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With Authority

Bishop Turner, of Buffalo, on his way home from his ad limina visit to the Holy See, stopped for several weeks in Southern Ireland and had an opportunity to study the division between the Irish Free State supporters and the Irish Republicans headed by Eamonn de Valera. His report on the situation, therefore, is first-hand and authoritative.

Following is a pertinent extract from a recent letter to Rev. Luke Sharkey, editor of the "Union and Times":

"I can now hope to return with hard-earned, first-hand information. No one in America can now challenge my right to speak with authority on the disturbances in Ireland.

The men, or boys, rather, of the so-called Republican Army are the very finest and best. But, as in the French Revolution, their goodness is offset by the lawlessness and anarchy of the hoodlums, whom the revolt has let loose. Of this lawlessness and anarchy I am an actual witness. And if there are Irishmen or Irish-Americans in Buffalo who are foolish enough to support the rebellion in Ireland with their dollars, they may as well hear from me now, as they will hear from me later, if necessary, that every dollar so contributed is silly because the cause is already lost, and sinful, because the cause is an unrighteous one, and cannot be defended on any principle of Catholic morality. The so-called Republicans must be smashed, and smashed completely. Even when this is done, the unruly element will still have to be dealt with. To prolong the contest would be a crime against Ireland, and it will be the duty of every lover of Ireland to keep hands off and not offer any kind of support. The government of Ireland doesn't need it; the disturbers of order do not deserve it. In the circumstances, the question is a clear-cut moral question and the sinfulness of moral or material support of the rebels is perfectly clear.

Professor Samuel Bemis, won the \$3,000 prize in the Knights of Columbus competition for the best essay on an American historical subject written by a professor or instructor of history in any American college. He is head of the department of history in Whitman college, Walla Walla, Washington, a Presbyterian institution.

If bureaus and inspectors are needed to protect the eating public from tainted food products, why not a national censor board to protect the public from the menace of tainted literature.

Maurice Francis Egan and the late Frederic C. Penfield, both having served as American ambassadors abroad, urge the establishment in American universities of courses that will fit and equip young Americans for the diplomatic service.

Noted Convert

Gilbert Chesterton has come to be one of the most admired writers of English. He is noted as a critic, an analyst, an essayist and a novelist. Probably, he is today the most commanding figure in English literature. His knowledge of Catholic practices, his profound studies of Catholic thought, and his expressive description of Catholic ceremonies, have long impelled the conviction that he must be a Catholic in fact, as well as in spirit.

Not so until very recently. He says himself that he was a pagan at twelve years and a complete agnostic at sixteen. Later in life, he says, deep study of the theories of Spencer, Darwin and Hurley turned him from their philosophic systems and he emerged an Anglican. But the grace of our Divine Lord was vouchsafed and he finally accepted the true faith, not perfunctorily but from sincere conviction, after a bitter struggle.

The London "Tablet" calls Mr. Chesterton's conversion a homecoming and it applies to him the words with which it welcomed Newman's conversion in its issue of October 25, 1845: "Our readers will naturally expect from us a few words on the subject of Mr. Newman's conversion, but we confess we find great difficulties in fulfilling that expectation. The subject is so wide and yet so simple, so personal and yet so diffusive, that we hardly know what to say and what to avoid.

The great event has been looked for anxiously and long. It has been prayed for; it has been written for; it has come at length. He has yielded slowly—reluctantly, we may say; surrendering no point gratuitously; even when defeated, making use of his matchless ingenuity to discover standing-room where a less keen sight would have discovered nothing but a vacuum; every moment (we may imagine) checked in his course of retreat by the anxieties of his public position, and by reflecting how many looked up to him as a guide; and sparing no pains or labor to escape, if it might honestly be done, the last, great, painful satisfying change. We congratulate him with most devoted affection on his happy conversion, and our readers in their share in the fortunate event God knows it fills us with a joy we cannot adequately express." And the Tablet adds: "Every word of which, had we Frederick Luca's pen, were our very own today."

