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SATURDAY, SEPTEMBER 16, 1916.

The shrewd Mark Hanna once re-
marked to President McKinley:
"You and I may not live to see
it, Mr. President, but I think I
see a day coming, in the not-far-
off future, when the only thing
that shall stand between the
United States flag and anarchy
will be the strong arm of the Su-
preme Court and the Roman
Catholic Church."

The tact and the delicacy of the
President are revealed in the ap-
pointment of members of the Mex-
ican Board. One of the chief
issues of the Mexican muddle is
the protection of religious liberty
as promised by Carranza a year
ago. One of the members of the
American Commission is Dr. Mott,
General Secretary of the Y. M.
C. A. No doubt this religious man
will help satisfactorily to adjust
Catholic problems for the Catho-
lic people in Catholic Mexico.

At the recent convention of the
New York Central Verein, Charles
Korz, president of that body, said:
"It would be well if the read-
ing of a Catholic newspaper were
made a condition of membership
in our societies. How can a Catho-
lic judge the events of the day
from a just and correct point of
view, without a good Catholic
newspaper pointing out to him
what is wrong in the current
events?"

The Right Reverend Bishop
Canevin recently said that it
should be made a condition of
membership in the American Fed-
eration of Catholic Societies that
each member subscribe to and
read a Catholic paper. This ad-
vice, if reduced to practice, would
tend to encourage all the Catho-
lic editors of the country besides
strengthening the efficiency of the
Catholic press at large.

In an interview which he grant-
ed to a representative of the
Paris "Journal," Cardinal Gas-
parri, Papal Secretary of State,
has once more explained the rea-
son of the Pope's strict neutrality,
and of his desire to see estab-
lished an enduring peace founded
upon justice and upon a recogni-
tion of the respective rights of the
different peoples concerned. He
repeats the reasons why the Pope
should and did condemn all viola-
tions of the rights of nations.
He is doing all he can to relieve
the sufferings caused by the war.
In fact, he is again in communica-
tion with Germany pleading for
the people deported from the
northern provinces of France.
The interview contains the nota-
ble declaration that the Holy
See would be very glad to see
diplomatic relations restored be-
tween it and France. It would
seem that the prospects of an
early resumption of these diplo-
matic relations are improving.

HARVARD AND BIGOTRY.

Bigotry has run rampant of
late, in its hatred of everything
Catholic. Our comfort is that this
is nothing new. Sixty years ago,
according to old papers in the
Baltimore Cathedral Archives, op-
position to Catholic priests seems
to have urged Bishop Spalding to
write to the New England histori-
an, Jared Sparks, about one cer-
tain bigoted accusation of those
days. In a letter of Jared Sparks
to Bishop Spalding, dated from
Cambridge, July 26, 1855, Mr.
Sparks replies to the Bishop:

"That Lafayette said: 'If the
liberty of the United States is ever
destroyed, it will be by Romish
priests', is so improbable, that I
could not believe it, except on the
positive affirmation of some per-
son that he heard him so say, and
even then I should suspect mis-
apprehension. Any reflecting man
may conjecture many causes much
more likely, to say the least, to

destroy our liberty than the Rom-
ish priesthood."

Now Mr. Sparks cannot be
called a partisan of the Catholic
Church, as he was successively a
Harvard graduate, a Unitarian
clergyman, editor of the "North
American Review," president of
Harvard; and this thoroughly
American and non-Catholic his-
torian rejects the charge of big-
otry that the Catholic priesthood
is to destroy our liberties.

GIVING A REASON.

The *raison-d'être* of possibly
the greater number of "contro-
versies and disputes lies in igno-
rance of facts. True, malice and
deceit also play their part, but
usually a person will drag out a
controversy because he is not in
possession of the facts in a given
case. Rather than plead nescience
he will attempt to bolster up a
bad cause with worse arguments;
rather than allow his pride to be
wounded he will invent reasons
and pretexts and cover them over
with the veneer of plausibility,
or perhaps, of acrimony. In his
heart of hearts he realizes his er-
ror, but he will venture to hope
for greater ignorance in his op-
ponent, thus to win his point.

