlar, County Down, there are over 1,000 political prisoners interned. They are allowed to associate together. One of the first acts of the prisoners was to establish a Conference of the Vincent de Paul Society. Many of the prisoners were, before their arrest, members of the society,

and devoted part of their leisure hours to the relief of the poor. With the sanction of the Irish Council of the Society, they formed the Conference at the Camp. As they are unable in their internment to visit the poor, they have adopted certain spiritual exercises for the general good of the members of the Camp. They have established the Adoration of the Blessed Sacrament. They distribute beads, prayer books and scapulars to such members of the camp as need them. They organized on Christmas morning a full attendance of the Catholic prisoners at Holy Communion, and 900 approached the altar.—Catholic Bulletin.

NO CHANGE OF POLICY

SCATHING ARRAIGNMENT OF BRITISH POLICY IN IRELAND

By A. G. GARDINER

No more scathing arraignment of the British policy in Ireland has appeared in the American press than that which the Buffalo Express offered to its readers on last Sunday from the pen of Mr. A. G. Gardiner, the noted London correspondent. Mr. Gardiner is of the opinion that Sir Auckland Geddes' visit to England was for the secondary purpose of pressing on the Government the bearing of Ireland on the relations between this country and Britain; but he confesses that "there is little evidence that his visit had any effect on the British policy." That Mr. Gardiner was correct in this latter observation has since been borne out by the action of Parliament in voting confidence in the Premier's administration. It is now evident that the Government intends to continue its ruthless campaign in Ireland. Supported by the most corrupt Parliament in the history of Britain and encouraged by the vindication of his infamous policy, Lloyd George will now wallow more deeply in the welter of British atrocities in Ireland.

A world that has long been shocked by the barbarities of the British campaign against Ireland had hoped that the reopening of Parliament might force a change of policy; but in this the world is painfully disappointed. The opening of Parliament," says Mr. Gardiner, "found the Irish issue in the center of the stage, with the Government ordered either to appeal or to attack. It has refused to publish the report of Sir Edward Strickland, major general, commanding the forces of the crown in Ireland on the burning of Cork, and Premier Lloyd George, with characteristic effrontery, denies that the publication of it was ever promised."

Parliament has rarely listened to a more impudent denial. Publication of the report was promised by the attorney general in the House of Commons on December 14th last, and on December 16th the Irish secretary, Sir Hamar Greenwood, himself, said it would be laid before Parliament the following week. Premier Lloyd George now takes refuge behind the excuse that a report of a military inquiry cannot be disclosed. The only conclusion to come to is that the Strickland report convicts Sir Hamar Greenwood of telling the Government lies, and that the Government forces burned Cork and that the Sinn Féiners had done it.

"That he was convicted by his own tribunal makes the suppression of the report more flagrant and indefensible. It will not be tolerated even by this slavish Parliament. Weak as the opposition is, it will fight with ceaseless energy on the issue. It has received formidable reinforcements in the persons of the noble Lord Robert and Lord Hugh, who have taken the floor of the House and joined the opposition, to however much the Liberals and Labor are divided on other issues, they are united on Ireland."

"It is from labor, indeed, that the gravest challenge to the Government comes. The murder of three railroad men at Mallow Station, in Ireland, recently, has involved the whole trades union movement in England. The men were members of the railroad men's union which covers England and Ireland. There is no evidence that they were implicated in any way in the shooting of Captain and Mrs. King, a police inspector and his wife, and the union has declared for a nation wide strike in England unless there is public inquiry into the murder of these railroad union members. Premier Lloyd George refused, as he has always refused public inquiry, but he promised a military inquiry which would be secret like the Strickland inquiry into the burning of Cork."

As with this dispatch the union executives are sitting to consider what action they shall take, and everything points to a holding up of the railroads and a transfer of the war from Irish to English soil, with English trade unionists fighting the battle of the Irish. Thus the tragedy passes from one disastrous phase to another. The reign of mutual murder and looting goes on unchecked, and it is doubtful whether the Government could now stop the crimes of the

Black and Tans, even if it were disposed to do so. These men have enjoyed such immunity that they are now out of hand. Every decent man who has been in this shameful service has returned outraged by what he has seen and discipline in the force has practically vanished. The country rings with the enormity of their misdeeds, and the Government has almost ceased to pretend that the accusations are untrue. All it does is to print the enormity of the misdeeds of the other side, ignoring the fact that the reprisals fall on the innocent, that the Black and Tans' operations have nothing to do with justice and have become an orgy of organized pillage and crime.

"Where will all this lead to? It is common talk in coalition circles that Premier Lloyd George now contemplates an election in June. His calculations are that by then one of two things will have happened. Either he will have gotten the Irish rebel movement under control and will be able to appeal to the countryside as a Cromwell who has stamped out the flames and brought peace to Ireland, or he will be able to stampee the country on a wave of anti Irish feeling. If these are his calculations, then very grave things are in front of him. He won one khaki election on the strength of the defeat of Garret's many. It is conceivable that he may win another khaki election over Ireland. But it will be a different victory from the last one. It will mean a repudiation of Parliament by the industrial world. For a long time there have been ominous symptoms of a tendency toward 'direct action.' They have been accentuated by every new evidence that Parliament cannot be trusted for a square deal; that it is the instrument of Premier Lloyd George's dictatorship and that he in turn is the ally of all the predatory interests that he mobilizes these interests for his Irish stunt. The election he probably will win, but he will have converted the trades union movement into a definitely anti-parliamentary party."

The bulk of that movement is still faithful to constitutional government, but there is a strong element in it in favor of direct action, and the discredit into which Parliament has fallen under Premier Lloyd George is driving moderate opinion into the extreme wing. "If the present war in Ireland continues, that movement will grow like a prairie fire. The press here may hide the truth of what is going on and official lies may be heard out in Parliament, but the labor movement knows the facts. It is holding hundreds of meetings on the subject and it is distributing millions of leaflets, and now the Mallow station murders have brought the truth right home to them. If the Black and Tans may murder their fellow members in Ireland today they argue, they may murder fellow members in England tomorrow. They may murder them without an inquiry, without punishment, without redress. And Parliament, in not protecting them, will be the accomplice of the authorities."

"This is an idea that is sinking into the minds of the industrial classes. The issue of Ireland is becoming the issue of English labor, and a victory at the polls for Irish terrorism will mobilize the whole labor movement for a war on Parliament itself."—Buffalo Union and Times.

SIR PHILIP GIBBS

ON CATHOLIC LEADERSHIP

Washington, Feb. 14.—Summarizing observations made during the last five years in many parts of Europe, particularly in the countries most affected by the Great War, Sir Philip Gibbs, noted war correspondent and author of many important books, delivered a paper to the National Catholic Welfare Council's Press Department that is deep and widespread religious revival was under way, and that the Catholic Church in England, France, Belgium, Spain, the United States and elsewhere was manifesting a most beneficial influence in social reconstruction.

Sir Philip Gibbs is a Catholic. Lady Gibbs, his wife, is one of the founders of the Catholic Social Guild, and one of the leaders of the Catholic social movement in Great Britain. Sir Philip Gibbs has been in Washington, testifying before the House Naval Committee on the subject of disarmament, and also lecturing to the public.

"There can be no doubting the fact that there is a very marked movement in Europe, on the part of the people particularly, and in many instances among leaders of the people as well, toward a recognition of the necessity of religion," said the eminent writer. "Catholic leadership in the winning of the War was a most remarkable phenomenon, for notably Marshal Foch, but many of his generals were Catholics. A study of the rewards made by the French government for heroism during the War reveals an astonishingly high proportion of priests among the recipients of these honors. Undoubtedly the wonderful example given by the French priests exerted a powerful

influence upon the French people at large, and particularly upon the men in the trenches. "Catholic influence in France is now one of the predominant factors. While part of this influence is looked upon as a feeling because there is a feeling that some of the French generals are reactionary in their politics, nevertheless, it is recognized that Catholic influence in Europe is on the whole a most helpful one not only in combating the spread of revolutionary extremes on the one hand, but also in exerting a strong influence in bringing about the reasonable reform of social conditions which bear too heavily upon the working classes.

"Great Catholic leaders like Cardinal Bourne and Bishop Amigo of Southwark, in England, aided by such able men as Hilaire Belloc, Father Dom Bede Jarrett, Father Vincent McNabb, and such influential organizations as the Catholic Social Guild, together with Cardinal Mercier and other leaders of the Belgian clergy, are standing firmly for justice toward labor, while at the same time they oppose bolshevism and anarchy.

"In this they are only carrying on the program of Pope Leo XIII., whose Encyclicals are proving to be the very foundation stones of the reasonable reforms that are today seen to be absolutely necessary, and they are also inspired by the present Pontiff, Pope Benedict XV., who had the honor of interviewing His Holiness in Rome, and found him to be most sympathetic toward the just aspirations of the laboring classes for a more equitable adjustment of their conditions and of the rewards of their toil."

JOY IN ROME AT HOLY FATHER'S CHOICE

PRESS DISPATCHES INDICATE ESTEEM IN WHICH CARDINAL DESIGNATE IS HELD

Rome, Feb. 13.—The Vatican announced officially today that the Most Rev. Dennis J. Dougherty, D. D., Archbishop of Philadelphia, would be created a Cardinal at the Secret Consistory to be held early in March. Archbishop Dougherty will be the only new American Cardinal named at the next consistory. It is understood he will occupy the same apartment in the American College as that occupied by Cardinals McCloskey and Foley. The apartment will be vacated by Archbishop Hayes, who is leaving Rome February 22 for Naples where he will rest for a week before sailing.

Rome, Feb. 15.—Pope Benedict, speaking today to Monsignor Magone, his private secretary, expressed a desire soon to see Archbishop Dennis J. Dougherty, of Philadelphia, who is coming to Rome to receive his Cardinal's red hat.

"It has been nearly twenty years since we have seen him," said the Pontiff. "He was in Rome in 1902 to be consecrated Bishop of Nueva Segovia in the Philippines. He was consecrated at the Church of St. John Lateran by Cardinal Satolli."

Most of Archbishop Dougherty's friends and acquaintances in Rome date from that period when, after the successful accomplishment of the Taff mission on the ecclesiastical question in the Philippines, the four first Archbishops of the Archipelago were chosen—Monsignors Dougherty, Jesminah J. Hartz, Frederick Z. Rooker and Thomas J. Hendrick. On that occasion Monsignor Dougherty met a substitute Secretary of State for the Vatican, a middle-aged Monsignor, who was a great worker and of powerful mentality. He was called Monsignor Della Chiesa and is the present Pope. The person with whom Monsignor Dougherty had the most to do regarding his appointment to the Philippines was Monsignor Gasparri, who then was holding the same position that Monsignor Cerretti now holds, that of Papal Under-Secretary of State. Cardinal Gasparri is the present Secretary of State.

Rome, Feb. 16.—There is little doubt that Archbishop Dougherty's qualifications were greater than those of any other American candidate. Archbishop Dougherty has had a longer episcopal career and it was felt he was a better choice. From the first there was remarkably little hesitation, practically no wavering. The best prelate has received the red hat—that is all.

His Grace, when created Cardinal will be made the "titular" of some church in Rome. Each member of the Sacred College has such a church allotted to him. It seems the Pope is inclined to confer on Archbishop Dougherty the Church of St. Pancras, on the summit of the Janiculum, on the right bank of the Tiber and adjoining the ancient Aurelia Gate, not far from the American Academy. This church, which is on one of the highest hills of Rome, was enlarged in the year 493 by Pope St. Symmachus. In the year 1200 Innocent III. received there Peter of Aragon, who swore loyalty to the Holy See.

CATHOLIC NOTES

Warsaw, Feb. 6.—Articles providing for the election of the Polish president by a national assembly composed of both chambers, were adopted today by the diet. The qualifications prescribed for the president are that he shall be a native Pole, a Roman Catholic, and not less than forty years of age. The length of his term is to be seven years.

Detroit, Mich., Feb. 14.—Eighty thousand men are enrolled in the Holy Name Union of the Detroit Diocese, according to a report of William H. Bradley, president of that organization. The diocesan union ranks close to Chicago and New Jersey as one of the leaders in numerical strength in the United States.

Some idea of the progress which has been made in spreading the Faith among non-Catholics in Holland may be gained from the fact that conversions to the Faith are said to have annually numbered about 1,000 during the last few years. A feature of these conversions is that the great majority of them have taken place in dioceses which are predominantly Protestant.

Washington, Feb. 7.—Sixty converts to the Church were among the class of 80 confirmed here by His Excellency Most Rev. John Bozzone, Apostolic Delegate, last Thursday evening. The sacrament was administered in St. Patrick's Church, of which Rt. Rev. Msgr. C. F. Thomas is pastor. This is the largest number of converts received into the fold at St. Patrick's for several years.

Paris, Feb. 7.—President Pilsudski of Poland, who is visiting Verdun, attended Mass yesterday at the restored chapel of the devastated cathedral. Cardinal Dubois and Monsignor Baudrillard are visiting the areas actually devastated where they are being entertained by Cardinal Luçon and Bishop Julien of Arras. Later they will go to Lourdes and then to Malines to meet Cardinal Mercier.

