

The Catholic Record

Price of Subscription—\$1.50 per annum United States & Europe—\$2.00

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Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.

LONDON, SATURDAY, MARCH 20, 1915

ST. PATRICK'S DAY, 1915

The day that Irishmen throughout the world celebrate with such love and loyalty differs in this year of grace, 1915, from those of the past.

The outlook to day is brighter than it was a year ago, notwithstanding the violent interruption of the course of political events by the rude hand of war.

The Home Rule Bill has been passed by Parliament and has received the Royal signature, in spite of the violent opposition of the hitherto all-powerful privileged classes.

Everywhere outside of Ireland Irishmen have shown the highest capacity for the duties and responsibilities of self-government.

When they take over the full responsibility for managing their own affairs, the millennium will not be ushered in, but Irishmen in their own land will have the opportunity of developing the high order of citizenship of which they have elsewhere shown themselves capable.

Though the lowering clouds of war still darken the horizon, St. Patrick's Day, 1915, finds Ireland full of hope, old enemies giving place to confidence and good will, and nearer the inevitable realization of her national desires than she has been for centuries.

The testimony of Lecky is worth repeating here: "A majority of the Irish members turned the balance in favor of the Great Democratic Reform Bill of 1832, and from that day there has been scarcely a democratic measure which they have not powerfully assisted."

And since this was written the marvellous progress in democratic self-government in Britain was made possible by the British people's Irish allies in Ireland and in Britain.

It is not to be forgotten that the Irish population of the sister island is nearly half as large as the population of Ireland itself. These Irish in England have been the interpreters of Ireland to England and of England to Ireland.

removed the impassable barrier to democratic advance; and Parliament Act was made possible by the Irish. If it was true when Lecky wrote, it is a hundred-fold more true to-day that "their presence in the British Parliament has proved the most powerful of all agents in accelerating the democratic transformation of English politics."

When the democracy of Great Britain made Irish self-government their own cause, and when they carried that cause to a triumphant conclusion, they were but paying a debt long overdue.

Home Rule is the treaty between the peoples of the two islands. Shall it be but "a scrap of paper"? No, there is not the remotest danger in the world of the democracy of Great Britain abandoning their Irish allies should a time of trial again demand their loyal cooperation.

Nor is there the least likelihood of the so-called Unionist party, should they come to power before Irish self-government is in actual operation, running counter to the irresistible current of democratic conviction. It might easily be that this particular Home Rule measure would be replaced by another, and even a more comprehensive one.

But Home Rule is won. It may be that there are Irishmen who overestimate its benefits. There is one, however, that cannot be overestimated. Governed as it is, by a multitude of irresponsible boards, Ireland naturally, almost necessarily, had more than her share of a class found in all countries; those who criticize, and find fault, and mock, and deride; and who feel that thus they have accomplished their whole patriotic duty.

Everywhere outside of Ireland Irishmen have shown the highest capacity for the duties and responsibilities of self-government. In England, even, they are the leaders out of proportion to their numbers.

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It is not to be forgotten that the Irish population of the sister island is nearly half as large as the population of Ireland itself. These Irish in England have been the interpreters of Ireland to England and of England to Ireland.

They have been mediators and peacemakers. There is no small share in the ultimate victory, a victory as important for the people of England and Scotland as for the people of Ireland.

Together the allied democracy carried the last entrenchedments, and stormed the citadel of class and privilege. In destroying the hereditary power of the House of Lords, Parliament Act

say, furthermore, that the writer would not vote to uphold civil and religious liberty. We would not condemn him if he would not, having before us the article which "is a significant one and cannot be ignored" in any Court of Justice if filed as an exhibit of the writer's mental condition.

Here is another editorial reference to the same subject by a paper owned and edited by Protestants. Fortunately the Ottawa Citizen represents a very much larger proportion of Protestant—even Methodist—Canadians than does the editorial-in-chief writer in the Christian Guardian:

The Grand Orange Lodge of Manitoba appears to have taken the doubly unwise course of criticizing two eminent members of the Supreme Court of Canada and of doing so without reason.

Chief Justice Sir Charles Fitzpatrick and Mr. Justice Anglin, the two Roman Catholic members of the highest bench in the Dominion, were accused by an alleged decision declaring ultra vires the Saskatchewan school law objected to by Manitoba Orangemen.

As pointed out last week Chief Justice Sir Charles Fitzpatrick and Mr. Justice Anglin agreed in their interpretation of the law with the Protestant judges of the Supreme Court of Saskatchewan.