The difference between an ex-
pert in any given line and a
novice is that the former possesses
a thorough knowledge based on
facts and science, while the latter
depends to a great extent on his
innate spirit of discrimination.
This spirit ordinarily is colored
and shaped by mere appearances
or doubtful experience, by an il-
legitimate application of irrelev-
ant incidents. The result is that
the expert reaches a logical end in
his work or thought: the amateur
is buffeted about by the waves of
uncertainty, or precipitated and
engulfed in the depths by a false
step.

An intelligent citizen prides
himself on keeping informed on all
the questions of civic interest as
well as of national importance.
He is ready to reason about the
policies of government, the re-
sources of the country, the posi-
tion occupied by the nation. His
knowledge may not always be
drawn from the most intimate
sources, but it is the knowledge
possessed by all well-informed
citizens. He can give a reason for
the political belief which he pro-
fesses. True, he may at times dif-
fer with his leaders; but again he
is in a position to assign reasons
for his difference of belief. The
indifferent citizen, on the con-
trary, relies upon prejudice or the
dictates of blind partisanship. To
him the welfare of the country is
represented by his personal ag-
grandizement or profit, not by the
happiness and prosperity of his
fellow-men.

What is true in a political, or
any other, sense, is equally appli-
cable to a Catholic with reference
to his Church and her life. The
life of the Catholic Church is pul-
sating with ever-expanding inter-
ests; her life is one of vigorous
growth; she takes an active part
in all problems that interest hu-
manity, either actually entering
the field of discussion, or by plac-
ing the seal of approval or dis-
agreement on the great questions
that agitate human beings. Her
mission is to elevate and construct
and lead back to Christ the vari-
ous units of the race: the means
at her disposal she seizes within
and without. The present great
war in Europe has not touched
her directly as have so many other
struggles of the past. She is with-
out actual territorial dominion;
and yet the voice from the Vatican
is the one that sounds the loudest
and that commands the widest
respect and hearing. Her children
are found on every battlefield up-
holding the traditions of the
Church for loyalty and courage.
In the forefront of danger her
sons are falling in the attack or
leading on to victory. Many of
the leaders on various sides in the
present conflict are humble and
devoted sons of the Catholic
Church. In every walk in life, in
a word, the influence of the
Church is felt and respected. At
times she is attacked viciously;
again, she is hailed in triumph;
but ever, in all places, at all times,
under all conditions, the vitality
of the Church is apparent.

In spite of this varied life of the
Church how many of our Catholic
people—persons otherwise well-in-
formed and fairly intelligent—are
conversant with the manifold ac-
tivities that flow through her
channel? How many Catholics can
give a reason for the faith that is
in them; nay, how many keep in
touch at all with the most general
and commonplace works that en-
gross the attention and efforts of
that same Church? They may
plead ignorance of so vast a sub-
ject as Church history; they may
allege lack of time for a study of
the diversified activities of their
Church. In nearly every case,
we venture to assert, they rarely
if ever read a Catholic publica-
tion. Catholic newspapers are pub-
lished everywhere at the present
day. They contain all news of en-
tire interest for Catholics, besides
much that is instructive from a

purely doctrinal standpoint. A
faithful perusal of your Catholic
paper once a week will keep you
in close touch with the great prob-
lems that mean so much to you as
a Catholic; it will enlighten you
as to the development of the
Church, of her missions, her
part in world affairs, her stand
on questions that are everywhere
being discussed.

Can you afford to plead igno-
rance of your religion? Are you
ashamed of her past, or distrustful
of her future? Will not ignorance
on your part frequently be an oc-
casion of weak acts of faith or of
denial of some precept or belief
of your religion. The Catholic
paper will correct many of your
erroneous opinions, will enlighten
you on the current life of the
Church, and will make you proud
of your adherence to her beliefs
and doctrines.