The Catholic Social Guild of England is intensifying its part in social reconstruction by the publication of a new monthly organ, the Christian Democrat. The policy of the journal is the same as that of the Guild based on the social doctrines of Leo XIII., and stands for the maintenance and defense of the Christian family, a living wage, partnership instead of class antagonism, Leo XIII's doctrine of property seeking to make as many as possible become owners. The movement is under the leadership of Monsignor Parkinson, rector of Oscott College and first president of the Guild.

In the public press it was recently stated that Rev. Joseph M. Denning, rector of St. Mary Church, Marion, Ohio, will be appointed United States Consul at Rome shortly after the inauguration ceremony of next month. He and the President-elect have been close friends for many years, and after Mr. Harding's nomination by the National Republican convention the Senator gave the priest his promise of appointment as Consul, if elected, and now the story of the unique distinction—it is the first time such an honor has been offered to a Catholic clergyman—is given publicity. Most Rev. Archbishop Moeller has given his consent to Father Denning's acceptance of the appointment.

Declaring that the individual who has received a thorough religious training during the childhood period "will seldom run counter to the criminal laws or any other laws designed for the protection of the community as a whole," County Judge William R. Bayes addressed the Men's League of the Bushwick Avenue Central M. E. Church recently. "I find that in the majority of cases who come before me in the County Court to plead guilty to an indictment there has been a decided lack of religious training in their early years. Particular attention should be paid to the religious training of our boys and girls, as such when the mind is plastic. This will act as a shield and protector that will go far in carrying that boy or girl through life."

In the London Tablet, the Rev. Dom Maternus Spitz, O. S. B., reports on "The Catholic Church in Georgia."—not our American cotton State, but that mountainous forest clad kingdom in Southeastern Russia, called by the natives Sakartvelo or Kartvelia, which, on May 26, 1918, constituted itself as "The sovereign independent State and Democratic Republic of Transcaucasia." The Catholics in this new republic are few and far between—about 40,000 in a total population of 2,500,000 souls. Georgia now has full religious liberty. In response to the favorable report of Mgr. Moriondo, O. P., whom Pope Benedict XV. had sent there as Apostolic Delegate, the investigate ecclesiastical affairs, the Propaganda has now asked the General of the Society of Jesus to send three Jesuits to assist in the work of reconstructing the Catholic apostolate in Georgia, from which great fruits are expected within the near future.

Published by permission of Burns, Oates & Washburne, London, England. THREE DAUGHTERS OF THE UNITED KINGDOM

BY MRS. INNES-BROWN

CHAPTER XXV.—CONTINUED

All eyes were turned in speechless inquiry from Madge to Mary and vice versa; but Madge only shook her head, smiled, and looked perfectly perplexed. Mary stood with lips compressed and a defiant expression upon her face, as though she would like to hear who durst gainsay her statement.

"Do you mean to infer that some wealthy relation has died and left Miss Fitz Allan a fortune?" inquired the Countess, greatly interested.

"I do, ma'am, and no small one neither."

"How can you know this, Mary?" asked Madge incredulously.

"Because I've been told it by your late Uncle James's lawyer, who has come all the way from Australia in search of you, miss, and it seems I was easier to trace than you, so he lit on me first. But here he is to speak for himself, no doubt. Anyhow, I laid him a wager I'd be here before him, and I've won it. Now let me sit down beside you, Miss Madge, until we hear all he has to say."

Whilst she was speaking, a second carriage drew up to the door, and it was not long ere another visitor was ushered into the room, Simpson calling, in a slow, distinct voice, the name of "Mr. Howard, of Melbourne." He was a small man, bronzed, and rather shrivelled in appearance, but with a pleasant face and clear dark eyes. Rubbing his hands briskly together, he stepped forward, and with a low comprehensive bow saluted the company in general. Then by the kind persuasion of the Countess he seated himself, and, in a concise, business-like manner, unfolded to their astonished ears the object of his visit.

He told them of the long journey he had taken at the request of his late client, Mr. James Fitz Allan, and of the difficulty he had experienced in discovering the whereabouts of that gentleman's niece; also the great pleasure it afforded him in informing her, and her friends present, that her late uncle had left her his sole heiress, and had requested him, as his friend and lawyer, to undertake the whole business himself, and deliver into the hands of his niece a letter which he himself had written, and which would explain matters to her. Rising, therefore, the little man walked instinctively toward Madge, and handing her a letter in a blue envelope, said, "I presume I am right in concluding that you are Miss Margaret Fitz Allan, daughter of the late Duncan Fitz Allan?"

"Thank you, I am," said the astonished girl.

During the previous recital Mary had appeared to drink in every word the lawyer was saying, and emphasized every important point by a deliberate and emphatic nod of her head; but Louis and Madge were gazing at each other in absolute and blank astonishment. What did not all this mean to them? Several times the little hands of Lady Beatrice met together in a joyful clasp of suppressed delight, and Marie's kind features quite gleamed with heartfelt pleasure.

Madge glanced at the letter, but handing it to Louis, besought him to read it for her, as she felt too bewildered and confused to do so herself.

"Yes, read it aloud, if the young lady does not object," suggested the lawyer. "I know pretty well its contents." So Louis read:

"My Dear Niece,—Quite inadvertently I have just learned the sad news of my brother Duncan's death, and, worse still, of his long life of misfortune. Would to Heaven I had known of all this sooner. But probably my friends in Scotland had lost my address, and my careless habit of not keeping them well posted as to my whereabouts may account for much of the mistake. Little did I dream or guess of the troubles in store for poor Margaret Gordon when I bade her my last farewell some twenty-five years ago. I knew but one thing, that my elder brother, Duncan, loved her, and that she returned his love. So, to hide my own grief and try to forget her, I left the old country and home, and have rarely been heard of since. Yet I have been very fortunate in other ways and money has come easily to me, for without very great risks or exertion I have amassed a nice fortune, which, on my death-bed, brings me more real gratification and pleasure than ever it did during my life, in the knowledge and feeling that by it I can aid and bring joy and happiness to poor Margaret's child. For you, my little niece, shall inherit eighty thousand pounds, if not more, and will, I feel sure, often think with love and gratitude of your unknown but faithful Uncle James. Mr. Howard will give you all further particulars, for, alas! ere this reaches you I shall be no more."

"I feel that had I but known you, child, I should have loved you dearly, for you must in some way resemble your dear mother, for whose dear sake I have remembered you.—Your loving uncle, JAMES FITZ ALLAN."

Everyone appeared more or less moved as Louis ceased reading and refolded the letter, but no one so much as Madge. Overpowered by

the excitement of her feelings, and quite unable to realize the sudden good fortune, she hid her face upon her old servant's shoulder and sobbed aloud. "Poor uncle, how good and kind he must have been! Oh, how I regret not having known him!"

The lawyer looked with pleasure upon the girl, and promised to tell her all about him later. At present he must inform her that her uncle's will was in his possession, and by it she was now the lawful owner of eighty thousand pounds, doubtless more when his estates were sold and all matters finally settled; at which announcement Mary nodded her head more vigorously than ever.

Mary's coming had now entirely dispersed the gloomy cloud that for the first part of the evening had hung over the spirits of the young people; and her own heart feeling unusually light and buoyant, she regarded them all, in her quiet fashion, with talis and a scene that kept them in incessant laughter.

The lawyer was congratulating Louis on the double prize he had won in his intended wife, and remarked that "he supposed Miss Fitz Allan would soon now change her name to that of Mrs. Blake?"

"No, for a certainty she will not," said the young man, rather proudly, "and never had I any intention that she should bear that name. Many of my friends may have forgotten or overlooked the fact, that when I inherited the estates in a direct line from my grandfather on my mother's side, Lord O'Hagan, I also inherited the title, though so far I have never cared much to use it; but from henceforth I shall take it up, and my dear little wife will be known by the name of Lady O'Hagan." He drew Madge proudly to him and continued, "Perhaps a title is, after all, but an empty thing, my love, but such as it is, being mine, you will accept it, will you not?"

More congratulations now poured upon the heads of the happy couple, whilst Mary sat and smiled her joy until her hard face became almost soft and beautiful.

"Surely," thought Madge, "the clouds have dispersed at last, and the sun could scarcely shine more brightly than it does at present. Oh, how I long to tell all this to dear Lady Abess! Poor mother, could you only have foreseen all this; but you are at rest now, Mary? there is no reason why you should ever leave me, whilst I remain so kindly."

"Oh, but isn't there?" exclaimed the woman, relapsing suddenly into her old self again. "Ay, but there is!"

"What can it be?" inquired several voices.

"You see," she hesitated, "maybe my husband might miss me!"

"You are never married, surely?" cried Madge, in utter astonishment.

She nodded assent, then said, "Billy swore he wouldn't wait no longer."

"You never mentioned a word of it in your letters?"

"I scarcely not. Most likely I didn't think it worth while mentioning."

"But when did this take place?" inquired the Earl, greatly amused.

"About a month ago."

"And you are still a bride?" exclaimed Lady Beatrice, drawing off Mary's glove and exposing to all appearances a new wedding ring.

"Oh, how funny you are! Do you mean to say," asked Louis, "that your husband gave you permission to leave him so soon after your wedding?"

"I never asked him, me lord," she replied, "and you should be the last to blame me for coming. Wasn't it for dear Madge's sake I left me poor old Billy so soon after we was married?"

More laughter. Mary thought the young people were bereft of their senses, they appeared so full of fun and merriment. "Let them laugh," she thought; "me own heart is creasy hit as right as theirs since Miss Madge has got her own."

How merrily the evening sped; happy faces sat around the hospitable board, and earnest and heartfelt were the kind wishes and congratulations heaped upon Madge and Louis.

"Bonnie Scotland for ever! Long life and happiness to Lord O'Hagan and his lady!" cried the Earl heartily, as he rose and pledged them in a brimming glass; and may it be a double wedding," he continued; "and before many hours were over Madge was obliged to give in and say that it should be."

What a chattering of girlish voices took place that night in the pretty boudoir, as the three old friends sat around the low fire talking long into the early hours of morning, talking of the past, and then planning joyful meetings and prospects for the future. They could not desert from repeatedly expressing their wonder and astonishment in discovering how totally different were their destinies; in what extremely opposite positions and spheres they were cast to what at one time they had looked forward to and expected them to be.

"As for me," spoke Madge, "I am yet almost bewildered at the quick succession of events that have occurred lately in my regard. Here am I suddenly and powerfully raised from a position of positive wretchedness and obscurity to one of affluence, happiness, and prosperity. Really I cannot realize how it has all come about, nor yet that it can be true. Lady Abess's words alone foretold such things possible, yet when she spoke them I was unable to rightly comprehend their meaning."

"Oh, neither was I," chimed in Beatrice, "for she prophesied regarding my destiny also; and I can tell you I neither relished her words nor desired to understand their meaning at the time. And yet," she smiled, "they have come perfectly true. She told me that God had given me much, and that a time would come when He would demand much from me in return."

"That was yourself, dear," replied Madge quickly. "How generously and nobly you have responded to the call!"

"If you know all, kind Madge, you would not say so. Believe me, I deserve no praise," was the quiet rejoinder.

"She does—indeed she does deserve every praise," cried Marie warmly. "I know all she has endured and suffered. She is the best and the very noblest girl I ever knew. Would that I were half as good."

"Or I!" joined in Madge. "No, Bertie darling! Mary and I are very, very happy, but you have chosen the better part, and it shall not be taken from you. In whatever corner of the world you may be placed, dearest Bertie, the loving eyes of your old Scotch and Irish friends will follow you, and their hearts will be with you whether ever you go."

"I feel sure they will, dear Madge, and it gives me great joy to think so," responded Beatrice.

"Surely Lady Abess said something to you rather disheartening, Marie, for you looked so woe-begone and miserable after you bade her farewell. I have often been curious to know what she told you?" inquired Madge.

"Oh!" laughed the girl slyly. "I remember I wept, and made myself very unhappy, because she tried to hint that perhaps my life in the horrid wicked world, and it sounded so appalling then. I could not bear to think of anything so dreadful; and yet, my goodness! here I am, and am unable to account how it has all come about. Madge, do let us both be married on the same day. It will ease my mind to feel that I have a companion in guilt."

"I have already promised Louis that it should be so," she replied.

But eyes glistened, and faces and hearts warmed, as she passed them, for they recognized the beautiful lady who had already done so much during her short stay amongst them to aid and comfort them, and she smiled sweetly and bowed gracefully to many of the healthy sunburnt faces as she passed by. Dear auntie looked charming in a pretty mauve dress adorned with a profusion of her favourite rich lace. Many relations and friends were present, and altogether they formed a gay and pleasant picture, not easily to be forgotten.

A low murmur of subdued joy and excitement was heard as the two brides entered the church. First came Marie, looking so blooming and sweet in her lovely bridal dress; the rich white lace of her veil toning down the deep crimson blushes on her cheeks. Her arm was resting in that of kind Mr. Barry, who was got up in a style worthy of the occasion. His filled shirt and silk stockings were exquisite and spotless, whilst the rest of his dress was of the finest possible texture. He looked a very unique and quaint picture of olden times. Close behind them walked Madge, leaning gracefully upon the arm of a fine old Scotch laird; one who, in days gone by, had been much attached to her late Uncle James, but who, to do him justice, had known but little of poor Mrs. Fitz Allan's troubles. Madge, her slender figure draped like Marie's in the richest of white satin, walked with her head a little bent, and an expression of sweet seriousness on her refined features. The dresses of both brides varied as to style, but each wore the orthodox orange-blossom, whilst their beautiful veils were secured by sprays and ornaments of valuable and sparkling diamonds. Conspicuous around the white throat of the bride of De Woodville was the circlet of famous and precious pearls.

