

The Catholic Record

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LONDON, SATURDAY, SEPT. 26, 1925

CIVIC PATRIOTISM

Election day comes and goes and seldom do our Catholic papers remind their readers that it not only brings opportunity, but imposes a very serious social duty. Such was the complaint made by a venerable Canadian Archbishop, who cares little or nothing about political parties, but who feels keenly that there is a duty incumbent on every voter in a free, self-governing country; a duty that Catholics should conscientiously discharge.

Whether the election be federal, provincial, or municipal, there is room for the exercise of the virtue of civic patriotism; there is the call to duty of all free men and women charged with the responsibility of governing themselves.

This, some one may say, is obvious; it goes without saying; why emphasize it?

Well, when the parish priest or the missionary preaches against theft and all forms of dishonesty, he is not laboring under the impression that the congregation never heard of the Commandment: "Thou shalt not steal." Nor do priests the world over, when preaching sermons on morals, think for a moment that they are giving to their congregations a new revelation; they know, and they know that the people know, that they are expounding the same old truths, the same eternal principles of right and wrong; explaining and enforcing the old, familiar Ten Commandments that their hearers learned and accepted in childhood as the God-given and unchanging code of morals.

If all this is emphasizing the obvious, if all this is useless, then to urge consideration of the duties of free citizenship may be called—in Presbyterian terms—a work of supererogation.

That many give no consideration to their civic duties is proved conclusively by the fact that, often, nearly half the voters remain away from the polls altogether. In extension or excuse for this shirking of a freeman's duty we often hear it urged that "one vote can't make much difference anyhow." One vote is all the Prime Minister of Canada has; one vote is all any man or woman has. And policies are decided, parties and individuals are elected or defeated by the aggregate of single votes. The man who holds his vote so cheap reflects discreditably on his own intelligence, honesty and public spirit. For our form of government presupposes honesty, intelligent interest, and public spirit on the part of the individual voter. There are those who, in time of stress, would have patriotism enough to die for their country, but who are slackers and shirkers when civic patriotism calls upon them to measure up to the standard of free men in a free country.

Just what candidate or what party to support is a question that must be decided, and should be decided, after intelligent consideration, by the individual voter according to his conscience and best judgment.

Equally conscientious and intelligent voters, acting according to their best judgment, will come to different conclusions; equally conscientious and intelligent voters will come to the same conclusion for different reasons. All this is to be expected; but the main thing is that each individual voter act according to his best judgment and his conscience.

We sometimes hear the complaint that our best men do not enter politics, nor always are the best men given the opportunity to enter public life; that politics is not a very clean game. In fact we often hear good but not very intelligent

people boast that they do not concern themselves with politics; they consider themselves rather too respectable for politics.

There may sometimes be some truth in such allegations; often there is no ground for them; but the superior persons who for this reason withdraw from all participation in politics, who even shirk the duty of voting, are pretty silly individuals and hardly worthy of full and free citizenship. For it is the voter, the average, everyday, individual voter, who has the remedy for his state of things (if it exist) in his own hands. And if you want to see better men in public life, vote for the man of probity and integrity even though he wear not the label of your favorite party. That course, if generally followed, would compel conventions of all parties, compel leaders, local and national, to put such men in the field as would command the respect of their fellow-citizens.

There are some whose devotion to party, and to the policies and persons that wear the party label, is dog-like. These, of course, would yap and snarl at those who would place the character of the candidate above party considerations; indeed, they may resent even the suggestion. But if there is a real desire to see a better class of men in public life, it is the individual voter alone who can make that desire effectively known. Again, an honest, intelligent and conscientious elector, exercising his best judgment, may decide to vote for the party candidate, for whom he has little respect, and against the candidate whom he considers the better man.

The great thing is that each individual vote, and vote intelligently, honestly, according to his best judgment and his conscience. The shirker and slacker in the matter of civic patriotism is close kin to the shirker and slacker in time of war.