CONVENT INSPECTION.

As mentioned elsewhere, the
Watson-Weavey Convent Inspec-
tion Bill has become a law.
Among more than three hundred
newspapers in Georgia we are
told by Bishop Kieley that only
two or three editors openly de-
nounced it. As compared with
this editorial timidity we have a
sermon preached by the Rev. Dr.
Ashley Jones, pastor of the First
Baptist Church, Augusta. Dr.
Jones takes severely to task the
legislators who have betrayed
their trust. In virtue of the
Weavey bill the law directs grand
juries to investigate charitable
institutions in search of crime.

"If this bill becomes a law,"
said Dr. Jones, "it will vitally
affect our whole social system, and
Christian pulpits should speak in
no uncertain tone upon this sub-
ject. Democracy is the child of
Christianity, and in many in-
stances democracy and Christian-
ity are identical. Let us beware
of the day when organized re-
ligion shows its hand in political
conventions, or state legislatures,
for that moment a deadly blow is
struck at the vitals of our democ-
racy."

A justification urged for the
bill is the charge that unspeak-
able crimes are committed in
Catholic institutions. If this
were true, and if evidence were
at hand, it would be the bounden
duty of a member of the legisla-
ture to demand the grand jury
investigation. With so many per-
sons willing to do this and not a
single case found, it is evident
that the bill was instigated by
bigotry.

"These men do not see," said
Dr. Jones, "that they are sowing
the whirlwind in our beloved
state, for if a majority can per-
secute and prosecute the Roman
Catholics, remember that a major-
ity can persecute Baptists, Metho-
dists, or Episcopalians. There is
no form of tyranny so blind and
so damnable as religious tyranny
clothed in political power."

We thank the Rev. Dr. Jones
for his fair-minded, Christian and
thoroughly American attitude.

STAR OF THE NORTH.

Minnesota—Star of the North—
has recently appeared in the Con-
gressional firmament. The North
Star, in the person of Congress-
man Lindbergh, has undertaken
to illumine the congressional
gloom of the capitol. The efful-
gence of his shining translated
into the spoken word is as fol-
lows:

"The Pope of Rome is a for-
eign sovereign, claiming allegi-
ance in temporal as well as spir-
itual matters; that the Papal sys-
tem is opposed to and seeks to
destroy our free institutions, to-
wit: our public schools, the free
press, the right of free speech and
public assembly, the right of free-
dom of thought in matters of con-
science, the principle of separa-
tion of Church and State."

We have always thought that
after the collapse of Know-noth-
ingism and the shipwreck of A.
P. A.-ism, none but the smallest or
most malicious minds would dare
hurl this exploded shell at the im-
pregnable fortress of the Catho-
lic Church. But Congressman
Lindbergh with Lilliputian effort
has heaved the old shell once
more. If it failed to do damage
when shot from a high power gun
by a trained hand, we cannot but
smile at the pusillanimous attempt
of this present-day Don Quixote.

CATHOLIC YOUNG MEN'S SOCIETIES.

The general intention recom-
mended by His Holiness Pope
Benedict XV. for the League of
the Sacred Heart during Septem-
ber, is Catholic societies for young
men.

The Church has always at heart
the welfare of her boys and young
men. In a few years they will be
the fathers of our Catholic fam-
ilies and the vigor and growth of
Catholicity will depend on their
faith and loyalty. If they are not
safeguarded, especially in these
days of indifference and im-
morality, the near future will see
the Church without defenders

against the enemies of religion.

Boys and young men need recre-
ation, amusement and instruction.
By organization into societies it
is possible to provide all these on
an elaborate scale at slight ex-
pense to the individual member.
If Catholic societies do not offer
such opportunities to young men,
it will be impossible to keep coun-
less thousands of them from the
so-called non-sectarian, or openly
Protestant, organizations, such as
the Y. M. C. A.