Two pretty little pages dressed in the most elaborate of Scotch and Irish costumes followed cheerfully and proudly in attendance upon their respective ladies.

As the happy brides neared the altar, naturally their eyes searched swiftly and rapidly for their old companion. She had been so kind and unselfish towards them that, at this supreme moment of their lives, she appeared nearer to them than any other person present. Like a poor and spotted lily, she was kneeling a little apart from the rest of the company under a statue of the Madonna, her face buried in her hands, her heart and mind absorbed in deep and fervent prayer. Alas! she had much to ask, much to petition for. Great strength and courage would be needed to carry out the plan which unfolded itself before her as the only feasible way out of her difficulties. A letter from Percy lay concealed under the lily she was near and spotted lily, she was kneeling a little apart from the rest of the company under a statue of the Madonna, her face buried in her hands, her heart and mind absorbed in deep and fervent prayer. Alas! she had much to ask, much to petition for. 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The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher & Proprietor, Thomas Coffey, L.L.D., 115, James T. Foley, B.A., Editors (Thomas Coffey, L.L.D., Associate Editor—H. F. Mackintosh, Manager—Robert M. Burns. Address business letters to the Manager. Advertisements for teachers, situations, want- ed, etc., 50 cents each insertion. Remittance must accompany the order. Where Catholic Record Box address is required send 10 cents to prepay expense of postage upon replies. Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. The Catholic Record has been approved and recommended by Archbishops Falconio and Buarotti, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Bangor, Peterborough and Oshesburg, N. Y., and the clergy throughout the Dominion. In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main St. and John J. Dwyer. In Sydney, N. S., single copies may be purchased at Murphy's Bookstore. In Montreal single copies may be purchased from J. Milloy, 211 St. Catherine St. West. In Ottawa, Ont., single copies may be purchased from J. W. O'Brien, 111 Nicholas St. The following agents are authorized to receive subscriptions for the Catholic Record: General Agents: M. J. Hagarty, Stephen V. James, Vincent S. Cox, Miss Jessie Doyle, Resident Agents: Miss Brude Saunders, Sydney; R. R. Gosselin, 225 Avenue West, Vancouver, B. C.; Miss Johnson, 210 Rochester St., Ottawa; Mrs. Geo. E. Smith, 228 St. James St., Montreal; R. F. O'Connell, 100 St. John St.; Miss Anne Hogan, 377 Langside Street, Windsor, Mass.

LONDON, SATURDAY, MARCH 5, 1921

THE NATIONAL SCHOOLS OF IRELAND

Before the American Commission on Conditions in Ireland Ruth Russell appeared as a witness December 15th last. Miss Russell was in Ireland for several months in 1919 commissioned by the Chicago Daily News to study social, economic, social, and political conditions and to report on them. The general testimony of this trained journalist, though of remarkable interest and value, we leave aside for the moment to deal with a particular issue on which some of the Commissioners manifested a marked interest. It is rather unfortunate that Miss Russell was pressed closely on a subject so peculiarly liable to misunderstanding in the United States as the subject of schools: when she confessed at the outset "I haven't thought or written about that question lately, but I could look it up, of course."

It had been noted that the school question was "a strong issue" in Ulster; and it was urged that if Miss Russell had gathered material on the question it might be illuminating.

After several questions and answers, during the course of which Miss Russell repeated her disclaimer to accurate knowledge without looking up her notes, the impression made is pretty clearly indicated in the concluding question and answer:

Question—Commissioner Addams. As I understand it, Miss Russell, the Protestants want public schools while the Catholics are holding on to the idea of parish schools: the real difference is between two theories of education. It is not a matter of funds so much. The Catholics are objecting because they would be taxed for a public school system when they want their parish schools. Is that not it?

Answer—I did not hear the matter explained that way when I was there. But it is very possible.

Commissioner Addams—Of course, the financial question is implicit in it.

Now nothing could well be more misleading with regard to the Irish school system. By thinking of Irish schools in the educational terms and conditions of America Miss Addams now has a clear and definite idea that is clearly wrong, one which will mislead her—and many others—whenever the Irish school question is referred to. And it is likely to become a question that will receive much newspaper attention if or when the new "Parliament" for Northeast Ulster comes to deal with it.

Despite the charge that "Irishmen live too much in the past," parroted by the uninformed and unthinking when discussing Ireland, it is quite impossible to understand any phase of the Irish question unless we know how it has reached its present stage of development: that is unless the lamp of history throws its light upon it.

From the time of the Reformation down to Catholic Emancipation, Lecky, though speaking of the eighteenth century, describes the whole dismal period: "The legislation on the subject of Catholic education may be briefly described, for it amounted simply to universal, unqualified, and unlimited conscription." There was no such thing, no conception of such an idea as "public schools" in the American or Canadian sense of the term in those days. Every attempt to found a school system in Ireland was based on the universally accepted principle of her rulers that it should Anglicize and proselytize the children of Irish Catholics.

The history of all these attempts down to the early part of the 19th

century is thus tersely summed up by an Encyclopedia Britannica writer: "Proselytizing schools, though supported by public funds, entirely failed."

Under the Penal Laws keeping a school or teaching in any capacity was for Catholics a penal offence, and a reward of £10 was offered for the discovery of "a Popish schoolmaster." During this long period the record of heroic Catholic resistance to State-aided and State-inspired proselytism under the guise of education is one of the glories of Irish history. And though, as Lecky acknowledges, one of the objects of the penal legislation was "to reduce Catholics to a condition of the most extreme and brutal ignorance," Catholics did not tamely acquiesce. In 1789 the managers of the Charter Schools, when seeking aid from Parliament, found it necessary to complain of the great number of schools "under the tuition of Popish masters" that were to be found in many parts of the country. It may exemplify the conditions of Irish education of this period to give here a brief history of the Charter Schools:

"Charter Schools were founded in response to an appeal made by the Protestant primate, Boulter, in 1739. Under the Charter granted in 1739, a system of schools was begun which by means of agreements secured by a combination of fraud and terror, took Catholic children from their parents and homes and deported them to most distant parts of the country. These schools became hotbeds of shameful cruelty without a parallel in the history of public, or probably even in that of private, education in any land. Yet they were powerfully supported and received large grants from the Irish Parliament, but their downfall was brought about by the indignant exposure of their callous inhumanity by John Howard, the philanthropist, who took occasion to investigate their condition while he was engaged in an inquiry into the state of the prisons."

Now in the light of what we know of the history of Irish education read this account given under the general article on Education in the Encyclopedia Britannica by G. B. M. Coore, Assistant Secretary, Board of Education, London:

"The full development of a system of public education in Ireland has been hampered and retarded by the general difficulties inherent in the problem of Irish government. In consequence of the fundamentally different social, religious and political conditions in the two countries, the English and Irish systems have developed down to the present time upon divergent lines. In England, popular education was founded in the first instance upon individual initiative combining in organized voluntary effort, and though the voluntary agencies have been first supplemented and latterly to a large extent supplanted by public action, the tendency has been in the direction of municipalization rather than in that of central State control. In Ireland, on the other hand, education has suffered in the past from the general absence of individual initiative and local interest almost as seriously as from the mistakes of the English Government.

"These causes, more directly perhaps than the prevailing poverty of the country, made it necessary to throw the burden of supporting the schools to an increasing extent upon the State, while the want of local self-government precluded any devolution of powers and duties upon municipal authorities.

"State intervention is actually of earlier date in Ireland than in England. From the reign of Elizabeth onwards, English Protestant schools were founded by the Government in a sporadic and intermittent fashion in pursuance of its Anglicizing policy. To mention briefly one or two historical features, the great religious educational enterprise of Edmund Rice in founding the well-known Irish Catholic order of the Christian Brothers in 1802 forms an exception to the general lack of initiative among the people themselves."

"The development of a system of public education in Ireland has been hampered and retarded by the general difficulties inherent in the problem of Irish government."

"Lack of initiative to which the founding of the Irish Christian Brothers seems to be an exception!" To those with some knowledge of the history of education in Ireland that sort of stuff must be seen in all its hideous and pharisaic nakedness. So when we find it in a scholarly article written for a reputable publication we can only conclude that author and publishers cater to a reading public whose general ignorance of Irish history can be taken for granted.

As a matter of fact when toward the end of the eighteenth century the rigor with which the infamous Penal Laws had hitherto been enforced was considerably relaxed, the immediate result was an extraordinary growth of Catholic schools all over the country. And at once we have the magnificent example of educational initiative, the founding of the Irish Christian Brothers by Edmund Rice. Their work has been unreservedly and enthusiastically commended by Royal Commission after Royal Commission appointed to inquire into educational conditions in Ireland. And it has been repeated by numerous other teaching communities of men and women.

After Catholic Emancipation (1829) had accorded—ungraciously and illiberally—some measure of political and civil justice to the Irish people it began slowly to penetrate English public opinion that ordinary human rights could no longer be denied them. The failure of the frontal proselytizing attack having been demonstrated, the idea of the National School system was advocated by the Protestant primate, Archbishop Whately.

"The religious difficulty," writes Mr. Coore in the Britannica, "may be said to have been solved in process of time by the conversion of the National system in practice, though not in theory, into a system strongly denominational in character and therefore widely different from the design of its founders, combined Biblical instruction being discarded, and separate schools for the most part taking the place of common schools for the two creeds. In the latter respect the like tendency has been noted in Germany." Thus does the Encyclopedia Britannica sum up the development of the National School system into its present day form.

The Catholic Encyclopedia agrees but gives details which supply the reason for such development:

"The National schools, as they are called, were introduced in 1831, by a motion of Mr. Stanley, chief secretary for Ireland, to place at the disposal of the Irish Government a grant for the purpose of providing combined literary and moral and separate religious instruction for Irish children of all denominations. The new system was at once attacked by the Presbyterians and very soon by the Episcopalians and Protestants, but at first it was in the main supported by the Catholics, though Dr. McHale, Archbishop of Tuam, was a notable exception. The concessions made by the Commissioners of National Education for the purpose of placating the various Protestant sects had the effect at last of uniting Catholics in opposition to the system. Apparently it was not enough that in a Board of seven commissioners only two were Catholics; one rule after another was made of such a character as to leave no doubt of the very serious danger that these new government schools would prove to be simply another proselytizing agency, as was, indeed, the avowed policy of the Protestant Archbishop Whately. As the outcome of prolonged and bitter Catholic opposition the schools were at length made tolerable."

At present the National School system is governed by a body of twenty commissioners appointed by the Crown, of whom ten are Catholics and ten Protestants. All the other higher offices, even the Inspectors, are divided equally between Catholics and Protestants, offices being in some cases duplicated in order to preserve the balance. The immediate management is committed to individuals appointed by the Board of Commissioners, generally these are the local clergy. Of a total of 8,401 National Schools, 4,391 are under Catholic management exclusively, 1,542 Protestant, and in 2,461 schools the attendance is mixed.

The local managers have general authority over the schools and teachers but the Commissioners themselves, through their inspectors, control the standards and efficiency of the teachers and enforce their code. It will be seen, therefore, that the National Schools of Ireland, though

largely denominational in practice, are poles apart from the parish schools as these are understood in the United States. It is a system of public schools, controlled by the State through the Commissioners. And the most effective guarantee to the minority are provided in the mode of their appointment and the equality of representation of the two religions on the Board.

With regard to the school buildings they may be vested in the Commissioners, or in trustees, or they may be held by the managers as owners. If a school is vested in the Commissioners, that body provides the entire cost of erection, equipment and maintenance; if in trustees, the Commissioners make a grant of two-thirds of the cost of erection and equipment, leaving the remaining third and the entire cost of subsequent maintenance to the trustees. If unrestricted ownership is retained by the manager no contribution is made, but loans may be obtained in certain circumstances.

This latter method is considered the most desirable by Catholics as securing more effectively local control, especially in parts of Ulster.

In all cases the teachers' salaries are paid out of a parliamentary grant for that purpose.

Now if the quotations from the Inspectors' Reports, which we published two weeks ago, be re-read the whole school question in Belfast will become clear at a glance. The Catholics there out of their poverty have provided fully for the requirements of their children in the matter of school buildings. The boasted wealth of Protestant Belfast has left the school accommodation for Protestant children in a most disgraceful condition. Late newspaper dispatches inform us that 15,000 Belfast children are unprovided for, or it may be, very inadequately provided for, if we recall the Reports above mentioned.

The issue then is this: Shall the Catholics of Belfast, after their successful efforts, entailing great and sustained self-sacrifice, to provide adequately for their own children, have their enlightened zeal for education penalized by being compelled, under a new arrangement, to contribute dollar for dollar with the Protestant shirkers and glackers to provide the buildings necessary to accommodate their school children?