Some one has said that our own character and motives are best revealed by our criticism of others. In that case "we would not say that we would not" prefer the bluff, outspoken Orangeman, with his anti-Catholic prejudice, naked and unashamed, to the middle-headed moderation and deliberate insinuation of the Guardian critic.

THE NEUTRALITY OF THE HOLY SEE. That the Holy See is and should be neutral in the great conflict which is devastating Europe is recognized not only by Catholics but by unprejudiced Protestants as well.

There are not wanting, of course, petty little bigots who condemn and revile Benedict XV. in this his hour of agony. Those of our readers who may have read their malevolent insinuations and unjust aspersions on the Father of the Faithful will, we are sure, be glad to read from the pen of a scholarly Irish priest, thirty-five years resident in the capital of Christendom, this touching picture of our Holy Father weighed down by the burdens of his high office, the sword of sorrow piercing his fatherly heart as he looks out on the havoc and devastation in a war-stricken world.

Monsignor O'Kelly, whose eloquent pen speaks through Rome to the English-speaking world, with some of the charm and all the sympathetic understanding of his Romanized Irish personality, thus, straight from Catholic heart to Catholic heart, tells of our Holy Father and the war:

Let us ask the prayers of our readers for our friend Mgr. Brom, President of the Dutch Historical Institute in Rome, who died last Tuesday, and relate a little incident which happened a few weeks ago.

The two of us were coming home together one evening, and had arrived almost midway on the bridge of Sant' Angelo, when poor Brom suddenly stopped. His face wore an anxious, almost frightened look.

"Tell me what you think," he said, "I am afraid there is something serious the matter with me—I can think of nothing but this war: even in the night I often wake up in a cold sweat after dreaming of the horrors of it."

Q We would not say that the italics would not be ours. We would not

there, Brom—how do you think he feels?" It was asking, "Watchman, what of the night?" What does the lonely Watchman see? Crime and sin and sinners and criminals? Ah! God help us all, yes. What does he see? Germans, and French and English fighting for victory? Ah! no, he was born short-sighted, he cannot distinguish the uniforms and the standards, and thank God for that. But what does he see? He sees his children and the brothers of Christ grappling together in deadly hate, he sees the light die piteously in millions of young eyes, he sees the broken hearts of mothers and widows, and the waxes of human misery beat against his watch tower with the voices of many waters.

To most of us here in Rome this neutrality of the Holy See, this silence about things that put an edge on discord, this merciful consideration for the excesses of unbridled nationalism, is so natural, so self-explanatory, that we find it hard to understand the other view.

AS SEEN BY A CONVERT. Promptly to do so by no lack of charity, nor in any spirit of unkindness, but rather in that of brotherly love, we are moved to ask how the words which form the heading to this brief article can be sung as they are at many public functions in Anglican churches by people so widely separated on fundamental facts of the Christian Faith as the following shows Anglicans to be.

Speaking a few weeks ago at the Houldsworth Hall of the Church House, Manchester, England, the Rev. G. Ommaney, a well known Anglican clergyman, in the course of his address said: "I know a young (Anglican) clergyman in Sheffield who openly said that he disbelieved in the Resurrection; and another who said at a public meeting that our Lord Jesus Christ had sins to repent of—and this latter young clergyman was promoted to the curé of a colliery district."

Reading of such incidents as this, one is moved by Christian charity to ask if there is such a thing as ordinary intelligence amongst those whose actions give rise to them; and if such people have any idea of what consistency consists. Prompted by love for our separated brethren we are moved further to ask if it can be other than the most solemn mockery on the part of such people to sing "All One Body we One in Faith and Doctrine."

It strikes the writer of this as being as near an approach to blasphemy as it is possible to think of, apart from sheer blasphemy itself.

THE ELEVATION OF MGR. EDWARD P. ROCHE TO THE ARCHBISHOPAL SEE OF ST. JOHN'S, NEWFOUNDLAND, TERMINATES THE SHORT VACANCY CAUSED BY THE DEATH OF ARCHBISHOP HOWLEY IN OCTOBER LAST.

St. Leo the Great (440-461) is the first Pope who appears in history as a mediator in the course of international peace. Indeed it was only in his time that the first occasion presented itself. Until the early part of the fourth century the Church had to struggle for existence.

close association with his predecessor. As rector of St. John's Cathedral, and Administrator of the Archdiocese since Mgr. Howley's death, Mgr. Roche has given effective proof of his fitness for the office to which he now succeeds.

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