Whenever it is possible with ex-
isting societies or by founding
new branches where none have
existed, means must be found to
furnish our Catholic young men
with every advantage to be found
elsewhere. Lectures, libraries,
reading-rooms, gymnasiums and
places of recreation should render
unnecessary for them any ex-
posure to an atmosphere that may
tend to lessen their love of Holy
Church.

We are asked to pray for the
prosperity and increased growth
of the societies we have, for a
greater spirit of cooperation be-
tween the various parishes and
dioceses, and for a more generous
response to the needs of such or-
ganizations on the part of our
wealthier Catholics. May the
day soon come that will find all
of our Catholic youth enrolled in
Catholic societies.

ILLITERACY IN THE UNITED STATES.

Mr. Philander P. Claxton, Unit-
ed States Commissioner of Edu-
cation writes in the "Inde-
pendent" that there are nearly
6,000,000 illiterates in the United
States, nearly all of whom have
reached their majority. The last
census showed that there were
more than two million illiterate
males of voting age; in some
States and in many counties the
illiterate voters hold the balance
of power in any closely contested
election. The illiterates prevail
more in rural districts than in
cities; nearly four million illiter-
ate persons live in rural communi-
ties, in small towns, villages, and
the open country. The greatest
number of illiterates is between
the ages 25 and 35. In 1910 the
total number of white illiterates
was greater by nearly one million
than the total of negro illiterates.
Massachusetts had more illiterate
men of voting age than Arkansas;
Pennsylvania more than Tennessee
and Kentucky combined. Boston
had nearly 25,000 illiterates, Bal-
timore, 20,000, New Orleans, 19,000,
Memphis, 9,000.

A remedy had been found
partially for the illiteracy among
adults in the forming of night
schools, and the movement has
brought forth good results espe-
cially in Kentucky, where Mrs.
Wilson Stewart has gathered to-
gether illiterate farmers and their
wives, illiterate merchants, min-
isters and landowners. The hope is
begotten that with the co-opera-
tion of schools, churches, philan-
thropic societies, cities, counties,
States and Federal Government
the great majority of the illiter-
ates may in a few years be taught
reading, writing and something
more. But Mr. Claxton advocates
special attention to the child
from the kindergarten age until
the age of majority, and says that
education must henceforth deal
with this problem more effectively
than it has in the past. He de-
clares that it is important to be-
gin the education of a child when it
is from 4 to 6 years of age, for
then must a beginning be made in
the formation of moral and social
habits not possible later. Of ap-
proximately 4,000,000 children be-
tween the ages of 4 and 6, only
about 300,000 are enrolled in the
kindergarten. Education in the
future must not neglect these very
important years of a child's life.
Education must begin at birth,
and therefore the home, the primi-
tive and primary institution for
the education of children, is still
the most important agency for
education for life—mental, moral,
physical, industrial, economic, so-
cial, civic. The school is still only
supplementary. Any agency,
therefore, that would promote
right education most effectively
must find some means of co-op-
erating with the home and of help-
ing parents, who are the most con-
stant—and should be the most ef-
fective—teachers of their chil-
dren.

The other day, says "The
Sacred Heart Review," we heard
a Protestant woman say that she
was sending her two girls to a
convent school because she want-
ed them "to become women, not
snobs." And we were glad to
hear this tribute to our nuns. But
then the distressing thought came
to us that we had seen some con-
vent graduates who were snobs.
And we wondered if there were
not a difference in convent
schools, or if the snobbishness
were not due to home influences
affecting the effect of convent
training.

De what you are. This is the first
step towards becoming better than
you are.

CATHOLIC FAITH IN MEDIEVAL WALES

WELSH LAWS, MONASTIC REC-
ORDS AND BARDIC LITERATURE
PROOF OF THE CATHOLIC LIFE
OF WALES IN PRE-REFORMA-
TION DAYS.