THE CATHOLIC WOMEN'S LEAGUE

The incorporation of Canadian Catholic women in one great national organization is a work of such importance and such promise that we are pleased to give our readers the following short study of the movement by an educated and zealous young Catholic woman of London:

"The Catholic women of London have zealously undertaken the formation of a branch of the Catholic Women's League in this city. Individual Catholic women have always been active in matters pertaining to civic and national importance, and this organization is to crystallize the energies of our public-spirited Catholic women in every movement directed towards the betterment of social and industrial conditions. In short, the principles behind the League and the aims towards which it tends, are the loftiest that human idealism knows.

"The very structure of the League bespeaks breadth of vision and power of comprehension, and most necessarily result in notable achievements. It is not only a nation-wide, but a world-wide organization. Originating in France in 1902, because of the realization by some strong-souled women that a force was needed to stem the country's rapid demoralization, the League spread to other European countries.

"In 1907, Catholic Englishwomen united from political motives, and soon became one of the strongest women's societies of the finest type, meriting highest commendation from the Cardinal Archbishop of Westminster, and special recognition from the British Government for war service unexcelled. The League was introduced into the United States a few years later, and its activities there rank second only to those of the Knights of Columbus, The Canadian wing of the Catholic Women's League was recruited in Montreal in 1917, and now five other cities of the Dominion are training women to serve in the ranks,—Ottawa, Toronto, Regina, Peterboro, and London. Montreal is the seat of Canadian headquarters, each province has a principal organizing centre, while the diocesan capital is

the organizing base for that diocese,—thus from London will radiate the various branches of the League throughout Western Ontario.

"The Catholic Church does not encourage women's striving to share equally with men the burden of legislation or government, and has been slow and even reluctant to approve any movement which would seem to remove women from the home. But under existing world conditions, as the Church has realized, for social, industrial and educational betterment of the sex as a whole, and even for the actual safeguarding of the household sanctuary, woman has an important duty to perform beyond the home. Her influence, when properly directed, is and always has been the sanest influence that can be brought to bear upon man.

"There are one million Catholic women exercising the right of franchise in Canada, and without being actually involved in political strife, each one of these women must be made aware of the dangers that are apt to arise from the ashes of a world-upheaval. Hence, the necessity for unity of thought and unity of action, and in order to accomplish this there must be intelligent instruction in matters of national importance.

"Thus we find the Catholic women of England standing together with other organizations to procure better legislation for women-workers; the Catholic women of the United States as a solid phalanx resisting nationalization of their schools, and there is immediate necessity for the woman of Canada to prepare defence against the invasion of their sacred family rights by a godless act of legislation.

"The Catholic Women's League is the melting-pot of Catholic thought, parochial and diocesan limits, though respected, will no longer divide. From this infusion of ideas, sentiments and opinions, the single factor of Catholic leadership will be made, thus crystallizing the thought of one million women, and solidifying their activities into a powerful instrument for the promotion of national welfare in matters political, educational and pertaining to social service in its highest sense."

THE WORK TO BE DONE ALL OVER AGAIN

By THE OBSERVER
The history of the human race from the beginning has been one long and continuous story of the blunders and follies of human pride. The tremendous miracles of grace which God wrought for His chosen people, the Jews, did not prevent large defections from their ranks, heresies and even idolatries on a large scale.

The miracles of Christ did not prevent the descendants of those who had received so much grace from His Father, from putting Him to death with every circumstance of cruelty and ignominy. The blood of the martyrs did not prevent, even in the ages when they lived and died, a steady procession of grotesque heresies, which swept millions out of the Church of God.

The Roman Empire went down; and on its ruins the Church created a new social and political order, preserving all that was good in the old. Superficial chatters say, "The Church was in politics." Fools! The Church created politics. She made over the barbarians who overran the Roman Empire, from wandering, warring, hordes, into settled and civilized populations. She gave them a social system, and a political system and a legal system. She taught them to read, and also to plough. She substituted, in their scheme of things, lawful trade for indiscriminate spoliation of their neighbors. She drew them away from the nomadic life and settled them in residential communities. She kept the peace amongst them by the only means available; a means more effective than any that men have since known; that is, by her own arbitration on moral principles.

All of which did not prevent the pupils she thus taught, the States she thus founded, from asserting their entire freedom from her political arbitrations; and not only that, but they began to appropriate to the State the spiritual authority. Thus the Emperor Henry; thus, later, a lesser, though similar Henry. Thus a long series of monarchs; whose plots and schemes finally found an opportunity in the senseless and reckless spiritual rebellion of Luther, and thus succeeded at last in detaching whole nations from the unity of the Faith.

Since then, only the fragments of the Catholic religion, which the rebels carried with them when they left the Church, have saved the nation from the fate of all those peoples who, in the past, threw off the true religion; from the fate of the Jewish heretics and of the Arian heretics, and of all other heretics of the scores of sects before the 16th century.

All these have sunk hopelessly into religious nothingness and into social degradation. The later generations of the Jews long kept alive a strong belief in God; and that has sufficed to save them from the fate of the Arian millions; but they too are now in religious shipwreck. They no longer have any general expectation of the Messiah. Leading Jews in France have come to the conclusion that the French Revolution was the coming of the Messiah; and others have settled on other events as the fulfilment of the promise of God to send a Saviour.

The non-Catholic world, including the Jews, has lost nearly the whole of what faith, or of that which served some of the purpose of faith, they long possessed. The social and moral ideas of the day, outside the Church, are frankly materialistic; are almost exclusive of faith in God; openly contemptuous of all settled and positive rules of moral conduct; and are far-brushed with that laxity which has inevitably affected all heresies; laxity in respect of sexual conduct; laxity of principle concerning the family and the moral instruction of the young.

Thus stands the world. The Church will have to do for the descendants of the "reformed" just what she had to do for the victims of all the other religious smash-ups since the days of Christ; she will have to re-educate them. Re-educate them from what point? That is the question; a question which no man can answer. How much farther will the heresies go in their disintegration before the Church's chance comes to command that re-instruction? Will the world come back to her, still holding fast to some fragments of religious and moral truth; or will the disintegration and deterioration go to the extreme length before the tide turns?

NOTES AND COMMENTS

"NO DIFFERENCE in theological doctrine is so important as the promotion of cleanliness and rectitude," says the Literary Digest in commenting upon the recent flare-up over Pope Benedict's reference to the operations of the Y. M. C. A. in Italy. The aphorism is specious but unsound, and in entire accordance with the shallow thinking of these latter days. It ignores the fact that doctrine is the basis of conduct, and that if the foundation be faulty, the whole fabric is insecure. "Cleanliness" and "rectitude" are of the highest importance, but they can be built only upon right principles. In other words right thinking and believing go before and pave the way for right doing.

IN REGARD TO Rev. Dr. O'Gorman's pamphlet on Divorce, with its appeal to non-Catholics to join hands with their Catholic fellow-countrymen in the battle for the Home in Canada, discerning readers of the daily papers will not have failed to note the contrast between the utterances of many Protestant ministers on the subject, and that of the leading Jewish rabbi of Toronto. While the prevailing tone of Protestant comment was petulant and insinuating, with an evident disposition to read into Dr. O'Gorman's appeal a spirit of Catholic propaganda, Rabbi Brickner took the higher note of appreciative understanding, and while warning his own people against the danger of marrying outside their faith, took occasion to pay this pleasing tribute to the Church's stand on the subject: "The Catholic Church refuses to recognize the principle of mixed marriages. I do not question the wisdom or justice of her attitude, and I call your attention to the loyalty and pride that Catholics have in their Church. They will not barter away their principles for a pot of lentils."

SINCE NAVIGATION of the air by heavier-than-air machines became an accomplished fact, there has been much delving by the curious into the literature of the past in search of references to the possibility of such a development. Shakespeare, as was pointed out in these columns some months ago, is responsible for one such marked allusion, and he is

not a solitary in that respect. We stumbled recently upon a stanza of our own D'Arcy McGee's, which, while having no reference to ships of the air, might very aptly be applied to the modern aeroplane, no less than to the unhappy conditions prevailing in the Ireland of today:

"Where are the swift ships flying Far to the West away? Why are the women crying, Far to the West away? Is our dear land infested, That thus o'er her bays neglected, The stiff stials fly along deflected, While the ships fly far away."

COULD THE materialism of the present age be more tellingly described than in the following passage from one of Newman's Oxford sermons, preached though it was nearly a century ago, and while he was still a minister of the English Establishment! If it were true of the England of that time, it is doubly so of England and the world today. The preacher is contrasting Abraham and Lot, the one "without spot or blemish," in his trust in God, the other who, "saved as by fire," for a time showed a disposition to "make the most of both worlds." "Now," Newman proceeds, "as to the temper of this country, consider fairly, is there any place, any persons, any work, which our countrymen will not connect themselves with, in the way of trade or business? For the sake of gain do we not put aside all considerations of principle as unseasonable and almost absurd? . . . Is there any speculation or commerce which religion is allowed to interfere with? Do we care what side of a quarrel, civil, political, or international, we take, so that we gain by it?"

"DO WE NOT serve in war, do we not become debaters and advocates, do we not form associations and parties with the supreme object of preserving property, or making it? Do we not support religion for the sake of peace and good order? Do we not measure its importance by its efficacy in securing these objects? Do we not support it only so far as it secures them. . . . Nay, further still, could we not easily persuade ourselves to support Anti-Christ. I will not say at home, but at least abroad, rather than we should lose one portion of the freights which 'the ships of Tarshish' bring us?—If this be the case in any good measure, how vain it is to shelter ourselves, as the manner of some is, under the notion that we are a moral, thoughtful, sober-minded, or religious people!"

CATHOLIC LAWYERS AND DIVORCE

The safeguarding of the moral life of the nation is the most important duty that devolves upon its citizens. And upon no class is this duty more binding than upon the men and women of the legal profession. Not only have they the common obligations of citizenship, but they are bound, by the sacred responsibilities of their calling, to fulfill this duty in a special manner which will be in harmony, not only with the letter, but with the spirit of the law.

It was the consciousness of this obligation that prompted M. Guillonard, an eminent French barrister, to propose that there be established a Federation of Catholic Lawyers, who would bind themselves never to plead any divorce case.

There is no doubt that the most pernicious evil that threatens America—and, indeed, many other nations of the world today—is the divorce evil. There is equally little doubt that a very large number of divorce cases are due to the manipulations, the intrigues and the mendacity of unprincipled members of the legal profession.

In their capacity for fees these degraded practitioners have no scruples about destroying families, violating the sacredness of the home, and robbing children of the love and care of parents.

They do not hesitate to flaunt their shameful intentions publicly. In almost any daily newspaper you will read advertisements which declare, "Attorney—Uncontested family matters; low fee, no publicity. Attorney—Family matters, low fee, no charge unless successful." In many instances the fee as low as \$15 or \$20 is advertised.

Against these practices the Catholic lawyer should stand in the breach. He has at stake not only the responsibilities of his profession, but his more sacred honor as a child of the Church.

Unfortunately, many Catholic lawyers show little hesitancy in engaging in divorce proceedings. Many of them defend themselves on the grounds that if they refuse such cases, their professional rivals will take them, and that no real good will be served by their own refusal to accept them.

of Catholic lawyers opposed to divorce, and that their efforts to suppress chicanery and shyster practices would meet with a very favorable response among the large number of high-minded men of other faiths who are engaged in the profession, there can be little doubt.

THE CARDINAL-ELECT

The coming of the Red Hat to Philadelphia is significant in many ways. It represents an honor of such large proportions and such magnificent scope that it is not confined to the recipient, for whom it is primarily meant, but may be shared, in different degrees, by the Archdiocese, over which the Cardinal-elect rules with wisdom and untiring zeal; by the American Church, of whose hierarchy he is a bright ornament, and by the whole nation, which keenly appreciates the worth of one of its sons who has merited such rare promotion.

The Cardinalate constitutes the highest distinction in the gift of the Holy Father. To very few is it granted, and those it lifts to such eminent heights that they become figures of universal importance and of world-wide interest. The College of Cardinals is quite unique in this world, its members possessing a record of excellence and service unparalleled by any other body of men.

The claims of Archbishop Dougherty to the distinction, which has been conferred on him by the Holy Father, cannot be disputed. His titles to the honor, great though it be, are manifold and obvious. They are so manifest that his choice for the vacancy in the Sacred College has astonished no one. It was expected and greeted as a matter of course.

Not often is such uniform success vouchsafed to men as is manifest in the brilliant career of Archbishop Dougherty. Success is stamped on every enterprise to which he has put his hands.

In the Philippine Islands, he gave evidence of exceptional executive ability and of surpassing administrative talents. The work he has accomplished there recalls the labors of the great apostles of the Church. He displayed talents that clamored for larger opportunities and wider spheres of activity.

for very little. When other men are beginning their working day, the Archbishop has already dispatched an amount of business that would keep others on the alert for the whole day. The cheap device of putting off unpleasant tasks for the future is repugnant to his soul. Unfinished business is a thing unknown to him, and delay is a word that finds no place in his vocabulary.

Withal, every detail receives the attention that it calls for. The larger diocesan cares do not prevent him from bestowing fatherly solicitude on the needs of those who have been entrusted to him. Never is he beyond the reach of the humblest of his flock. In the confessional, he patiently waits to receive their tales of human frailty and to apply to them the healing balm of grace.

