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Friday, July 25, 1919.

Women and World Service.

One of the Catholic women of America who has been closely allied with all Catholic activities both before, throughout and since the war, is Miss Elizabeth Marbury. Her observations as to the future of women in world service, therefore, are worthy of notice.

And so, just as the women of France were mobilized on that August day in 1914, so were the women of America mobilized in 1918 and all became sisters in the defense of one common cause. They had found their souls in a service which had rekindled their faith in humanity.

What an inspiration it has been! How it has lifted us out of our pettiness and out of our sordid little life into the large! How it has shown us at last that the sting of death is of little moment! How it has made manifest that to gain land with British passports, and the whole world profits nothing if the soul of the world is lost!

So Kaiser Carson violated no law in his July 12th Orange Day speech? Queer ideas of law and treason, some Britishers have, to be sure!

The Laymen's Retreat has come to be a settled institution in Rochester. That of 1919 opens on August 15th.

Right To The Point

The Post Express of this city hits the nail right on the head in connection with hypocrites and certain reform legislation now under discussion when it says:—

An element in congress which lends itself to the plans of bigots may disregard the moral factors in the case, but must reckon with these. The people may have no natural rights which they respect. They may be willing enough to legislate personal liberty out of our political system, but there are very real limits now to be fixed, to their power in this respect. Whatever form this law may finally take, the fact may well be borne in mind that the people who are concerned to make the use of alcohol a crime are professedly abstainers from its use for personal reasons or from choice. The law they seek will not affect or inconvenience them in any way. Their idea is to regulate the lives of other people. Reformation, improvement, or regulation of their own lives is no part of their plan.

It is of interest in this connection that the law they put upon the people permits the export and sale in other lands of vinous, malt or spirituous liquors of any kind. According to their theory these are deadly poisons, yet they consider it proper to sell them to benighted peoples on the same principle that sanctimonious New England merchants sought markets for their rum in heathen lands. The incident comes to mind of the excellent woman deeply concerned for her soul salvation who gave her diamonds to her sisters on discovering, as she naively explained, that "they were dragging her down to hell."

They See It.

This editorial is not from an Irish paper, nor from an Irish sympathizer in the United States but from the London "Daily Herald".

The report of the Irish-American Delegates who recently visited Ireland should be read carefully by every Englishman who still wishes to make his country worthy of the men who died to "make it safe for Democracy." The Delegates had no cause to exaggerate, still less deliberately "lie," as the Times yesterday accused them of doing. The American verdict is as impartial as it is damning. Briefly, the report of the three men who went to Ireland with British passports, and every opportunity of fair investigation, exhibits a condition of things as bad as anything we have been accustomed to see out against in the prison camps where militarist Germany tortured our soldiers during the war.

Here are men of the sincerest conviction and of the highest culture—men of fine nerve, accustomed to decent living—denied the right of trial, imprisoned without even hearing the charges made against them, subject in many cases to the horror of solitary confinement, kept in underground cells, in filth, in damp, in cold and wearied with daily humiliations and bullyings, until they are brought to the verge of madness. These are not criminals. They are simply Irishmen who believe in Ireland's right to independence.

The man who smiles is a source of joy not only to his associates but also to himself.

We cannot be accused as money grabbers if we exercise the usual business precaution to secure our share of the world commerce?

Much Bluffing.

While we believe we should exercise due vigilance and not permit any unfair advantage to be taken of us, nevertheless we do not view with such alarm as some do the ostentatious pretensions made by certain non-Catholic societies that they are even being engaged in such endeavors for years but the war generosity has inspired a campaign for funds on a broader and more pretentious scale. They will have more funds to handle, more jobs to give out to their college graduated welfare workers—and the net result will continue the same. They will not have any more proselytes to show for their money than the Methodists and the rest have to show for the thousands of dollars poured out from choice. The law they seek in Italy—and that has really disgusted the money givers of that sect.

It may be recalled by Rochestersians not of our faith that their societies have been spending money and working like beavers to corral certain foreigners in their fold. They even went so far as to put gilt crosses over their mission chapels and near-suspices on their clergymen. The net result was that the foreigners permitted them to spend their money, took in all the material advantage offered—and then either kept in the old Church of their forefathers or practiced no religion at all.

The real danger lies in a pretentious "social welfare program" which may weaken all religious ties by substitution of doubtful material advantages for a belief in God and a desire to do good for the good of one's soul. The New York Herald well sets forth the probable effects of such a pretentious but fantastic program in the following editorial:—

The program in social reconstruction set forth by the Federal Council of the Churches of Christ in America, in which definite plans for social and economic readjustment are laid down for the guidance of the Protestant churches of the country, is comprehensive and exhaustive. It covers every conceivable topic from "class consciousness," whatever that may mean, to "world brotherhood." If this program could be carried out, there would be no need of laws, of a police force, of courts, of sheriffs, of constables, of armies and navies, nor even of churches and ministers. It would mean the millennium. All the things set forth are desirable and uplifting, but too much is attempted. If one or two things could be undertaken at a time, better results might be attained.

This is the one great trouble with theoretical reformers—they draw up a program without terminal facilities, then expect the program to be carried out, to come to life, to actual operation.

Probably Gerard and Bernstorff are not anxious to resume their stations of 1915.

Monsignor P. J. Cannon not only has celebrated the golden jubilee of his ordination to the priesthood but also the semi-centennial of his Lockport pastorate. Ad multos annos!

The man without ideals has not attained to full man's stature.

Lloyd George is patently a clever politician. Is he a statesman? Time will tell.

William H. Anderson is not averse to hard tasks. Having put John Barleycorn to sleep he is now planning to defeat Senator Wadsworth's return to the United States Senate. It is understood that Charles S. Whitman coincides with Anderson's feelings toward Wadsworth.

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