Three years ago (says the London
Universe) Mr. De Hirsch-Davies, who
had until then been an Anglican cler-
gyman in North Wales, was received
into the Catholic Church. He had
long devoted himself to Welsh his-
torical studies, and had already pub-
lished a popular history of the Church
in Wales, which, although written
from the Anglican standpoint, was
marked throughout with singular
fairness and candor. It would seem
that, as has been the case with so
many original workers in historical
research, it was his study of the past
that led him to the true Church.
Those who were present at the Na-
tional Catholic Congress held at Car-
diff on the eve of the war will re-
member the remarkable paper which
Mr. De Hirsch-Davies read on the
Catholic Church in Medieval Wales.
It is not too much to say that to all
who heard it, it was something like a
revelation. From his rich stores of
knowledge the writer brought forward
an abundance of striking evidence to
show that the faith of Wales in the
centuries before the Reformation and
the religious life of its people were
identical with that of the Catholic
Church of today. The present work
is an expansion of the paper read at
Cardiff, and is one of the most valu-
able contributions which has been
made to our Catholic historical litera-
ture in recent years. There is prob-
ably no other living writer who could
have produced it, for Mr. Hirsch-
Davies is a perfect master of the
Welsh language, and able to deal not
merely with printed, but also with as
yet unpublished original materials for
Welsh history.

Except to a comparatively few ex-
pert students of the subject, the book
will have all the interest of the re-
cords of a discovery. The old fiction
that Celtic Christianity was not Catho-
lic, and the wild theory that the old
religion of Wales was a kind of early
Puritanism, has long since been re-
jected by all competent authorities.
But it takes some time for the results
of scientific historical research to fil-
ter down into general popular knowl-
edge, and the exploded legend of an
early Welsh Church which differed
from that of the rest of Christendom
in doctrine and practice is still to be
found repeated in many of our popu-
lar histories. The general ignorance
and neglect of Welsh history among
Englishmen tends to keep the old
fable alive. The evidence accumu-
lated in Mr. De Hirsch-Davies' book
makes one wonder how it ever found
acceptance anywhere.

The sources upon which Mr. De
Hirsch-Davies draws are the old
Welsh laws and collections of char-
ters, the monastic records, and above
all the bardic literature which century
after century reflects the life of the
people. Of this he tells us:

"Welsh bardic literature is par-
ticular from the eleventh to the sixteenth
century is full to overflowing of the
most definite and spontaneous testi-
mony to the religious faith of our
forefathers. The sacrifice of the
Mass, the invocation of saints, the
doctrine of Purgatory, auricular con-
fession, penance, fasting, the cult of
the Blessed Virgin Mary, Extreme
Unction, the supreme authority of the
See of Peter—these are the constant
and essential elements in the relig-
ious as well as the secular poetry of
medieval Wales."

Our author, documents in hand,
shows us what the Catholic life of
old Wales was in pre-Reformation
days. He goes beyond the strict lim-
its of his subject (and one is glad
that he has done so) in the pages in
which he tells how the Welsh people,
deprived of priests and Sacraments,
gradually drifted away from the
Church. They absolutely refused to
accept the new official Protestantism.
They called it the "Saxon religion." One
cannot doubt but that if means
had been taken to supply priests to
the scattered folk of Wales, they
would have clung to the faith as firmly
as their brother Celts of Ireland. The
fragmentary literature of the post-
Reformation period is full of laments
for the past. In the darkness of the
Cromwellian regime a Welsh poet in
pathetic verse predicts that the old
faith will yet be that of Wales. "We
shall have our world happy again,"
he says.

"The Old Faith will come back again,
And Bishops will elevate the Host,
When the Holy Catholic Faith is
here
And the priest in his vestments.

When we hear the music of the
Mass,
And the Church again in her privi-
lege,
Then through the blessed Commu-
nion of the Saints,
Our world will be happy again."