For the specific needs of his age, he has a quick eye. Higher learning finds in him a vigorous champion. Realizing that the press in our days is a power that has been his desire to raise the diocesan organ to a high level and to make it an agency of enlightenment and a fearless advocate of truth.

The elevation of the Archbishop is a matter of congratulation to the Archdiocese. It is a recognition of the importance of the See; and truly such recognition is well deserved. Few dioceses have had such phenomenal growth; few can boast of such numerous ecclesiastical institutions and such superb houses of worship.

The American Church rejoices with us and joins in our prayers that the new Cardinal may long grace his exalted office and use his vast experience for many years in the Council of the Sacred. The Holy Father gains in him a faithful adviser, and the Church of America a new leader, gifted with prophetic vision and unconquerable energy, and a representative who will with unwearied zeal uphold its best and highest interests.

HOW FABRE DIED

NOTED SCIENTIST'S LAST DAYS

Interesting light on the conversion and Christian death of J. Henri Fabre, "Virgil of Insects," is furnished in the current number of the Revue Pratique d'Apologie. Fabre's researches in the field of entomology promise to bring natural science back into its true orbit, from which it strayed under the influence of Darwin and Huxley and Spencer in the nineteenth century.

It appears that after the death of Fabre's wife, in 1912, Sister Adrienne, a religious of the Congregation of St. Roch de Viviers, who had nursed her, remained at the home of the famous entomologist to attend to him. She was invaluable, Fabre told Sister Adrienne, and he loved religion as she practiced it. She read the Gospels to him and spoke to him of the sufferings of Christ.

In the spring of 1914, the nonagenarian's strength showed signs of falling, and he was visited by the Archbishop of Avignon, who afterwards continued to write to Sister Adrienne letters which were a source of great comfort and happiness to M. Fabre. The scientist had regained some of his strength, but in the summer of 1915 it became apparent that he had not long to live.

To Sister Adrienne's dismay the Cure of Serignan was with the colors. A Breton priest who had come into the district in quest of health, and who had established friendly relations with the household, received to speak seriously to M. Fabre on the question of confession.

was reciting the recommendation of the departing soul, and at the words, "In manus tuas, Domine," his lips moved as if striving to pronounce an Amen of supreme acceptance, while his falling eyes were fixed on Sister Adrienne's Crucifix.—N. C. W. C.

EARLY IRISH PILGRIMS

James J. Walsh, M. D., Ph. D., in America

—We have heard so much during the year just past about the landing of the English in this country that very probably it would be well to remind ourselves that the English had scarcely come before the Irish also came. And though this fact is generally ignored, the Irish came in such large numbers within a very short time after the landing of the Pilgrims as manifestly to make a very important constituent of the population from very early times.

Philip Bagnal, an English authority, writing on "The American Irish and Their Influence in Irish Politics," goes so far as to say that a little more than a score of years after the landing of the Pilgrims in 1620, to quote him exactly, "in twenty-three years afterwards," an Irish emigration took place which in numbers alone put the small Plymouth colony altogether in the shade.

It was the custom a generation ago and even less, to say that there were very few Irish in Massachusetts in the pre-Revolutionary days. We have been brought up on an American historical tradition so strong as to make it seem quite beyond question that New England was almost entirely peopled by the descendants of the English, and that indeed its inhabitants from any other country were so few as to be quite negligible.

In the year 1780 my great uncle, Col. Johnson Willard, while at Boston was invited to take a walk on the Long Wharf to view some transports who had just landed from Ireland.

It is evident, then, that the question of the Irish immigration into New England is extremely important; perhaps even more important than that of the English themselves. Bagnal quotes Prendergast's "History of the Cromwellian Settlement" as a very good instance of this regard.

As one instance out of many: Captain John Vernon was employed by the Commission of the Army in England and contracted in their behalf with Mr. Daniel Sellick and Mr. Lendar under his hand bearing date 14th September, 1653, to supply them with 250 women of the Irish nation above twelve years and under the age of forty five.

It is rather interesting to follow out this question of the presence of large numbers of Irish among the early English in this country in the documents that have been left us by the pioneer English themselves. Evidently even scarcely more than

ten years after the landing of the English those Irish bond servants, redemptioners as they were called in other parts of the country, and probably also in New England, who had come from Ireland, were to be found quite commonly among the Pilgrims and Puritans.

"You shall also receive in this shippe three wolfe dogs & a bitch with an Irish boy to lead them; for the dogge my master hath writt sufficiently, but for the boye thus much. You have bin in Ireland knowe the Irish condition; this is a hardie and stout corage; I am persuaded he is very honest, especially he makes great conscience of his promise and vowe."

Mr. Howes went on to say to the younger Winthrop: "I could wish (for as much as I have seen by him) you would take him to be your servant, although he be bound to your father for five years." He then proceeds to suggest that the boy's faith might easily be taken from him, and that indeed a beginning of that had already been made.

"As his first coming over he would not goe to church nor come to prayers; but first we gett him up to prayers and then on the Lord's Day to catechise and afterwards very willingly he hath bin at church four or five tymes."

Even with all this he was not willing to give up one distinctive Irish mark of Catholicism of refusing to eat meat on Friday. "He as yet makes conscience of Fridays fast from flesh and doth not love to hear the Romish religion spoke against, but I hope with Gods grace he will become a good convert."

In order to encourage young Winthrop in making this conversion, Howes adds rather unambiguously: "Sir, I dare holden out to you as much honor for you to win this fellow's soule out of the anbilless snare of Satan as to win an Indians soule out of the Devils claws. Pardon my zeal hold for I do not doubt but you shall enjoy abundantly the sweete fruite of your labours this way. As for his fitness to be a member of your church, his will if the Lord wille it—three or four years yet he can doe sooner if he please. The fellow can read and write reasonable well which is somewhat rare for one of his condition; and makes me hope the more of him."

These bond slaves or redemptioners were not looked down upon, they were twenty-one, or might even purchase it earlier by extra work. They sometimes married into their masters' families and came to be substantial members of the community. There is a portion of the will of the wife of the late Mrs. Johnson which bears out very clearly the social status of these Irish bond slaves.

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Very clear that not infrequently these boys, and probably also the girls, had been stolen from well-to-do families. Mr. Johnson proceeds to say that all the information that he grand-uncle could secure was that the young lad, James by name, "a considerable time previous went to see with his uncle, who commanded a ship, and had the appearance of a man of property—but this uncle was taken sick at sea and died." Immediately after the uncle's death they came in sight of this ship "Irish transports," and the boy was taken aboard.

With this fellow Jesuit, Suarez, he enjoys the distinction of popularizing the true principles of democracy, which were so eagerly seized upon by the English writers on political science, and which were subsequently enshrined by Thomas Jefferson in the Declaration of Independence.

Cardinal Bellarmine's vindication of the authority of the Pope, and his lucid exposition of the true relations between Church and State in answer to the theory of the Divine Right of Kings then sponsored by James I. of England, marked him as one of the keenest controversialists in the history of the Church. His great work on Controversies, the first attempt to systematize the various controversies of the late sixteenth and early seventeenth centuries dealt such a blow to Protestantism that in Germany and England special chairs were founded in universities to refute it.

show that there was no stigma, social or political, attached to this condition of bond slavery, it would only seem to be necessary to quote the concluding sentence of Mrs. Johnson's paragraph with regard to her husband, in which she says that "in 1748 [that would be eighteen years after his being sold as a boy of ten as a slave, and within eight years after he had bought his freedom] Governor Shirley gave him a lieutenant's commission." The very tone in which Mrs. Johnson, later the wife, tells the story shows quite clearly that she was not ashamed of it.

It is evident that there is an important chapter in the history of the United States, but particularly of New England, which thus far has not received all the attention that it deserves. People generally are under the impression that while there may have been a few Irish bondmen in New England, these were but very few compared to the whole number of the population; while it seems probable that these Irish who were transported or who came of their own free will actually rivaled in numbers the English settlers who came before the middle of the seventeenth century.

IRISH AT LOURDES

PILGRIMS PRESENT ADDRESS TO BISHOP OF LOURDES

As a token of appreciation for the prayers and Masses that have been offered up at the miraculous grotto of Lourdes in behalf of suffering Ireland, the committee of the National Irish Pilgrimage has sent to Monsignor Schaeffer, Bishop of Tarbes and Lourdes, an illuminated address which is one of the finest examples of Celtic colored engraving done in recent years.

J. F. Maxwell, the artist who completed the work, was adjudged winner of a competition opened throughout all Ireland and in which many distinguished engravers took part. The work is four feet high and three feet wide and the frame is made of massive oak.

In thanking Father Lockhart for the presentation of the engraved address, Monsignor Schaeffer has written as follows: "I shall keep with a holy pride and a jealous care this precious present made to me by Ireland, which will bid me still more tenderly, if possible, to this noble country, so worthy of sympathy and high regard."

POPE BENEDICT

HOLDS UP CARD. BELLARMINE AS MODEL

Our Holy Father, Pope Benedict, in praising the virtues of the Venerable Cardinal Bellarmine added another to the notable list of timely recommendations which he has sent forth with such happy frequency during his glorious Pontificate. As a time when many are being robbed of the precious heritage of faith by unscrupulous propagandists, the Holy Father stresses the indispensable need of an army of propagandists of Catholic truth, and proposes a model for them in the life and works of the saintly Cardinal Bellarmine.

With this fellow Jesuit, Suarez, he enjoys the distinction of popularizing the true principles of democracy, which were so eagerly seized upon by the English writers on political science, and which were subsequently enshrined by Thomas Jefferson in the Declaration of Independence. Cardinal Bellarmine's vindication of the authority of the Pope, and his lucid exposition of the true relations between Church and State in answer to the theory of the Divine Right of Kings then sponsored by James I. of England, marked him as one of the keenest controversialists in the history of the Church.

Cardinal Bellarmine was not merely an erudite scholar, he was a saintly religious. While he was engaged in the monumental task of defending the Church against an

avalanche of heresies, he never for a moment relaxed his care of his own spiritual life. In the Roman College where he filled the chair of Controversies, he was much esteemed, not merely as a valiant defender of the faith, but also as a zealous guide to the paths of Christian perfection. His rare intellectual gifts shine forth in his voluminous treatises on scholastic theology. His saintly piety was shown in every act of his life. This redoubtable champion of Catholic truth was also the spiritual director of St. Aloysius.

"Let us then open our heart to the hope," says Pope Benedict, "that not in vain such a perfect example is proposed today to Catholic propagandists. We would like to see their number grow ever and ever, but above all we want the efficacy of their propaganda to be assured. And it will be, if imitating Bellarmine, they will engage themselves for it by the study of truth drawn from pure sources, if spreading their propaganda they will take care as did Bellarmine, to confirm the theoretical teaching with practical lessons, if following in his steps they will walk in the presence of God, and if to gain victory over their adversaries, they will put their reliance more on the virtue of prayer than on the force of human reasoning."—The Pilot.

THE CATHOLIC CHURCH

EXTENSION SOCIETY OF CANADA

AN APPEAL FOR OUR CATHOLIC INDIANS

We publish another request for our Catholic Indians and we emphasize this petition to call the attention of Catholics generally the great debt we owe to the first tribes who inhabited this country and of whom we have anything like accurate knowledge. When the French discoveries led to the colonization of the vast resources of this portion of North America there was no doubt whatever in the minds of the religious who then guided the destinies of the Church about their first duties towards the Red Men of the forest.

In the meantime having become the heirs of their former lands and haunts the whole nation feels that we owe them special consideration. The Government gives them the necessary protection, special privileges of hunting and fishing on their reserves and provides schools. But religion is left largely in the hands of the churches and their Indian subjects. Often the Indians are poor and from our point of view unstable and shiftless yet as the letter we adjoin clearly shows they still preserve many of the ancient habits of their race. They always have a home centre and it is there we must expect to supply them with the ordinary facilities of home and religious life.

We see in this particular case the missionary is obliged to make use of the small school for church purposes. It is a very bad arrangement as every one knows who deals with these people. From a sanitary point of view alone it is deplorable. Tuberculosis is rife among many of these tribes and missionaries who have had to deal with the Indians under conditions far better than here described state with a conviction gained by experience that it is gradually wiping them out. There is also danger for the whites when the two peoples associate. Not only do we need resources for these people to have religion portrayed to them with fitting solemnity but we must think too of their whole social condition and welfare.

Too frequently do we disregard the needs of these people. Lately we have had some requests for the special benefit of our Indian Catholics. We have always had a very great regard for these demands as we feel that there is a special call upon us which the duty of justice as well as religion emphasizes. We ask our Catholic people therefore to come to the assistance of our Indian brethren whenever their means permit them to do so. The following letter portrays the situation of one group of Indians appealing to us for badly needed assistance.

Little Bell Head, Jan. 7, 1921.

Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father: I am thinking it would interest you to receive a little news of our new

Indian Mission at Bloodvain, I send these few lines. Although this winter is milder than the last, it is always very cold on the shores of this vast lake, and Mr. Frost often finds his way into our little cabin.

Last fall we managed to build a small school, 18x20; this serves at present as our church. It is filled every Sunday; in summer it will be too small as many of the Indians, now living in the bush, will stay around us after the trapping season is closed. We wish to build a small church as soon as possible; but having no resources we have to rely on outside help. Can you come to our aid? We trust you will not refuse.