OUR CABINET REPRESENTATIVE

The Ottawa Citizen, of September 11, has the following:

"The report that Hon. Charles Murphy intends to stay on as post-master general only until after the election should prove to be unfounded. Under Mr. Murphy's administration, modern business methods have been introduced into the post office where they were urgently needed. He has set up a more efficient standard of administration, which the public cannot fail to have noticed in recent years.

"Mr. Murphy's successful law practice has probably placed him in a position where he could well afford to retire from public office. But he has been relieved of the necessity of contesting a constituency, by being elevated to the Senate. Quite apart from the years of political experience that he is able to bring to the cabinet council, Mr. Murphy's administrative ability is needed still at the post office."

The rumor to which The Citizen referred we are glad to learn has no foundation in fact. The Citizen's appreciation of Mr. Murphy's energy, administrative ability and wholehearted devotion to the duties of his high office, is shared by all who know anything about the affairs of government.

Custom, having almost the force of law, gives the various elements in our Canadian population representation in the Cabinet. English-speaking Catholics have always had, and in all probability always will have, at least one Cabinet minister.

That established custom is in no danger of being departed from, no matter what the result of the elections may be. But it is extremely gratifying to English-speaking Catholics to know that their present representative in the Cabinet, on his own merits, stands high in the esteem of all, irrespective of creed or party. His able and devoted public service has called forth generous appreciation even from political opponents. Our readers, whatever their party affiliations may be, will be glad to know that, in the event of the present government's being sustained, their representative in the Cabinet will still be the capable executive head of the great Post Office Department.

AUTOMOBILES AND MANSLAUGHTER

By THE OBSERVER

The man who criticizes the manner of using any modern invention is likely to be misunderstood. We ourselves have been asked why we are opposed to motion pictures; which is as discouraging as it would be to have a comic song mistaken for a death wall. We are not opposed to motion pictures. And we wish to say, by way of precaution against people who have some genius for misunderstanding others, that we are not opposed to the use of automobiles, and that in fact we drive one ourselves.

There are some absurd people who always oppose an innovation, and we have no doubt that they thought poorly of automobiles at the beginning of their use. There were people who opposed the introduction of umbrellas; and who said that they were an effeminate contrivance; and that a man should not be weak enough to shelter himself under a bit of cotton or silk, but should go out and take the rain on his head and shoulders man-fashion.

But, perhaps this at least may be said for umbrellas, that they did not lend themselves to abuse and as agents for the endangering of life and limb, and that cannot be said for the motor car. The time has come—indeed it has been here for some time—when the capacity of the motor car for killing and maiming people must be fully taken into account in dealing with it by authority. Up to the present time, too much confidence has been placed in the common sense of mankind in this matter; which ought to be a sufficient protection but as a matter of fact is not.

It is very often the careful driver that gets hurt; for he cannot save himself from the road madness or speed madness of the careless man.

We see in the papers that in the Province of Nova Scotia the whole machinery of the road making department has been enlisted in the enforcement of the speed and safety regulations of the Motor Vehicle Act; and that seems to be a good idea; provided that this new scheme of overseeing the traffic shall be actually followed up by punishment and not be allowed to die away in mere warnings.

The thing for which the road-motorist cares less than for anything else is a warning. There is not a man who ever took the wheel of an auto in his hands who does not sufficiently know the direful possibilities of a misuse of that powerful piece of machinery which he feels responding to his lightest touch. It is not warnings that are lacking; it is a sense of responsibility towards others; and, unfortunately, in spite of all the boasts we make for our civilization, it remains necessary to appeal to that sense of responsibility by means of punishments.

Everyone knows the dangers of unrestricted motor driving; but in plain truth almost everyone who drives an auto imagines that there are times when he is justified in exceeding the legal speed limit. Clergymen do it, and members of parliament do it, and timid women do it. People who are otherwise models of good sense allow their children hardly into their teens to drive and to drive faster than the law allows, and think that their children are perfectly wonderful creatures when a kind Providence protects them against their criminal folly.