Even in this desolate time, Wales
had her missionary priests—though
all too few—and her martyrs. Far on
into the seventeenth century many
of the people still clung to the faith of
their fathers. It was not till the fol-
lowing century that Protestantism be-
gan to make any great progress, and
then the revolt against the "Saxon
religion" of the State Establishment
made the people largely dissenters.

One hopes that Mr. De Hirsch-
Davies will give us later on the story
of Wales in the days of the penal
laws. Meanwhile his work on its
earlier history is a most valuable and
timely contribution to our propagand-
ist literature. Its first appeal is to
Welshmen, showing them that the
Catholic faith is the faith of their
fathers, the faith they all professed
before the "Saxon religion" was in-
vented. But it has even a wider ap-
peal, for indirectly it supplies one
more witness against the Anglican
fiction of "continuity" and the whole
theory of national religions.

DIPLOMAT DEFENDS MEXICAN CLERGY

FORMER AMBASSADOR WILSON
SAYS THEY DID NOT INTER-
FERE IN POLITICS.

The current issue of "The Indiana
Catholic and Record" contains an in-
terview given by the Hon. Henry Lane
Wilson of Indianapolis, Ind., formerly
American Ambassador to Mexico, in
which he discusses the religious situa-
tion in the neighboring Republic.

Mr. Wilson, who is a Presbyterian
and a member of the Masonic order,
has had a noted career in the diplo-
matic service which he entered seven-
teen years ago under President McKin-
ley. After serving as Minister to Chili
and to Greece he was made Ambassa-
dor to Belgium by President Taft, and
later to Vienna. In November, 1909,
he was appointed Ambassador to Mex-
ico, a position which he held until his
return to Washington four years later
to confer with President Wilson on
the Mexican situation. After the con-
ference the resignation which he had
previously tendered to the President
was accepted.

In view of the propaganda of mis-
representation of the Catholic Church
in Mexico so industriously carried on
by the so-called "Mexican-American
League," established by Carranza's
agents in New York, it is interesting
to read what a man so well qualified
as former Ambassador Wilson has to
say on the religious situation in Mex-
ico. The following is the interview re-
ferred to:

"During the four years I was Amba-
sador to Mexico it was my official busi-
ness to note and report to the Depart-
ment of State the movement of politi-
cal organizations, the character of so-
cial, economic and religious propa-
ganda. Without entering into any dis-
cussion of the economic or social prob-
lems which existed or of the political
division, it may be useful to say some-
thing about the religious situation."

"There exist in Mexico branches of
practically all of the Protestant
churches, and these are working in
their separate fields with more or less
success. The Methodist Church espe-
cially has a strong organization of able
men working among the poorer classes
of Mexico, with what substantial re-
sults I am not informed."

"The Protestant churches have, how-
ever, only touched the outer fringe of
Mexican life. The vast majority of
Mexicans are Roman Catholic in tradi-
tion, and the inspiration of such re-
ligious ideals as exist comes from that
source. I do not mean to say that a
vast majority of the Mexicans are good
Catholics; they are very far from it.
Nevertheless, the Roman Catholic
Church is the only one they can be
taught to recognize as a religious in-
stitution, and presenting to them, as
it does, the source of punishments and
rewards, it becomes a powerful factor
in the enforcement of discipline and
training in teaching respect for law
and authority, and in furnishing those
restraints through fear which are so
necessary in the control of half-civil-
ized people, such as the majority of
the Mexicans are."

"What the Roman Catholic Church
accomplished in Mexico prior to the
time of Juarez and Diaz is a matter of
history; the story of its work and the
persecutions which it has suffered
since that time is not so well known.
It is unnecessary to recite the story of
the spoliation and confiscation of the
church properties or how the Church,
from a position of proud pre-eminence,
came to be an object of political at-
tack and unjust aspersion."