I enclose a letter received from Archbishop Sinnott of Winnipeg. Asking you to accept our best wishes for the coming year, we remain yours sincerely,

J. DE GRANDPRE, Pp. O. M. I.

Extension gladly aids the Indian missionaries with whatever money and other necessities we may be able to donate.

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

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

DONATIONS

Previously acknowledged	\$4,287 59
J. B. K., St. Columban	5 00
M. F., Montreal	1 00
M. D., North Sydney	3 00
MARR INTENTIONS	
E. G. P., Ottawa	4 00
Canoe, N. S.	1 00
A Reader, Ottawa	2 00

MILLIONS MADE IN 1918

How much our profiteers have thrown up high prices, wasteful expenditures and the misery of the poor during the calendar year 1918 is now made clear, so far, indeed, as it can ever be known—by the figures published at Washington, January 24, by the Commissioner of Internal Revenue. One single person recorded a net income of more than \$5,000,000, two others gathered in between \$4,000,000 and \$5,000,000, four cleared between \$3,000,000 and \$4,000,000, eleven rounded up from \$2,000,000 to \$3,000,000. In all there were 67 whose clear gain was over \$1,000,000, and 178 made more than \$500,000. Doubtless all or most of these good patriots were filled with righteous horror and indignation at the dreadful profligating of the laboring classes and the excessive wages they were obliged to pay to selfish trade unionists. There is no excuse for labor profligating, but such figures may help to explain it. Unfortunately labor is as poor as ever, while the men who have made the millions are now seeking to shift their obligations upon the shoulders of the people by the imposition of a sales tax in place of the income tax—America.

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 un baptized! 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.

QUEEN OF APOTHESES BURSAR

Previously acknowledged	\$1,952 22
Mite Box, Sacred Heart Church, Harwood	1 25
A. J. Goodger, Gloucester	5 00
ST. ANTHONY'S BURSAR	
Previously acknowledged	\$1,129 95
IMMACULATE CONCEPTION BURSAR	
Previously acknowledged	\$2,286 58
COMFORTER OF THE AFFLICTED BURSAR	
Previously acknowledged	\$859 60
ST. JOSEPH, PATRON OF CHINA, BURSAR	
Previously acknowledged	\$1,786 69
Mrs. W. J. Hourigan, Guelph	2 00
BLESSED SACRAMENT BURSAR	
Previously acknowledged	\$285 05
A Friend, St. John, N. B.	5 00
ST. FRANCIS XAVIER BURSAR	
Previously acknowledged	\$572 80
W. D.	1 00
HOLY NAME OF JESUS BURSAR	
Previously acknowledged	\$226 00
HOLY SOULS BURSAR	
Previously acknowledged	\$959 00
Sinn Féiner, Quebec	12 00
LITTLE FLOWERS BURSAR	
Previously acknowledged	\$511 84
G. McAuler, Edmonton	2 00
In thanksgiving	5 00
SACRED HEART LEAGUE BURSAR	
Previously acknowledged	\$1,514 52

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.
FOURTH SUNDAY IN LENT

THE VIRTUE OF HUMILITY

"Jesus, therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountains, Himself alone." (John VI, 15)

Our Lord and Saviour Jesus Christ teaches us no less by actions than by words. The duty of the Christian is not only to listen to His words of wisdom, but also to view His wise acts, and to learn lessons of vast importance from both. Every Christian must build up his spirituality, and according to which he must pass every day of his earthly life. If he puts himself too far off from this great Archetype, or fails to view Him when endeavoring to make of himself a true man, he will achieve nothing of lasting worth. United to Christ, the Christian becomes a variable Christ himself; separated from Christ, he can accomplish nothing praiseworthy before his Heavenly Father.

One of the principal lessons Christ inculcated and taught by word and action was that of humility. He was God, and nothing that man could do to Him or for Him would detract one whit from His divinity or essence. Though He gave Him the honor due to Him, it would add what generally is called "external glory," but in this, Christ did not search for. When offered to Him, He accepted it—not so much because of His own sake, but for the sake of the Christian to whom it would become meritorious. But He appeared not as God before the world. He came as man; thereby hiding, to a great extent—nay, in a certain sense, totally—His divinity. His reason for all this is evident. He came to save man, and in order to accomplish this work, it was necessary that He should suffer. This suffering was to be voluntary on His own part. He knew it to be the will of His Father, and He freely underwent even torture for the sake of that will, and to conquer accursed sin.

Man is different, though he may profess himself to be a Christian. If God has endowed him with some extraordinary talent, some transcendent quality, some exceptional natural trait, he wishes to shine by these lights before the world. Certainly God gave them to him for a purpose, but evidently He did not intend man to use them for his own interest. It was not the Maker's intention that man should place himself on a plane far above his fellowmen, by means of his gifts; but that he make use of them to serve mankind effectually and God humbly.

The truly great man is he who is blind to his own greatness, but openly awake to the good deeds that he realizes it to be his duty to perform. He may thank God—in the silence and secrecy of his own heart—that he has been blessed by Him in an exceptional manner; but, externally, he must show no sign of it. Nor need he think—if he use his talent well—that it will not, by its own power, illuminate the rest of mankind.

There are too many who attempt to build structures on other foundations than that of true Christian spirituality. As a consequence, by their very actions, they become repulsive to the true Christian. Their deeds shine not before the rest of the world, as lights to lead; but they cast gloom where light finds it difficult to penetrate. They look for honor; they esteem too highly the wavering love of other fellow beings like, or unlike, themselves; they desire their glory to be manifested here; and think little of whether a crown will await them in the world to come. Why is this so? Because they have chosen other modes, and, if they have not despised Christ, at least they have neglected Him. Their own pride has been able to sway them, and it has blinded their view of the real lasting things of life and of the eternal glory beyond. They seem to bank in the faint sunshine of the pleasures of a few more earthly things, and are willing to die in the sleep of worldliness.

There was never a time more than today—and perhaps never in another country more so than in our own—when humility and its consequent virtues were so vital to the individual. This is an age of efficiency, of education, of quick grasping, with means innumerable of working out one's temporal welfare. All this—while it serves usefully for the body—is liable to become most detrimental to the soul. He who with eyes open and mind unobscured casts his gaze over the multitudes around him will not fail to discern quickly that there is a great rush for the temporal and fleeting, and much slothfulness with regard to the spiritual and eternal. Perhaps it is for a time lasting; but undoubtedly there will come a day when the Almighty will strike, as with lightning, the great temple of wealth that is being built.

The work of Christ will not be in vain. His Holy Father will have it so that, if people will not meekly stand at the foot of His cross and, with sympathetic compassion, kiss the sacred wounds of His feet and feel the influence of the dropping blood, they will experience the sharpness of the sword. For where an example so compelling will not lead, the stinging lash of an angered God must compel.

GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE CHURCH AND TRADE UNIONS

In former ages, when the Catholic Church exercised her greatest social power, and when religion had a strong hold on the minds and hearts of men, there existed vast aggregations of various trades known as Workmen's Guilds. These guilds had laws governing their members in their relations with each other as well as with their masters and with society in general. They held the balance of justice and equity so evenly that industry and wealth could not be concentrated in the hands of the few, and the condition of the working classes was one of ease and comfort. There were no excessive profits in those days, and no idle millionaires living off the toil of others. True, workmen did not have all the conveniences or the distractions that are their lot in the present age; but what they ignored they did not seek, and they were happy in their simple lives.

Other conditions began to prevail when populations increased and when labor-saving machinery entered into competition with the individual worker. Keen-sighted but selfish men, more attached to the world's fortunes than to the welfare of their equals, saw the advantages of accumulated wealth as applied to industry and commerce, and little by little concentration, specialization, standardization, and the rest of it, supplanted the smaller sources of production. Vast numbers of men had to sell their labor to consolidated industry or starve. Skilled workmen and producers became simple employees. Those who in former times worked on their own account were no longer their own masters; they were mere wage earners at the mercy of managers and "bosses," who were responsible to Boards of Directors, who in turn represented the real owners, namely, thousands of petty shareholders who knew nothing about the lives of their workmen and whose sole interest in industry lay in the sharing of dividends.

One has only to consult industrial conditions in various countries up to the third quarter of the nineteenth century to see the plight to which workmen were reduced. Naturally there were some of those men who rose to the top; but the rest, no matter what their personal ambitions might have been, could never hope to be anything but wage-earners, subject to all the uncertainties of wage earning and dependent on the whims of those who employed them. What they gained by their labor helped them to carry on from week to week, but they had little chance of saving, and the old age which they were to spend in their old age had nothing to fall back upon to tide them over their misfortunes. Meanwhile the dividend sharers had no such anxieties. All the profits arising from the expansion of industry and marketing went into the pockets of people who had never turned a wheel, magnates who lived in luxurious homes, who clothed themselves in fine linen, and enjoyed the contents of richly stocked larders.

Was it any wonder that the workmen should turn to the Church for aid? And it is hardly credible that when workmen began to form societies to protect themselves, their impudence was resented by the plutocrats of industry. Unionism was banned. Governments in general looked upon it with suspicion; in some cases declared it illegal. Only after a severe struggle did it obtain recognition, and even still, in many quarters, it is looked upon askance.

Human perversity went a long way in keeping workmen from exercising their right of self-protection, but once their power was recognized it was useless to resist them. Unionism forced higher wages from greedy capitalists, secured better conditions in factories, regulated hours of toil, insured workmen against accident, sickness and old age; it raised the standard of living in the workshop and in the home, protected women and children against the cruel competition of the open market, opened up new and great opportunities for leisure and for healthful physical, mental and moral improvement. Perhaps the greatest victory of Unionism was its success in insisting upon the workmen's dignity and rights as a human being, and the correction of the inhuman principle that labor is a commodity to be paid for as for so much pulpwood or iron ore.

Trade Unionism secured its place in the sun; but unhappily perverse human nature is ever ready to assert itself. No matter how noble men may start out in vast Union movements for their own betterment, if they are not continually guided by the laws of justice and equity, there is always the danger that their Unionism may become as tyrannical and as unreasonable as their former masters were. Indocinated by false philosophy or egged on by Socialist agitators, and above of similar brand, workmen are liable to move in the wrong direction, and if no commanding authority is at hand to set matters straight it is easy to see what the consequences will be.

Religion alone can guide the passions and impulses of men and keep them within legitimate bounds in the exercise of their rights. Hence it follows that Trades Unionism, like every other movement in which multitudes of men are involved, must be

guided by religious principles. God intended the workingman to be a humble follower of the Carpenter of Nazareth who, being rich, became poor for the love of man. Wealth does not bring happiness. After the example of Christ on earth and of all those who follow closely in His footsteps, the Christian workman should be content with reasonable peace and comfort for himself and his family. The Divine Legislator wishes him to look beyond the present life for an unending reward. How different is God's way of looking at things from that of the Socialist who rants against doctrines, who denies the inspiring doctrine of our faith, degrades men into discontented slaves, and blows out the hope of any reward or any happiness outside of this world.

It is in the best interests of workmen that the Catholic Church always their true friend, looks with approving eye on the formation of Trades Unions in which religion will have its say. In Unionism there is cooperation and compelling power; but in Unionism which seeks its inspiration in the home at Nazareth there will be justice meted out to both masters and workmen. The right kind of Unionism will always find strong support in the Catholic Church and her leaders. Leo XIII., the great Labor Pope, wrote: "It is with pleasure we witness that everywhere are being formed societies consisting of workmen and employers. It is to be desired that their numbers may increase and that their efficacy may grow stronger." Another great Churchman expressed similar sentiments in these words: "Workmen, unite! It is your right. It is your duty. No one can prevent you from uniting. He who opposes your uniting violates a natural law and commits an action which is contrary to the principles of morality."

This is the attitude of the Church towards labor organizations. In countries where Catholics are in the majority there is no difficulty in forming Trades Unions where religious influences work for the welfare of both masters and workmen, as may be seen in what is now taking place in the old Province of Quebec. In our other Canadian Provinces, where men's ideals and religions are mixed, the Union problem is not so easy of solution. To many it may seem strange that in economic affairs people should divide on religious lines, but this is sometimes necessary. Pius X. urges Catholic workmen to form their own Unions whenever and wherever feasible.

When this is not possible they should at least see to it that in their Christian country and in their Christian principles should not get the upperhand. If Trades Unions will permit such principles to be instilled into their members, if they allow Socialistic and other pernicious doctrines to be propagated within their ranks, thereby fomenting trouble and creating discontent, they cannot expect that a social and religious power like the Catholic Church is going to look calmly on while the souls of her children are being injured. The Church boldly asserts to all comers that souls must be saved even at the expense of bodies; that while men have to earn their living in this world, they must at the same time try to save their souls for the next. This two-fold obligation is not necessarily incompatible or antagonistic, and there can be no compromise in a matter of such importance.

The Catholic Church tries to make her power felt in labor circles by laying down doctrines and principles which should appeal to all men of good will, and by giving a direction to public opinion which is so great a force in the world. But she can do little single-handed, and she does not expect to get a hearing from her enemies. Without the aid of those who owe her allegiance there is little hope that her zeal will affect much.