All this sort of thing is selfishness; and that selfishness is given its full momentum by the physical excitement of high speeding. The most timid forget the danger when they once form the habit of fast driving, as surely as the toper forgets the danger of getting drunk and incapable when he yields to the sensations brought by the taste and excitement of the drink.

In view of the commonness of the violation of the motor car regulations, we see little hope for a general obedience to that law except in a policy of stern punishment. That policy we urge upon all those who have to do with the enforcement of the law. The papers of Monday mornings and those of every day succeeding a public holiday are sad reading. It reminds us of the casualty lists during the War. It is a disgrace to our civilization that for mere joy riding and with no business or other important consideration in question, so many lives should be snuffed out.

NOTES AND COMMENTS

A UNITARIAN preacher of New York is reported to have said from the pulpit that there are but two "men" in history who can compare with the defendant's counsel in the late notorious heresy trial—"Christ and Abraham Lincoln." Would not the advocates of modernism in so-called orthodox denominations do well to take heed whether they are drifting?

A NEW hymnal is under discussion in the Presbyteries of Scotland and the opinions expressed thereon are diverting to say the least of it. The compilers had endeavored to make the collection as "catholic" as possible, in the sense of going beyond denominational lines in the matter of authorship, and in that spirit had included a composition by Gilbert Chesterton, whose conversation to the Catholic faith a year or so ago had been the occasion of unrest to many minds. One minister stated that having noticed the inclusion of this "poem," he promptly "pitched the book into the fire."

ANOTHER HYMN which roused the ire of one individual had as its first line: "Jerusalem in England's green and pleasant land." It was an insult, he said, and he saw no reason why Jerusalem should not be built in Scotland. There was too much of England—which sentiment if uttered in a Catholic assembly would have been dubbed rank treason. The gentleman, had he any reflective powers at all, might have recalled that it was the founders of Presbyterianism in Scotland who had set the example by selling their country and their Catholic Queen to England. It seems rather late in the day to make a fuss about a solitary item in a hymn book.

AND IF Catholic authorship is deemed sufficient reason for exclusion from a Protestant hymn-book, nearly all modern compilations of the kind should be "pitched into the fire." Not to mention the innumerable translations of old Catholic hymns from the Roman Breviary and elsewhere (some literal and others sadly mutilated for sectarian purposes). "Lead, Kindly Light," and some of the most beautiful compositions by Father Faber, Edward Caswell and others, converts to the Faith, are to be found in almost all. Why then should "G. K." be singled out for the maledictions of obscure Presbyterian parsons in the small towns of Scotland? Perhaps it is that the wonderful revival of the Faith in recent years, rising up like a ghost from the past, has instilled panicky feelings in the same quarters. But, reverting to the hymn-book discussion, what a pity nature had not endowed its participants with a sense of humor!

AS TO a sense of humor, Bystander in the Toronto Globe credits John Wesley, the "founder of Methodism," with that saving quality, and relates some instances of it. One of them which has to do with Wesley's separation from his wife has rather a dubious turn, scarcely reconcilable with the gentleness and simplicity usually attributed to him.

THERE IS one incident in Wesley's career passed over by most of his biographers. It has to do with that outbreak of fanaticism, the Gordon Riots. As all the world knows that was an altogether unprovoked outbreak against the little band of London Catholics in the closing years of the eighteenth century, a vivid description of which is contained in Charles Dickens' famous novel "Barnaby Rudge." That the crack-brained nobleman who led the riot had the sympathy and support of Wesley appears from the fact that when the turmoil had subsided he instigated, if he did not write, the publication of a manifesto in which it was attempted to show that the Catholics themselves were to blame for the destruction of their property, and had actually fired their own churches in order to excite sympathy in Government quarters for their cause—a story so transparently false and absurd as to excite only contempt and ridicule on the part of those whom it was intended to influence.

