

obligatory on all, singly and collectively. We do not begin to practise Christianity unless we love the brethren. We cannot claim any exemption from this rule, since we are bidden even to love our enemies. Yet Catholics, no less than others, have frequently fallen below this Christian level in their attitude towards other nations, using the plea of patriotism to cloak their selfishness." We must not expect to cultivate a collective charity that will enable us to maintain peace and friendship with neighboring nations and leave us free to injure the people next door. As the nation is built up of individuals the goodwill it shows to other States is but a reflection of the charity which its members show to one another. It is a true saying that charity begins at home.

Cardinal Logue to Young Priests

"One thing I would say to you young priests, keep out of politics until you look around and have more experience." This sage advice was given by Cardinal Logue in the course of an address recently delivered at Maynooth College; and though it is brief it is rich in wisdom. There is no period more critical or momentous in the life of a nation than that of transition. Everything is in a state of flux, restraint is thrown off, lives are unsettled, new factions arise, new animosities are created, new problems demand solution by new methods. It is a time of special dangers to faith and morals, and the Church has ever directed her policy, when occasions have arisen, to overcome the dangers inseparable from the rebirth of a nation. Therefore, the Cardinal delivers a timely warning, for the future of the Church in Ireland is to a very great extent in the hands of the young priests now entering on the mission. He points out that the young priests would have to meet conditions they who entered on the mission years ago had not to meet. They would have to meet a divided people, people who had lost—not the faith, thank God—but much of their reverence for the Church and religion. Straws in the water indicate the direction in which it is flowing, and Cardinal Logue sees in the habits of a great body of the Irish people signs which show that they are drifting into dangerous waters. When we remember all that Ireland has endured in the recent past we can thank God that things are not worse and that the faith of the main body of the people is solid and sound. What the condition of the country would be without that faith we dare not contemplate. It would no doubt be similar to that of other war-stricken areas where the tide of materialism and unbelief had previously swept down the dykes of faith and coursed like a flood over the land. As long as the faith is burning brightly in Ireland the zeal and prudence of a devoted clergy will serve to correct the loose habits for which political disturbances are mainly responsible. There is a vast difference between the loss of that delicacy of conscience in Ireland (which Cardinal Logue rightly attributes to unsettled conditions of life) and those fixed habits of evil which in other countries are the result of the loss of faith. Still, while we have full confidence in the loyalty and good sense of the Irish people, we must not seek to minimise the difficulties in front of young priests, not the least of which is centred around the political differences between the people. At one time the whole country was united in opposition to the dictatorship of the British Government, and there was then no danger of political differences shattering religious unity. The political and social problems of a new day will undoubtedly create in the social order enmities which might easily extend to the sphere of religion. We all are acquainted with the individual who refuses to go to Mass because he has quarreled with the priest about a horse or a dog, and it is because Cardinal Logue is experienced enough to know that humanity is weak and illogical that he counsels the young priests to refrain from rushing at once into the quarrels between a great number of their people and putting forward ideas and opinions that might aggravate those differences. "Sometimes," said his Eminence, "young priests going out are very patriotic, very zealous, and anxious to be in the thick of the fight going on, but that is a very rash feeling. They rush in

where angels fear to tread. They might look upon old priests as superannuated or of strange, superannuated ideas, but they should remember that the old men had experience." The Cardinal has sounded the right note at the right time, and we have no doubt that when the future history of Ireland is written it will be recorded that the young priests were as noted for tact and prudence in the dawn of Irish freedom as their older brethren were for heroism and self-sacrifice in the dark and evil days.

Anti-clericalism in France

The cold hearts of the French Anti-clericals cannot be warmed by the fire of gratitude. Their hatred of the Church and religion is surpassed only by fear for their own safety. Therefore it is not surprising to learn that the enemies of the Church, who appealed (not in vain) for the help of the banished Religious in those days of terror, when the Germans were pouring across the French frontier, have returned to their hobby of persecuting religion. The Embassy to the Vatican has been withdrawn; and although this can not be regarded as persecution, it is nevertheless a studied insult to the Pope, an insult that foreshadows oppression under the specious plea of "secularism." The *London Month* is of opinion that this insult is a foolish piece of anti-clericalism which can only injure the Government that undertakes it, and that if the French people choose to tolerate rulers capable of a blunder of this sort it is their own affair. It is the part of every honest and enlightened person, however, to protest against religious persecution; and the crusade against Christian education in France, which proscribes Religious Orders engaged in teaching, is persecution aggravated by abominable hypocrisy and ingratitude. To make matters worse, the "secularising" programme of M. Herriot is likely to be extended to the frontier territory which prior to the war was held by Germany. Says the *Month*:

"A State monopoly of education which denies the four-fold rights of God, the Church, the parent, and the child in the matter of religion is the most monstrous tyranny. It might have been thought that the teachers and pupils of Catholic schools had stood triumphantly the supreme test of war; it might have been thought that the loyalty of the banished Religious who flocked back to France to serve in her armies and her hospitals had won the respect even of the Grand Orient; it might have been thought that no Government, even though it had not the magnanimity to rescind the penal laws, would, for very shame, revive their operation and exile once more such heroes and heroines. But to think this would be to ignore the hell-inspired hate of the atheistic Freemasons that rule anti-clerical France, and have lately been given a measure of power. Their hypocritical malice is nowhere more clearly shown than in M. Herriot's promise to extend to the 'beloved populations' of the recovered provinces the blessings of anti-clerical legislation, against which M. Millerand, High Commissioner of the restored regions in 1919, had explicitly guaranteed them. Whatever else the Germans did in the Rhineland, they respected liberty of conscience, and the undoubted desire of its inhabitants to return to French allegiance would have been profoundly modified if they even remotely feared anti-clerical tyranny. M. Paul Bourson, a member of Commissariat General of the Republic at Strassbourg, wrote lately as follows: 'In religious matters the Republican Government has respected the *status quo*—that is, the Concordat is maintained, also the denominational schools. It is abundantly clear that the Government is keeping the solemn promise made during the war by French statesmen and generals to the effect that the customs and beliefs of the people would be respected.' If M. Herriot and his masters have their way, these frontier departments, the goodwill of which has hitherto been sedulously and wisely cultivated, will now be exposed to the irreligious tyranny from which their usurpation by Germany has preserved them in the past. We cannot think that the good sense of the French nation will stand that, even in the sacred name of secularism."

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