In Trades Unions Catholic workmen should assert themselves and bravely fight against what they know to be false. They are aware that their religion has the solution of all problems of social unrest. Their very consciences should rule their justice and charity should rule their dealings with their neighbor no matter who he may be; that it is as great a crime to injure a corporation or society in general as it is to injure an individual; that men must stand for sin either in this world or the next; that God is just and will some day mete out justice to rich and poor according to their merits.

Why is it that we read so little about these important truths in the public press which is the ordinary source of workmen's knowledge? How is it that we hear so much about Socialism in labor circles and so little about Catholicism? Is it not because Catholic workmen are too often like dumb posts sitting and listening benignly to blatant Socialist and atheistic speakers, who make the most outrageous proposals against public law and order and endeavor to propagate doctrines that are as false in theory as they are vicious in practice? Catholic Union men should prepare themselves to defend justice and right. In order to do this they should read the literature which is being abundantly supplied by Catholic experts nowadays and keep themselves informed on social and economic matters. In the councils of their Unions and in the discussion of affairs in which they are interested they have as much right to exercise their influence and bring others to their senses as the strong-voiced Socialist has. And yet how many Catholic workmen are preparing themselves by reading and

study to acquire an intelligent grasp of the problems they are called upon to discuss? How many of them have read and pondered over Leo XIII's masterly encyclical, "On the Condition of Christian Workmen." How many of them have studied Dr. Ryan's or Father Huselstein's works? If Catholic labor leaders were as active as they ought to be in this era of reconstruction, we should hear less about labor troubles. As a rule, the general public is not antagonistic to Unionism, but the general public should not be alienated by the unreasonable demands of Unionism or by the spectacle of labor upheavals, strikes, etc., which are begun by impulse and without due consideration, which are oftentimes positively unjust both to workmen and their employers, and which cause so much unnecessary suffering to the innocent. Union men undoubtedly have their rights, but so have the public.

While our workmen are urged to be loyal to their labor organizations, they must prepare themselves by reading and study to distinguish right from wrong, and they must also be inflexible when the cause of justice and equity is at stake. "It is for Catholics," wrote Leo XIII., "to take the initiative in all true social progress, to show themselves the steadfast defenders and enlightened counsellors of the weak and disinherited, to be the champions of the sacred principles of justice and Christian civilization." These are sound Union principles. If Catholic workmen are loyal to them, they will always have the powerful influence of the Church to uphold them. E. J. DEVINE, S. J.

THE PERILS OF TWO DISTINCT AGES

Preparations for the observance of the seventh centenary of St. Francis of Assisi are already under way according to reports from Rome. This notable event comes at an opportune time in the history of the world. The ideals of poverty and charity which the poor man of Assisi spent his life-time in exemplifying are the ideals that so many minds are badly today. Pope Benedict in a recent encyclical very luminously remarked that greed and pleasure are the twin plagues that are attacking the foundations of the modern social structure. Again these two vices in his day St. Francis waged incessant and unrelenting spiritual warfare.

Seven centuries have passed since St. Francis preached to his little brothers and sisters the birds, and brought his sweet message of charity and simplicity to a society that was fast becoming a society that was a realm of luxury. During that time the Church has had to meet the hostility of "sacred theories of progress." First came the false renaissance trying to impose the corrupt morals of pagan Greece and Rome, then the so-called Reformation with its revolt against authority, its apostasy, and its pillage.

These great major movements of life and conduct have influenced the moral, social, and economic development of society down to our day. In all the riot of false principles and of vulgar theories the Church was necessarily on the defensive. She could attack the falsity of recurring error, and point in vindication to the constructive genius she had manifested in the ages of faith. She has called attention again and again to the genius that made possible the great cathedrals, the great thinkers, the great statesmen, and the great saints that move with such stately and majestic tread through the times of man's evolution.

We have no illusions about restoring the Middle Ages. They are gone and gone forever. But the same principles that made them great are the principles upon which society must be reconstructed today. Each age differs from its predecessor, each has its problems, and each must have its remedy. Today the Church looks out upon an age that is cursed with greed and with inordinate love of pleasure.

From the deposit of Divine wisdom committed to her care, and from the storehouse of history she selects the remedy that best suits the time. Never was there a time when men of all classes and creeds have been so disgusted with the chaos wrought by sordid materialism and cynical rationalism and so disposed to listen to the teachings of the Church. The very similitude between some of the modern proposals and the teachings of the Church on social questions is an evidence of the hunger that possesses men's minds for the truths discarded by their forefathers.

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CHATS WITH YOUNG MEN

NO CHANCE
With doubt and dismay you are smitten,
You think there's no chance for you,
Why the best books haven't been written,

THE CATHOLIC SON

There are, I am ashamed to say,
some young men nowadays who treat
their parents with less regard and
consideration than they do strangers.

Some young men keep late hours,
frequent questionable places, spend
all their salary on their own pleasure,

Such sons are inviting God's judgments
upon themselves. They are
the young men who become the
undesirables and wrecks of society.

THE POWER OF DEPRESSION

A man devoted to a high Cause
often is the victim of deep and dismal
depression. Viewing the Cause itself
as the inspiration to generous and
unselfish deeds, he wonders at the
manifold aspects that seem to befall

All this is the compensation for
suffering; it is the elixir that imparts
new strength for the combat. Fortified
by examples of high daring,

Inevitably, however, the hour of
depression will strike. It will not
be caused by the power of the
enemy; No, it falls like a damp,

Many a man has gone down to
defeat, not pierced by the darts of
the foe but undermined by the
treacherous sands of suspicion, envy,

OUR BOYS AND GIRLS

FIGHT IT THROUGH

In your work and in your play,
Fight it through!
Hang right on like yellow clay,

What if others may have failed,
Fight it through!
Though by powerful odds assailed,

Well, suppose things do look bad,
Fight it through!
Show a little pep, get mad!

CLIMBING TO THE TOP

Alfred Coffin Bedford, president of
the board of the Standard Oil Company
of New Jersey, born in the
borough of Brooklyn, was his wealth
and position because, when an office
boy he decided to "go after it himself."

That was many years ago, but he
has stuck to the motto ever since, as
the New York Herald relates. His
first job was an office boy in a small
establishment, where his principal
duties consisted in washing ink
bottles and sweeping the floor.

He noticed that the cashier, pressed
with work, remained after office
hours to add up the cash. Young
Bedford volunteered to help him, and
was soon mastering all the details of
bookkeeping. Later he aided one or
two of the bookkeepers and when a
special auditor was assigned from
the outside young Bedford saved him
some steps by getting vouchers and
papers for him, and thus gained
more insight into business methods.

Later, when he got into a large
drygoods house, he applied the same
policy to the study of merchandising.
Although selling ribbons was hardly
his métier, the youthful clerk studied
all about the stock, because he recognized
that whether he cared for the
line of goods or not he was getting
valuable training in assorting, grading
and preparing samples and cultivating
habits of precision.

Then came the opportunity to get
into the employ of a firm which was
shortly thereafter absorbed by the
Standard Oil Company. The concern
had large interests outside of its
business and on account of the
enthusiasm with which young Bedford
went about his work he was advanced
rapidly, for the partners
knew that he had the faculty of
going after things on his own
account, and they encouraged it.

He became the treasurer of the
Long Island Railroad and secretary
of the Ohio River Railroad.

With the financial panic of 1907
Mr. Bedford was asked to join the
directorship of the Standard Oil Company.
He accepted with some reluctance
at first, but once he got into
the workings of the corporation he
displayed such energy and acumen
that before long he was intrusted
with many important negotiations
and soon reached his present high
position in the financial world.

ness had lightened and he had opened
his eyes to see a beautiful angel
smiling down at him, and to hear
her say, "He's coming out quite all
right, Doctor," and to feel a funny
lop-sided sensation when his left
leg used to be Convalescing in a
wheel chair, while discipline winked
or deliberately closed an eye to a
favorite son, he had explored the
great building and so one day he
saw the Picture which remained:
the Great Vision.

"Gee," thought Peg, as the little
terrier gratefully licked the man's
hand, "his eyes look just like Jesuit
with the lamb, in the dorsal window."

With the correct change from the
restaurant Peg fought his way to
Moretti. Big "Bully" swore at the
delay, and more at having to settle
for the weak, and there, his eyes
alight with pure malice, cried,

Promptly the dog's sharp teeth
met in the back of that hand and
the enraged Corsican called after the
fleeting pair "For that I kella him;
but he no die so quick lika he bite.
Oh, no."

That night, as Peg showed "Tacks"
to the kindly janitor in the furnace
room, and curled down on a clean
pile of excelsior with the cold nose
buried in the hollow of his throat, a
great content came to him. Again
he belonged to some one his very
own.

Spring came; Moretti seemed so
friendly that the two Celtic hearts
forgave and Tacks almost forgot.
Unusually intelligent, he had joyously
learned many tricks from his adoring
master. Mezzis lifted, he howled an
"Extra" with the best, and people
laughed and brought.

Papers unsold, he hunted frantically
for two hours, returning frequently
to the boss to inquire, until
Moretti, tiring of the game, said,

TRUE CHARITY

A VIRTUE THAT CAN BE
PRACTICED BY EVERYONE

A thoughtful woman asked the other
day, in the course of conversation,

"Are we charitable enough? Not the
charity that consists in almsgiving,
do I mean, but the charity that
skinneth no evil and speaketh none."

"Notin' doin' 'till papers all sold,"
sneered Moretti. With despair in his
heart the boy tore across the street
to "oop" Corcoran with his tragedy.

"Olm feared Tacks is a goner, me
la-ad," the big policeman said.

"Share they'd never even lessen to
ye out at the great at college; 'tis a
gown man's job ye'd be either tack-

"How's a quarther; go to it quick,"
said Corcoran.

The electric was standing at the
curb before the exclusive bachelor
apartment building, and a tall dark
man about to enter was hailed by
a breathless boy, who incoherently
gasped, "You told me to come if
Tacks or me didn't get along all
right, an' they have got 'Tacks in that
awful place over yonder an' they're
goin' to cut his eyes an' him a
man stepped from it into the lights
of the movie theater. A touch of the
mystic was in the dark face above
the high fur collar, as he turned and
said, smilingly, "So that's why my
ear has stalled right here. A boy
and a dog both in trouble on such
a night as this? Get in the machine
and let's see about it." Switching
on the reading light he gently stroked
the wiry haired spine, and softly
held the paw until the trembling
ceased, and then with a swift cer-

Something soft snuggled against
his good leg, there came a long wail
ending in a yelp of pain, and the
boy looked down to see a small paw
laid up, while "Help" cried from
the soft eyes of a dog whose every
frisk hair spelled "Rough on Rate."

As Peg gently lifted the terrier to
examine the injury, an electric compa-

Suddenly the door opened and a
voice Tacks had never forgotten
cried, "Hold on, Frank; you've got a
dog there that belongs to a kid friend
of mine, and it's all he's got in the
world. I met them in trouble last
winter: the sight of the big blizzard,
and I told the boy to come to me
if he ever needed help. He's been
playing a lone hand in Life's game,

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for he's just said to me, 'The old
man died of the snake over at the
Bridewell last summer, an' the 'flu
took me mother in October; I been
hidin' out on the trunk cops in a
furnace room with a good janitor
pal o' mine 'cause dey'd san' me to
some instint, an' I ain't doin'
nothin' worse now dan earnin' me
feed.' There's good stuff in the boy
and I'm going to give him his chance.

Thinking well and talking well
are nothing without doing well.—
La Chaussee.

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You would be proud to own this lovely 3-
piece toilet set. Both brushes have jet-black
enamel backs and the bristles are of excel-

Then again the worshipping Peg
saw the lock which was in the eye
of the Man in the Picture come into
Farranza's, she added, "And for
work; the beautiful work of
trying to make men and women
realize how practical for every day
use are the teachings of the Master
Christ."—Ethelyn Chapman, in Our
Dumb Animals.

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The coming Referendum

Vote and Vote "Yes!" on April 18

THE Ontario Temperance Act as a war-time
measure was an unqualified success.

On October 25, 1919, the people of Ontario
voted by an overwhelming majority in favor of
the permanent continuance of the Ontario Tem-
perance Act, prohibiting the sale of intoxicating
beverages.

The "Bootlegger" Must Go

On December 31, 1920, came the repeal of the
Federal Order-in-Council—which was also a war-time
measure—prohibiting importation, manufacture and
export of intoxicating beverages.

Everything that applied in the last vote against the
sale of intoxicating beverages within this province
applies equally to the Use of them, and their Importa-
tion for beverage purposes should also be prohibited.

Shall the Importation and the
bringing of intoxicating Liquors
into the Province be Prohibited? YES!

Ontario Referendum Committee

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Parlors Exquisite

Mack Latz Co. who also conduct

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"Nearest Mountain Resort
to New York"

OPEN JUNE TO OCTOBER

THE "WORLD'S WORK" AND THE POPE

In the January number of the World's Work, usually a careful magazine, there are some grossly offensive and wholly false assertions that call for vigorous protests from Catholics. Truman Talley is writing of the Negro problem and after declaring that Gabriel Johnson had been elected world leader of the colored race, proceeds to say: "In this alignment, Potentate Johnson, who also is the Mayor of Monrovia, the Liberian capital becomes the Pope of the Negro race and the head of the super-government, not unlike that of the Catholic Church, which shall control the general conduct of his race under varying conditions throughout the world. The idea is, in fact adapted from the model provided by the Catholic Church, and henceforth the capital of Liberia becomes the Vatican of Negrodum. The position—not to say the power—of the Potentate is indicated when it is explained that, for instance, should America become engaged in a war, the Negroes of America would be required to await the ruling of their supreme leader before participating and to refuse to shoulder arms should he decide that Negroes should stand aloof. A precise analogy is to be found in the Pope's decree in the World War that conscription was immoral and should be resisted. The Potentate of the Negroes is henceforth empowered to enunciate the course to be taken by his race in all such matters, as well as in political, racial, educational and religious issues."