Inalienable

Bishop Gallagher, of Detroit, in a recent address before the Catholic Central Society made this spirited defense of the parochial school: "The Bishop declared that the parochial school as well as the public school is an American institution, and said: 'The present public school is a compromise. Up to 1840 the public schools were religious schools. But the unbelievers did not want any religion taught. The Baptists did not want religious instruction given by Presbyterians, and the Congregationalists did not want Lutheranism taught. To satisfy all, religion was excluded from the course. The school without religion is the atheist's ideal. 'Just because a school is supported by public taxation it is not necessarily American. The fundamental American characteristic is liberty. If there is an inalienable right it is religious liberty, the right of parents to educate their children as Christians.' From the discussion of domestic issues the Bishop passed to international affairs and urged the members of the society to foster the development of an American merchant marine.

A "progressive Catholic" is one who goes to a different church every Sunday in an effort to escape special collections.

Really Mean It

Some persons, very many persons in fact, think the frequent reference to "Anglo-American Unity" and reports that there is persistent propaganda to have the United States surrender its sovereignty and become one of the units of "The British Commonwealth", is really silly and that no such propaganda is spread. To these credulous and confiding creatures we commend the following from the "Freeman's Journal":

"The silly season has been appropriately enlivened by some of the British speakers at the summer frolic at Williamstown, Mass., who urgently invited the American government and people to accept membership in the British Commonwealth of Free Nations. Though our forefathers went to no little pains to disconnect themselves from this benevolent organization, it has occasionally seemed during the past few days that we might have slipped in again. Apparently, however, there are some further formalities, though surely we have already put up a whopping initiation fee. We wish that in their invitation our excellent cousins had said something specific about the annual dues, for we are more than a little apprehensive about that. Instead they merely dwelt on the opportunity which membership would give us to spread democracy and to uplift humanity and civilization. This, we think, was poor salesmanship. We went in for spreading democracy and all that sort of thing a few years ago, and barely escaped with our shirt. We are off that for one generation at least. Nor can we concur in the suggestion of one enthusiastic Britisher that the biblical phrase 'the Kingdom of Heaven' be changed to 'the Commonwealth of Heaven.' The latter phrase suggests Cherubim Carzon and Carson, Seraphim Churchill and Birkenhead, and Archangel Balfour; and that is too much for human sanity to endure."

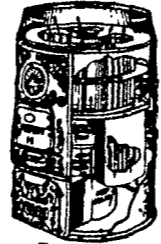
It will take another War of the Revolution to bring us into the British Commonwealth.

Its Mission

Speaking before the Supreme Council of the Knights of Columbus, Archbishop Glennon, of St. Louis, outlined the possible future of the K. of C. concluding with this eloquent peroration: "The Knights of Columbus claim to be a patriotic society, which means that they love their country—which means that they shall serve their country wisely—which means also that they shall take the best means of promoting the welfare of the country, which means that they seek to set right their fellow citizens where their agitation makes for danger to their country or community. "And finally in regard to the future of your society, it means, I feel assured, that it is your immediate duty to rewrite your program and give to it an added consecration. "There is an inspiration which wells up in the patriot's heart prompting him to do great things for his country in the days of its trial; but the true patriot finds always inspiration and reason to serve. For him the patriotism of peace is equally as compelling as the patriotism of war. "Indeed today with the return of the reign of greed and materialism, it appears as if our country must again be saved, not from a foreign foe, but from the domination of this class or that, who by powers of money or numbers seeks to tyrannize over the people to the destruction of a peace and progress that is guaranteed them both by the constitutional and natural law. "I have a vision before me of your society looming up as a great university of Catholic knighthood, with every council as a center, while your 800,000 students

would move forward daily in the quest of knighthood's goal, where above its portals would be inscribed truth and justice, honor and faith and God above all."

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