

"Well, my lord," the traverser at last remarked, "I dare say it is time for us outlaws to clear out of the house where you have made us all so happy." The Bishop took another liberal pinch of snuff, still with the visage of a Sphinx; then, throwing his eye upon his man-of-all-work, who was beginning to wonder what was to happen to the dinner, "Mike," he said, with a solemnity worthy of the Day of General Judgment, "Mike, kill another pig!" Not another word, but if I am not mistaken it was one of the great answers of history.

(To be continued.)

Hierarchy and Lawlessness

Campaign of Violence and Destruction Condemned

THE PEOPLE'S DUTY TOWARDS THE GOVERNMENT

The present campaign against the Government in Ireland is vigorously denounced by members of the Hierarchy in their Lenten Pastorals (says the *Free Press*, Wexford, for February 17). The duty of the people to support the duly constituted Government is not only inculcated, but solemn warnings are given to those who, directly or indirectly, participate in the campaign of lawlessness.

Cardinal Logue's Review.

His Eminence Cardinal Logue begins his Pastoral by stating that, at the beginning of this Lent, he addresses his flock, probably for the last time, under anxious and depressing circumstances.

"For over five years," he writes, "the country has been in the throes of a harassing and wasteful conflict, which grew as time went on till it has reached a stage which makes the heart sick under a sense of gloom, almost of despair. At first the struggle was with an authority which ruled Ireland for seven hundred years, often with an iron rod, almost always with a lack of cordial sympathy and enlightened understanding of our wants and wishes. During this most recent struggle—the rule of the Black-and-Tans—deeds were done and crimes committed on both sides which neither the law of God nor the law of man could excuse or justify. Whenever these crimes were committed within the bounds of my jurisdiction, or could be attributed to the people for whom I am responsible—and in the beginning they were very few—I did not fail, when occasion arose, to denounce them, or to counsel peace on every opportunity which offered. For a time we had comparative peace. But now, God help us! the plagues of bloodshed, destruction, pillage, rapine, robbery, even sordid theft, have invaded, at least, a part of the archdiocese, with a virulence which leaves in the shade even the most outrageous excesses of the Black-and-Tans."

He goes on to refer to the freedom which Ireland has won, and proceeds: "We can well remember the sigh of relief, the feeling of gratitude, and the glowing vision of a brighter future with which our people hailed that outcome of a long and harassing conflict. Every friend of Ireland in Europe and America proclaimed it a triumph. Shortly after the Treaty was signed I was obliged to visit Rome for the funeral of the late Pope and the election of his successor now happily reigning. While there I was flooded with congratulations, coming from the highest dignitaries of the Church in several countries, from priests and laymen of Italy, from societies of students and the Association of Italian Youth, on what they termed the victory of Catholic Ireland. Of course I received those testimonies of sympathy with Ireland with gratitude, answering them as warmly as I could; but with a sinking heart. I could already hear the mutterings of a distant storm. The canker-worm was gnawing at the root of the tree of liberty; and what alarmed me most was lest the curse of many dark and unjustifiable deeds during the previous conflict should blight its foliage and destroy its fruit. The storm has long since burst; and never before, in the world's history, did such a wild and destructive hurricane spring from such a thin, intangible, unsubstantial vapor. The difference between some equivocal words in an oath; the difference between external and internal connection with the British Commonwealth. This is the only foundation I have ever seen alleged. Men versed in the subtleties of the Schools may understand them; men of good, sound, practical commonsense shall hardly succeed. There may be other foundations—pride, jealousy, ambition, self-interest, even mere

sentimentality; but, if they exist, they are kept in the background. The result has been that, in a great part of the country, a state of things exists such as has been unheard of in the past history of Ireland, except perhaps in the days of the penal laws. But the sufferings of our fathers under the penal laws were very different from the horrors to which we are now subjected. They suffered from the enemies of their country and creed; they suffered for God, for His Church, for their holy religion and its practices; and hence they could bear their sufferings, sharp as they were, with a brave heart, a peaceful conscience, and the glorious hope of a crown hereafter. We suffer from our own people, with little to console us in our trials and the depressing conviction that our country is not likely to emerge for centuries from the depths of devastation and ruin to which she has been reduced. Last October, in their joint Pastoral, the bishops gave a short summary of the evils with which the country was then afflicted. In spite of all the misrepresentation and insult with which they have been assailed, not one word in that summary can be contradicted. If that summary were to be written now, what a change for the worse would be found in a few months. It seems as if the powers of darkness were, from day to day inspiring with fresh ingenuity the agents of destruction. The torch has been added to the revolver, the bomb, and the road-mine. Before, in some cities and towns, no peaceful person could go for a walk or to transact business without the danger of being killed or seriously wounded; now no quiet family can retire to rest without the dread of being called out in the night to fly from an exploded or blazing home. Had these people hearkened to the voice of the bishops in October, and substituted reason, Christian charity and the spirit of concord, how many promising young lives on both sides would have been saved; valuable property, irreplaceable treasures of art and literature would have been saved. We have often heard the saying, 'Force is no remedy,' quoted by politicians. It was all very good to quote against the English; it would be better still if we took it home to ourselves. One circumstance of this orgy of crime and outrage bodes ill for the future of Ireland—the demoralisation of youth. It must strike anyone reading the papers, when there is a question of any fresh outrage—whether it be an encounter in which life is sacrificed, the throwing of bombs in crowded streets, the blowing up or burning of houses, holding up and burning of trains, raiding banks, post offices, and private houses—the statement is frequently made that the perpetrators are mere boys, generally between sixteen and nineteen. Those who put firearms or lethal weapons into the hands of mere schoolboys, for they are little more, beguiling their youth and inexperience by false principles of patriotism, playing upon the generous spirit of innate Irish devotion and Irish bravery, and sending them to commit crime, have a terrible responsibility to bear before God and man. Even the pagan Greeks regarded the corruption of youth as a crime for which death alone could atone. When their great philosopher, Socrates, was accused, though falsely, of this crime, he was condemned to drink the hemlock which put an end to his brilliant career. Pius X., of holy memory, worked a transformation in the youth of every Catholic country; and in no country is the transformation more conspicuous than in our own. No doubt the young people to whom I have referred have felt the life-giving inspiration and have benefited by it; but in their present associations there is no Mass or Sacraments to strengthen them against the weaknesses and perils of youth. The week-ends and the Sundays are generally devoted to exploits which are certainly no aids to salvation. I often open Monday's paper with fear and anxiety, lest the first thing my eyes light upon may be some fresh horror. It is falsely alleged that they are deprived of the Sacraments. No one is refused the Sacraments who is duly disposed; and the simplest of them may know from his catechism what the dispositions are. No priest can absolve a penitent who is determined to persist in wrong-doing. If he did, he would co-operate in profanation and sacrilege, rendering his penitent more guilty in the sight of God, and participating himself in the guilt. These young people—inured to bloodshed, violence, rapine, destruction of their neighbor's property, public and private, in their youth—when they grow up into men, will be very undesirable members of society," the pastoral con-