In this flippant and absurd passage there are two statements that constitute vulgar calumnies. The first is explicit, to the effect that during the World War the Holy Father decreed that conscription was immoral and should be resisted. This is a plain, unvarnished falsehood, all the more odious in view of the fact that the Pope was in reality one of the great heroes of the conflict. Perhaps the statement is worthy of Truman Talley, but surely it dishonors the World's Work which should not share the ignorance, or perhaps malice, of a casual contributor to its pages. And this is the more true because one implication of the passage quoted, to the effect that Catholics must await the word of the Pope before taking arms in defense of their respective countries, renders the statements about the Holy Father's attitude towards conscription doubly sinister. How any man possessed of even slight information and an elementary sense of fairness could write such a passage is beyond comprehension. But then, perhaps, the author of the extravagant calumny is devoid of both of these qualities. And how could the World's Work have printed such assertions?—America.

THE SPIRITUAL VALUE OF THE HOME

The value of the home cannot be set forth in material terms. It belongs to a higher order of things. It is a spiritual reality. Men who have enjoyed the great blessing of a good home, speak of it with undying enthusiasm and with profound gratitude. Their memory harkens back to it, however humble it may have been. To the end of their days they count it the greatest favor God has bestowed on them. To it they face everything that is fine and elevated in their lives. Home to them remains a word of sweetest sound, symbolical of the deepest and purest joy, synonymous with every ennobling and uplifting influence. Even of the happiness of heaven, they think in terms of home life. The man who has a happy home faces the trials and difficulties of life with calm assurance. In the atmosphere of his home, his courage to fight the battle of life squarely and fairly and his determination to resist all hostile forces are daily renewed. The sweet hours he spends in his home amply compensate him for the bitter disappointments by which he is confronted in his business dealings and in his contact with men. To the unfortunate man whose home associations are unhappy, life is as gall and wormwood.

The progress of civilization is most intimately bound up with the home. Decay of home life is the forerunner of the decline of a people. The disappearance of domesticity in our days must be viewed with great alarm and supreme concern. There is a drift away from the home and this drift will work much evil. Only lately, a judge has attributed the growing frequency of divorce in our country to a lack of domesticity. The amount of happiness of which mankind is deprived through the ruin of home life is appalling. Here is a lack by which men are losing untold spiritual values. There is no greater waste in the world than that which comes through the decay of the home. The loss would reach staggering figures, if it could be put into figures at all and given arithmetical expression. It is a loss in material goods, a loss in happiness, a loss in virtue, a loss in physical well-being, a loss in everything that makes life attractive and worth living. If it were an expensive thing to maintain home, still it would be the best investment for society and humanity. But the home is the cheapest thing in the world, and the home maintains everything else. Home pleasures are cheaper and more wholesome than commercialized pleasure. Home training is

better and makes for greater efficiency than the training supplied by institutions. Home food is more palatable and besides less wasteful than food provided through commercial agencies. Home culture and home refinement are not only superior to the same articles as furnished by social institutions, but genuine culture and real refinement can only be acquired in the home. The opportunities of the home are unique and infinite. It is God's own institution. He is the architect. It is His masterpiece.

The first to suffer from the decay of the home is the child. The cheerful atmosphere of the home is more conducive to the conservation of child life than all the cheerless devices of modern hygiene. The child blossoms nowhere so well as in a happy home where the love-light beams from the eyes of its parents shines on it with genial warmth. A thousand health nurses are not worth one real, loving mother. The maternal instinct is even more valuable than much training, though training is not to be despised. But there is a tendency in our days to overrate specific medical training in the upbringing of the child. We must not forget that the home itself always has been the channel of many important traditions embodying the accumulated experience of many generations. The home must not be tampered with by too many experts from without. The best home experts are the parents. To make them realize their responsibilities and their divine opportunities is infinitely better than to take from them the functions which nature has meant for them and for which they have been equipped in a special manner.

The home was first. It has exercised all social functions long before they were taken over by other social agencies. Sensible social reform does not try to minimize the work of the home, but rather to strengthen the position of the home. The home must again be invested with its old-time glamor and glory. The anti-social tendencies of our age are the result of the absence of domestic life. The social virtues grow in the home as on their own native soil. The corner-stone of the home is sacrifice. In the true home one does not learn, but rather imbibes, by very contagion, the essential social virtues of obedience, generosity, sympathy, mutual forbearance, kindness and the spirit of sacrifice. Those who endeavor to graft selfishness upon the home, by the practice of artificial and voluntary restriction, are aiming a fatal blow at society.—Catholic Standard and Times.

IS THERE A RELIGIOUS WAR IN IRELAND?

There is an aspect of the Irish affair which has not been emphasized. It is the aspect of religious war. These burnings, torturings, floggings, murders and the rest are regarded everywhere as essentially the persecution of a Catholic people because they are Catholic, and as the outcome of an almost insane religious hatred.

I take it that the origin of this widespread and, by this time, fixed opinion among our enemies, and even our friends abroad, is due to the inability of the politicians to control and govern a very small section of the subjects of the Crown, for whose conduct they are as much responsible as for the conduct of any others of the vast majority to whom these things are so odious.

The small section is the organized Orange group. It is not English in origin or temper. It is largely indifferent to the fate of England and to the character of England, although it has grown up under the protection of England. Its motive, narrow, provincial, and, for us, exceedingly dangerous, is nothing more statesmanlike than a blind hatred of the Catholic Church.

To satisfy this hatred it will commit any excess, and be guilty of any act, however odious. It must be clear to any one acquainted with the details of what is going on in Ireland (details only a very small portion of which are reported in the English press), that the actual agents of the policy now being pursued have been chosen by Orangemen and for Orange purposes. Nothing else explains the selection of the highly paid men who are chosen to perpetrate these outrages; and nothing else explains the repeated and unceasing insults offered to the Catholic religion and to its ministers, not as the enemies of this country, but as the members of a hated religious body.

men, and the conviction of this country as a whole that complete autonomy for Ireland would endanger the safety of the realm.

But in the conduct of the repression the religious element has appeared and is growing stronger every day and I ask again, can the complicate and difficult foreign policy of this country afford such a handicap in the perilous times immediately ahead of us?

A fault in policy may be exceedingly grave and its ultimate consequences disastrous, although no immediate consequences be apparent. The faulty policy in Ireland poisons our relations with the United States, which are of paramount importance to this country, and it has already produced a legend against England which weakens her foreign action in detail everywhere.

These moral forces are imperious and immeasurable; they are none the less vital.

THE NEW TERRORISM OF SIN

Modern life has certainly introduced a new element into society—terrorism. This new element takes on many forms—savagery in Ireland, hostility in France, sociability in America—but in every place it is the masked, venomous, deadly attack of the wolf or the devil on the rights of man.

No longer is it confined to the camp. Wherever there is a keen struggle, terrorism is part of it. For example, the great moral battle now being fought among men is between Christianity and Materialism. It began nearly two hundred years ago, and its most dramatic episode was the French Revolution. Christ teaches that man is immortal and must prepare on earth for the eternal life. Materialism teaches that man has no future, that death ends all for the individual, and therefore he must enjoy his earthly life. To many people it seems an easy matter for two such theories to live side by side in peace, leaving to time the proof of their vitality, but forces do not act that way when contrary or contradictory. They clash, and the struggle inevitably takes on the darkest features of a vital contest. They must be enemies, and must strive to annihilate each other. Where this struggle occurs the element of terror finds entrance. Now that terrorism is part of every war, Materialism uses it against religion, and this new terrorism has proved itself far more dreadful than the military counter-

It is woman that has helped to introduce the new terrorism. While Materialism is the direct source of the evil, the agents of the evil direct the method, and the force, fully or weakly as a means, women are the strongest promoters of frenzied dancing, frenzied dress, frenzied singing and other abominations like the ancient bacchanals. Naturally their patron is Salome. The women therefore must take the leadership in the fight against the condition. It was not out of faddishness that women came to demand the ballot, but out of the providence of God. As has often been pointed out in these columns, the male suffrage failed utterly in three things—to safeguard the young from dirt, to stem the tide of alcohol and drugs, and to keep sacred the marriage bond. The figures of the divorce court, of the army and of health statistics prove the truth of this statement.

The woman's vote, which means the womanly interest and power, was absolutely necessary to save the nation. Their power arrived too late to save us from the new era, but not too late for its destruction. The objective of the woman's rise to political and social power will include all the dangers to human society. What tremendous program! The dancing police must be attacked the very hour; the insane dress and the bacchanal songs must either be annihilated or their patrons marked with the sign of the cross so that no mistakes may be made about their decency; the promoters of the extraneous in human activities must carry their wares to the pagan brothel, and the criminal propagandists of birth control must live in the shadow of Sing Sing.

SIR PHILIP GIBBS ON IRELAND

In an interview by a reporter of the Boston Herald Sir Philip said: "The only solution for Ireland, as I see it, is Dominion Home Rule on the same plan as is so successfully in effect in Canada and Australia, but with the withdrawal of troops from the Catholic part of Ireland and the sending of some of these to Ulster to protect them from any armed invasion by Sinn Feiners, who state the solution made by the support of high government officials in England and the military chiefs, among them being Sir Robert Cecil. The Labor party in England would also support this solution. Of course, said Sir Philip, this solution would be bitterly opposed by De Valera and Griffith and other Sinn Feiners. However, there are many personal friends of mine who are prominent in the Sinn Fein movement for independence who would probably listen to reason with this solution. The mass of people want peace. It can best be attained by giving Ireland Dominion Home Rule and by withdrawing the troops in Catholic Ireland. Yes, the

Ulster people are bitter against the Sinn Feiners, and for that reason they would believe England a traitor to them unless assured protection. For that reason the placing of troops in Ulster would be objected to by the people and would effect any attack from the Sinn Fein, which of course, would not be so likely with Dominion Home Rule and withdrawal of troops, though within probability."

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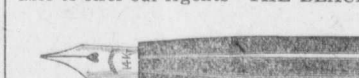
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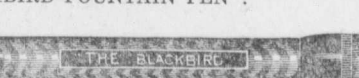
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VEST POCKET MANUAL, 4 1/2 x 2 3/4 INCHES, WITH EPISTLES AND GOSPELS.
No. 2022—114—Embossed Leatherette—Square corners—white edges \$ 25
" 150—Leatherette—padded—round corners—gilt edges 50
" 326—Embossed—cloth—round corners—gold edges 40
" 485—Suede—round corners—gold edges—gold roll 5 00
" 512—Morocco—padded—round corners—gold edges 1 35
" 550—Suede—padded—round corners—gold edges 3 00
" 554—Imitation Morocco—round corners—gold edges 3 75
" 561—Suede—padded—round corners—gold edges 1 25
" 556—French calf—padded—round corners—gold edges 1 25
" 601—Morocco—lump—round corners—gold edges 95
" 648—French calf—lump—round corners—gold edges 85
" 654—Imitation Morocco—padded—gold edges 65
" 684—Walrus—lump—round corners—gold edges 2 50

CATHOLIC DEVOTIONS, 5 1/2 x 3 1/2 INCHES—LARGE TYPE EDITION, WITH EPISTLES AND GOSPELS.
No. 2503—192—Leatherette—padded—round corners—red edges \$1 00
" 554—Imitation Morocco—round corners—gilt edges 1 00
" 556—French calf—padded—round corners—gold edges 2 00
" 648—French calf—lump—round corners—gold edges 1 35
" 654—Imitation Morocco—lump—round corners—gold edges 1 00

KEY TO HEAVEN, 4 1/2 x 3 INCHES—LARGE TYPE EDITION, WITH EPISTLES AND GOSPELS.
No. 2522—150—Leatherette—padded—gold edges \$ 70
" 338—Embossed cloth—round corners—red edges 50
" 554—Imitation Morocco—padded—gold edges 1 00
" 648—French calf—lump—round corners—gold edges 1 35
" 654—Imitation Morocco—lump—gold edges 80

KEY TO HEAVEN, 4 1/2 x 3 INCHES.
No. 2520—111—Embossed cloth—square corners—red edges \$ 25
" 125—Embossed cloth—chromo side—red edges 30

GOLDEN TREASURE, 4 1/2 x 3 INCHES.
No. 2002—541—Morocco—padded—round corners—gold edges \$1 35
" 554—Imitation Morocco—padded—round corners—gold edges 1 35
" 601—Morocco—lump—round corners—gold edges 1 00

NEW MANUAL OF THE SACRED HEART, 5 1/4 x 3 1/4 INCHES, WITH EPISTLES AND GOSPELS.
No. 2008—542—Morocco—padded—round corners—gold edges \$1 35
" 554—Imitation Morocco—round corners—gold edges 1 35
" 601—Morocco—lump—round corners—gold edges 1 35

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