THE ACT was the more cowardly since Catholics then still labored under the stress of the penal laws and had every man's hand against them. The Venerable Bishop Chal-

loner, then past his ninetieth year, was sought for by the mob with intent to murder him, and escaped only by the devotion of his people. He died shortly afterwards from the shock incident upon the anxiety he felt in turn for his poor people, robbed by mob-violence of their every possession. Perhaps Wesley's part in the event might be tabulated as another example of his sense of humor.

MEXICO'S CATHOLIC YOUTH

BEGINNING TO DISPLAY SPIRIT

NO LONGER UNPROTESTINGLY SUBMISSIVE TO OUTRAGE

By Charles Phillips (Special Correspondent, N. C. W. C.)

VII.
 Morelos, Mexico, Sept. 7.—A school boy of fourteen was accosted on the street here the other day by a man of fifty or so. The man button-holed the boy and asked him roughly what insignia it was that he was wearing in his coat lapel. "It is the emblem of the Young Men's Catholic Association of Mexico," the boy answered. "Take it off," the man ordered. "Don't you know that the wearing of a religious insignia is forbidden by law?"

The boy refused to take off the button. The man thereupon marched the lad off with him to a corner drug store and called a gendarme. Man and military policeman together, then, went at the boy hammer and tongs, threatening arrest and jail if he did not obey. He was still obstinate. Finally they tried force and began to manhandle him; but he was too quick for them.

"I'll never give it up," he cried. And before they could tear his Catholic emblem from him, with a swift movement he plucked it from his coat, put it in his mouth, and swallowed it. The infuriated policeman and the officious gentleman had to let him go.

INCIDENT CHARACTERISTIC

The action of that Morelos school-boy is characteristic of the spirit of the Catholic youth of Mexico today. The Catholic Church in Mexico is at present undergoing a high pressure persecution. But persecutions against the church in Mexico are not new. They are, in fact, an old story. The difference between yesterday and today, however, is the difference between courageous submissiveness and courageous resistance. The Catholic spirit is alive in Mexico today, and its no way is its living and growing strength more evident than among the boys and young men of the country.

The Morelos boy is not a single example. He has hundreds of heroic companions, not alone in his own town but scattered all over the republic. For the American visitor to Catholic schools in Mexico it is quite a common thing to have boys pointed out, many of them, who have gone to jail for their faith. At Morelos, besides a number of Catholic schools of various grades, there is a theological seminary with a preparatory college, in which young aspirants to the priesthood are educated from their high school years up. In this seminary, now housed in a half ruined adobe building, but formerly located in a fine home of its own which was confiscated by the government, I saw some twenty boys who had suffered arrest and who had gone to prison for their religious faith.

At Guadalajara I met a fine young chap, a big fellow, a six-footer, who had been studying medicine in the only medical in the city—a State school. Because of his active participation in the affairs of the same society to which the Morelos boy belongs—that is, the Catholic Young Men's Society, which might be called the Catholic Y. M. C. of Mexico—this student was expelled from college a few weeks ago by direct order of the government. Today this young man is unable to go on with his pre-medical study unless he emigrates to the United States. In no State or government-controlled school in Mexico can he ever secure a degree. And no degree can be secured in any schools in Mexico except exclusively in State schools. Graduates of Catholic schools, even when they do manage to escape such open persecution as that inflicted on this Guadalajara student are practically debarred from professional life by the prohibitive restrictions put on them by the State examiners. On an average, the Catholic candidate for a degree is obliged to grade three times as many points as the student of a State school; and at the same time a pro rata charge is made on a basis of points which sometimes runs the cost of a degree examination on to \$300. The brightest and best, but often the poorest students are thus frequently debarred and their careers nipped in the bud.

