



A WORD WITH OUR READERS

IN the first place, we wish to express our sincere thanks to all subscribers who have been so good as to answer our request for back numbers of FRANCIS-CAN HERALD. We now have a plentiful supply of the copies asked for. But we find, to our alarm, that we are running short also of the 1920 issues. Each month a number of copies, for some reason or other, do not reach their destination. These we make it a point to supply directly on receipt of notification. We deem ourselves in conscience bound to make every effort to prevent irregularities in mailing, and we believe we can truthfully say that it is not our fault if subscribers do not receive the HERALD regularly. To enable us to answer all calls for back numbers, may we ask such of our readers as are not in the habit of preserving their copies kindly to send us those of all 1920 issues? We shall be much beholden to all that will go to the trouble of remailing them, even if slightly soiled.

In the second place, we desire to inform our readers that after September 1 the publication office of this magazine will be located at 1434 West Fifty-First Street, Chicago. Our Teutopolis office will be closed; likewise, the other Chicago office at 816 South Clark Street. The offices of our circulation representatives will be, as heretofore, in New York. The removal and consolidation of these offices is bound to cause some slight confusion. We hope, however, that our readers will suffer no annoyance. The next issue of the HERALD should be out on schedule time, but there may be some delay in adjusting complaints or in filling orders. If such should be the case, we know our friends will treat us with their wonted indulgence.

In the third place, we should like to ask

all those that have lately received a communication from the editor to be kind enough, if at all able, to return that brown envelope. Of course, they will not forget the enclosure. The editor fears that many have mislaid their envelope. If so, he will be glad to send another.

RELIGION AND POLITICS

THERE is a common axiom which passes from mouth to mouth in these days and which is accepted without cavil by both Catholics and non-Catholics, that religion and politics have nothing to do with each other; that the Church's domain is religion; that politics belong to the civil authorities; that these may go their own way without let or hindrance from priest or bishop or pope.

This axiom is based on the false assumption that the moral laws are not the same for a thousand or a million men as for one; that individuals one by one are bound to obey the laws of God and of his Church; but that states and kingdoms and legislatures and executive governments are not so bound. Well, then, whence comes the moral law? It is contained in the Christian revelation; and to whose custody was this revelation committed? To the Apostles and their successors, the pastors of the Church, to whom Christ said: "Go ye and make disciples of all nations: teaching them to observe whatsoever I have commanded you." The Apostles and their successors, therefore, are to teach nations as well as individuals all that Christ has commanded them to teach. But the things which he commanded include not only his doctrines of faith, but also his laws of morality, and they bind rulers as well as subjects.

To talk about the separation between religion and politics is to talk rank non-

sense if not downright impiety. For what are politics but the principles governing society, the morals of men living together under public law? There is no essential difference between the law that governs the public man and that which binds the private man. The moral law of the Gospel governs the individual, the family, and the state. Politics, therefore, are a part of morals. They are morals applied to society, to the public life and action of nations, to the legislative and executive branches of governments. For that reason, to divorce politics from religion, to exclude the Church from all participation in the political life of the nations, to shut up the priest in the sanctuary, as it were, is nothing but an attempt to shake off the yoke of Christ. He that has said "by me kings reign and lawgivers decree just things; by me princes rule and the mighty decree justice," he will judge the kings and princes and the legislatures and the nations of this world for the laws they have made. "When he is come, he will convince the world of sin, and of justice, and of judgment."

WOMAN AND DIVORCE

WHEN some months since a handful of Italian masons and socialists tried to secure the passage of the notorious Marangoni divorce bill—a bill which is as useless as it is offensive to the vast majority of the people—they reckoned without their hostesses, the Catholic women of Italy. As is well known, the Italian women possess an admirable organization in "L'Unione Femile Cattolica Italiana," which has repeatedly merited the most flattering encomiums from the highest Church dignitaries, including his Holiness Benedict XV, for its valiant endeavors to preserve to the country its dearest possessions—faith and morality.

As soon as the above-mentioned bill was introduced in the Chamber of Deputies, the women began an active and nation-wide campaign of pitiless publicity.

"Every town and hamlet of the country," says an N. C. W. C. bulletin, "was included in the campaign, which was educational in character and carried out by means of posters published broadcast." Nor did the women hesitate to take direct issue with the promoters of the obnoxious measure. Characterizing the pretext that the war has ruined family life as an unworthy and false assumption, the women's proclamation denounced the whole group of anti-clericals, masons, socialists, and radicals favoring divorce, as the inveterate enemies of Italian life, and called on all voters to defend the integrity of the family by protesting energetically to their representatives against a bill "offensive to the conscience of the majority of those whom they represent." These energetic measures did not fail of their desired effect. The Popular Party took up the fight in the Chamber and succeeded in killing the bill without much trouble. But the lion's share of the credit goes to the Catholic women of Italy.

Thus have they demonstrated to their sisters the world over the utility and power of concerted action. God knows how badly the lesson is needed in this country. Social conditions are practically the same everywhere. The pity of it is that Catholic men and women are not organized and equipped to take an active part in the solution of the burning questions of the day. When recently an attempt was made by the N. C. W. C. to give the Catholic women of these States a national organization, Bishop Schrembs of Toledo, addressing the delegates of the various Catholic societies, very truly said that the greatest weakness of our efforts in the past lay in the fact that "we had not learned to do things on a big scale, not learned the lesson of doing things in a national way." He continued:

We have made efforts to do something along the line of securing, for the benefit of the country, some kind of uniform divorce law. We know that we have had strong men advocating that movement. One of our own men, a strong, estimable