"Without lands, without temples
save by sufferance, without revenues,
it began for a second time the work of
reconstructing its system and organ-
ization. During the long period of con-
trol by Porfirio Diaz the Church slowly
but surely grew and prospered, and
its influence for good, among the poorer
classes especially, in central and
southern Mexico, was most marked.
During the time of my service in Mex-
ico I cannot recall a single instance of
interference in the politics of the coun-
try by the Roman Catholic Church.
There was, it is true, a Roman Catho-
lic political party, but it was not for-
midable nor well organized. Natural-
ly, the clergy favored this organization,
but not actively. As a rule, the Rom-
an Catholic clergy of Mexico were
quite content if they were left alone
and permitted to peaceably pursue
their religious duties."

"The Madero administration was
hostile to the Roman Catholic Church,
though I believe there was no perse-
cution by the government during his
time. The present Carranza govern-
ment, inheriting all of the evil and
none of the good of the Madero admin-
istration has opened a pitiless war on
the Roman Catholic Church which
amounts to a practical denial of the
practice of religious liberty. So far as
my observation goes, the Roman Catho-
lic Church in Mexico desires nothing
more than religious liberty and equal-
ity before the law."

Mr. Wilson was asked if any of the
Carranza or Villa leaders had done
anything antagonistic to the Protest-
ant churches in Mexico. "I have
known them to destroy and loot two
Methodist orphanages," he said.
"These men have no respect for re-
ligion of any kind. The only reason
they don't destroy more Protestant
churches in Mexico is that these
churches in Mexico are few and far
between, while there are, of course,
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"My observation in that country
made me form an opinion that the
Catholic Church had done great work
in that country and that it was and
will be a great power for good among
the Mexicans."

DOMAIN OF TEMPERANCE

GREAT BRITAIN AND THE
LIQUOR TRAFFIC.

The Daily Chronicle, of London,
prints the following striking comment
upon the attitude of the average Eng-
lishman toward the liquor traffic.
Arthur Mee is the author.

A British government that was not
afraid of beer would be a spectacle
indeed for gods and kaisers. A Brit-
ish government that could conquer
beer would make consols jump for
joy, and Germans fly for their lives.
For it has been the unwritten law
of governments since most of us were
born that you must not touch this
thing.

You may take a man's house in
England now, you may take his mo-
tor car, or his workshop, or the busi-
ness he has built up during fifty years,
or the money he has saved for his
old age; you may take away his lib-
erty and his only son, but you must
not touch his beer. If you are the
government of the greatest empire on
the earth, if the fate of human liberty
is in your hand, and if a pot of beer
stands in your path, you must not
kick it out. Let it be; it is the holy
thing of England.

And what is this thing before which
kings and governments bow down?
What has it done for us in these bit-
ter days, in the days in which we
should have found the strength we
need so sorely now?

If it is true, as it is, that in fifty
years we have thrown away an army
as great as we have under arms to-
day, it is beer that has consumed
quite half of it. It has cut down the
flower of our manhood less quickly,
but not less horribly, than German
shells are doing now. It has bred
weak joints, weak muscles, weak
brains, and little stunted bodies with
feeble minds, where we should have
had men fit for soldiers and women
fit to make a soldier's home. It has
chained our men in slums that are
not worth fighting for; it has put a
millstone round the neck of industry
so that we have lagged behind our
enemy; it has poured our wealth into
the gutter; it has written "rejected
as unfit" against the names of half
a million men who were willing to
join our army now in France.

It is only in England, in the land
the noblest men on earth would die
for, that this foul enemy of our race
can work its will. If our ships are
wanted for the war, and we must go
short of something, we must sacrifice
the books and papers that build up
our minds, we must sacrifice the
food that builds up our bodies, but
the poison of the national life must
come in. It does not seem to have
occurred to a single member of the
House of Commons to ask why we
should give up sugar and paper for
beer, when the tonnage of all is about
the same, and the things we give up
are helping England, and the thing
that comes in freely is helping our
foes. Mr. McKenna preaches econ-
omy, Lord Selborne urges us to grow
more food; but Mr. Runciman im-
perils the fruit of all our orchards, and
makes tons of it not worth the pick-
ing, by keeping out sugar to