CATHOLIC YOUTH RESISTING

The spirit with which the youth of Mexico is meeting these persecutions is something quite new in Mexican life. As I have remarked, courageous submissiveness was once the keynote to action—or, as it might better be put, to inaction. Today, in spite of the fact that the Church stands for peace in the face of an absolute warfare waged

against her, and in spite of the fact that passive resistance is the one and only mode of action sanctioned by the Church authorities of Mexico, nevertheless the Catholic youth of Mexico is resisting and resisting courageously. Here at Morelos a Catholic boys' school was raided and the entire student body taken to the city prison. They went; but they sang hymns and songs all the way as they were marched through the streets; and all night long they kept the prison awake with more songs, more hymns and with prayers and recitations of the Rosary in between. These boys were among the pioneers of the new Catholic spirit of Mexico, the spirit of brave resistance.

This sort of resistance is becoming more and more effective. One night of hymn singing and loud praying was all that the Morelos police could stand. The boys were released the next morning. While their school remains closed, it goes on in another building, and, so far, the police are leaving it alone. At Guadalajara an even more emphatic victory was won by the boys through public protest. The Jesuit college of Guadalajara was raided July 2 and closed. The next day all the students of the college and all the local members of the C. Y. M. A. organized a parade and marched through the streets of the city protesting against the closure. Such a sensation did this protest create in the community that the governor found himself, for reasons of political expediency, obliged to permit the opening of the college. The governor had his revenge, however. The president of the C. Y. M. A., the leader in the demonstration, was the young medical student mentioned above. His career as a student in Mexico, as we have seen, is now ended. But not, I think, his career as a Catholic leader.

YOUNG CATHOLIC LEADER PUNISHED

A stirring address was made at a meeting of the C. Y. M. A., which I attended in Guadalajara a few days ago. The speaker was a young lawyer. Afterwards, when the Archbishop introduced him to me, His Grace told me his story. "A few years ago he was one of the boys of this association. He has never given up his affiliation with it."

"Here," and His Grace introduced two other gentlemen, "here are others like him—they remain active members. This young lawyer on one occasion spoke publicly during a street demonstration against the government persecutions. And the governor himself was in a window looking on and listening. But that did not matter, the young man spoke out. Now he has no practice, no one goes to him. They are afraid, you see, he is paying a price for his courage. But he does not weaken. He remains an active Catholic leader."

This is the most encouraging thing about the young Catholic life in Mexico today. It is real, and it sticks. True, it is very young, very new. In times past in Mexico young men were Catholics until they came of age, then they dropped out. Now they are staying in. In times past, if a church or a priest or a bishop were attacked, it was mostly the women who rose in their defence. The men would turn their backs. Today there is growing up in Mexico a vigorous young Catholic manhood that will some day have to be reckoned with. It will not turn its back. It may even stand and fight.

FREE STATE VICTORY IN BOUNDARY AWARD

Dublin, Ireland.—The report of the Boundary Commission, which is expected early in October, is eagerly awaited in all Ireland.

According to political prophets, Mr. Justice Feetham, chairman of the Commission, and Professor McNeil, the Free State representative, will unite on a majority report that will give to the Free State such districts as Tyrone, Fermanagh, Derry City, South Down and South Armagh, where the majority of the population are, according to evidence, compelled to remain within the jurisdiction of the Belfast Parliament against their will.

WILL BE MINORITY REPORT

That this majority report will be opposed by the minority sentiment of Mr. Fisher, nominated by the British Government to sit on the Commission after the Belfast Government refused to appoint a representative, is expected.

The majority report is expected, notwithstanding, to go into effect and the Free State is preparing to take over the territories which it hopes will be transferred to its jurisdiction. On the other hand, the Unionist leaders are proclaiming that not one inch of their present territory will be taken from them.

In the territory which it is expected will be awarded the Free State, it is said that the Commission sought in vain for "the homogeneous population, alien in race, sympathy and religion from the rest of Ireland" to which Mr. Lloyd George referred in introducing his partition proposals in 1920.

ARMAGH NOT TRANSFERRED

Armagh City, which has a Catholic majority, will probably have to remain within the jurisdiction of the Orange parliament, as the territory surrounding it is largely Protestant. Irish Catholics regret

that Armagh, with its hallowed traditions, and Downpatrick, which contains the graves of St. Patrick and St. Brigid, should remain severed from Southern Ireland.

ARCHBISHOP GLENNON ON CHARITY

Choosing as his texts the words from the fourth chapter of the First Epistle of St. John the Apostle, "God is Charity," and those from the fifth chapter of the Second Epistle of St. Paul to the Corinthians, "For the Charity of Christ Presseth Us," Archbishop Glennon, who preached the annual sermon of the Catholic Charities Conference at the Franciscan Monastery gave a wonderfully clear exposition of the source from which true Catholic charity draws its inspiration. His Grace spoke, in part, as follows:

"In these texts we have a definition of charity, and the inspiration unto its practice. With the definition of St. John that 'God is charity' it would appear as if no further elaboration is necessary, for if 'God is charity' then charity is all-embracing and all the attributes attributed to Him by Saint Paul are only extensions of its grand definition. Indeed, it would be difficult to exaggerate; impossible to overdo the praise of a virtue that is not only divine, but which, in the language of the text, is divinity itself. Nowhere do the Scriptures declare that God is faith, though faith is necessary for the mortal to please Him. Nor is the virtue of hope with Him interchangeable. Yet John the divine places us in the ineffable presence when he declares that God is charity. Our first position is then that even in modifying the scriptural dictum, charity is near to divinity. It is, as it were, the flame that burns by the throne; the light and glow of God's countenance; the expression of His being to all the objects of His creation.

"To be more specific however, leaving for a while the mystic, we set down charity as the divine virtue whereby we love God with our whole heart and soul and our neighbor as ourselves for the love of God. Here we have the virtue of all others most commendable; the commandment that includes all commandments; the duty that includes all duties; the performance of which constitutes the surest and safest—indeed, the only way to please God. It is Christ Himself who reduced all the commandments He gave and all the rules He laid down and all the encouragements He spoke, to that one grand commandment which is the virtue of charity. Hence, we can understand how St. Paul states it is the greatest of all virtues, and in describing it he urges its acceptance and the practice of it on the Christian people.

DIVINE ORIGIN OF THE VIRTUE

"It is such I preach to you today; namely, charity with its divine mandate and its divine origin, and I desire to keep that divine origin and inspiration before your minds—and this especially because in the course of time this all-embracing virtue has by a strange devolution become in the estimation of many—a narrow, cheap and useless habit. Forgetting its inherent greatness—that it is the very expression of the strength and goodness of God—they see it degenerate into the weakness and frailty of man.

"Charity with them is but the doing out without reason, without method, and without benefit, the small money or the little coal, or the loaf of bread—the cheap offering reluctantly given to the persistent applicant. They see nothing worthy in the petitioner; nothing helpful in the gift. Being scientific they condemned such practices as unscientific; and in their first outbreak of scientific investigation and humanitarian exaltation they said: 'Let us abolish poverty. Then your doles will cease; then your charity will not be needed.'

"Then as they found that in spite of their knowledge and exalted purpose poverty and inequality remained, they determined to put the relief of poverty on a scientific basis; but its name must be changed. Charity is too near divinity to suit them. So they set up philanthropy in its place. Service to humanity was their aim. It need not be religious, but it must be scientific. Hence the bureau and the official dispensation. But before the dole is offered there must be investigation, tabulation and varied advice—ethical and otherwise—given the victims by paid advisers. "So the scientific way, with its bureaus and students and workers, has held sway amongst us. It has its merits—it has accomplished much, but poverty still remains—and poor-houses—and doles are still being offered; and governments, state, national and municipal are being invited to take over the many bureaus which were created by the experts. Until again comes a reaction; and they who heretofore dispensed 'charity' allow the word to creep back to the programs and societies.

"Now, my friends, what have we Catholics to say? We, too, while keeping 'charity' in the first place have allowed many subheadings to titles of our charities. We, too, have our bureaus and workers and schools and paid officers.