

The Catholic Record

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

Publisher and Proprietor, Thomas Coffey, L.L.D. Editors: Rev. James T. Foley, B.A., Thomas Coffey, L.L.D., Rev. F. J. O'Sullivan, B.A., H. F. Mackintosh.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to be made in advance. Where CATHOLIC RECORD Box address is required send 10 cents to cover expense of postage upon replies.

Divinity and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Approved and recommended by Archbishop O'Connell and Barette, late Apostolic Delegate in Canada, the Archbishop of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGulre, 249 Main Street, and John J. Dwyer.

In Sydney, N. S., single copies may be purchased at Murphy's Bookstore.

In Montreal, single copies may be purchased from J. Milroy, 841 St. Catherine St. West.

The following agents are authorized to receive subscriptions and canvass for the CATHOLIC RECORD: General agents: M. J. Hagan, Vincent St. C. and Miss Jean, resident agents: Mrs. W. E. Smith, Halifax; Miss Brice Saunders, St. John's; Miss T. Hogan, 307 Langside Street, West; Mrs. E. B. Costello, 222 2/2 Ave. West, Vancouver, B. C.; Miss Susan, 211 Rochester St., Ottawa; Mrs. G. J. O'Sullivan, 211 St. John St., Quebec; Mrs. Geo. J. Smith, 233 St. Ursula St., Montreal; M. J. Merwin, Montreal; B. P. O'Leary, Montreal; and E. J. Murphy, Box 122, Saskatoon.

LONDON, SATURDAY, AUGUST 16, 1919

THE GERMAN MISSIONS AND THE PEACE TREATY

With considerable relief Catholics received the information that Mgr. Cerretti had his presence in Paris had been able to arrive at a satisfactory understanding with the members of the Peace Conference regarding the status of the German Catholic Missions.

As originally drafted two of the articles of the Treaty of Versailles contained provisions which could be interpreted so as to involve the ruin of our missions in Germany's former colonies. The articles in question were number 122, which empowered the administrative council to repatriate, if desirable, all Germans including of course the missionaries; and number 438, which permitted the new rulers to confide the German missions to any sect of Christians, if difficulties were experienced in re-staffing them with those of their own sect.

It may have been that no such course was intended in the case of the Catholic Missions and that the objectionable clause was aimed rather to cover the difficulty presented by the case of the Lutherans, who are practically non-existent in the Allied countries and who when removed could not be replaced by members of their own sect.

Be this as it may, there lurked in the provision a serious danger for the Catholic Missions. For, granted that the new government should immediately use its discretionary powers regarding the removal of the missionaries, what would be the result? The Missions would necessarily be for the most part abandoned, as the other countries could scarcely take them over at once. Thus the Catholic churches, schools and institutions could, in virtue of article 438, be handed over by the administrative council to any sect of Christians. Fortunately Mgr. Cerretti has been able to secure modifications of this provision, thus safeguarding our threatened missions.

It is true of the Protestant missions that in many instances they are of a national character which ill accords with the views of foreign powers, and hence may be considered, as the treaty states, as national enterprises. Nevertheless, this is not the case with our missions; for whatever may be the nationality of the missionaries, the missions themselves, as Canon 1350 of the New Code clearly shows, belong to the Congregation of the Propaganda, which is international like the Holy See itself.

It is this Sacred Congregation of the Propaganda which names the missionaries and grants them the necessary letters of approval, without which they would lack all jurisdiction. It likewise names all Apostolic Vicars and Prefects of the missions.

This international condition of the missions has been recognized many times and in particular by the United States, when that country occupied the Philippines. Desiring to obtain possession of property belonging to Spanish congregations, the United States arranged the transaction and paid the purchase money to the Congregation of the Propaganda.

The Church does not contend that it is an ideal situation to have missionaries who are foreigners laboring in the territory of another power. She realizes full well that in many instances, to say the least, there may result a certain coldness on the part of the Government, which

may impede the work of the missionary.

Germany understood this full well, for when she found that in Africa, Asia and Oceania French priests had already established themselves within the territory of her colonial empire, she requested the Propaganda to substitute for these, as soon as possible, German missionaries. The Holy Ghost Fathers, White Fathers and Missionaries of the Sacred Heart of Issoudun were forced to form German provinces of the communities in order to continue their labors in German territory. In the present instance it is a question of inversely applying this same rule.

In order to do so, it is necessary, that missionaries should be available on the part of the Allied nations. Fortunately, resources with us are constantly increasing in a most reassuring manner.

The Belgians have the missionaries of Scheut and other congregations, who are commencing to supply a goodly number of missionaries. England has St. Joseph's Foreign Missionary Society of Mill-Hill, founded by the late Cardinal Vaughan. This society now numbers over two hundred members on the missions and 239 students preparing for the life of missionary. The members are mostly of Irish and Dutch extraction. Ireland has its Maynooth Mission to China. In addition to this, many French Societies, such as the Lazarists, have recruiting stations in Ireland.

Even America is beginning to realize her obligations towards the propagation of the gospel. The recently established Maryknoll Missionary Society as well as the various European Societies now possessing houses in the United States will tend to swell the number and influence of Anglo-Saxon missionaries.

Our own country, Canada, is struggling under the leadership of Father Fraser, who is well known to readers of the RECORD, to perpetuate the work commenced by him in China, by the establishment of a college at Almonte, Ontario, to furnish Canadian missionaries for that far-off field. Canada also has a community of nuns, the Sisters of the Immaculate Conception of Montreal, founded but recently, who devote themselves exclusively to the Chinese Missions.

The role of France in the foreign mission field is indeed well known. With the dawn of a more tolerant spirit on the part of the Government of that country it may be that the various missionary congregations will be permitted to reopen their novitiates in France.

It is likewise to be hoped that, in the matter of the German missions, the Allied governments will, during the period of transition, by their generous policy, not confront the Church with unnecessary difficulties, whilst she endeavors to secure missionaries from the Allied nations to take charge of these missions.

THE CATHOLIC PRESS OF SPAIN

We have had occasion to note from time to time the efforts being made in various countries to create a Catholic Press. Realizing what a valuable, nay indispensable, ally the Church possesses in sound Catholic journalism, and on the other hand, the immense havoc wrought by an infidel and reptile press, Pius X. commended in no uncertain terms this department of Catholic activity. It was he who even deigned to use the term, "Apostolate of the Press," that might the better express what an important and essential factor it constitutes in Catholic life of modern times.

The object of this article is to make known the achievements of the Catholic Press of Spain, where for too long a time anti-Catholic journalism held almost undisputed sway. In June, 1904, the first general assembly of the Spanish Press met at Seville and so far-reaching were the results of this first national congress that it has been characterized as the beginning of a spiritual Reconquest of Spain, of which Seville is the Covadonga.

Previous to the above mentioned date, where was the Catholic Press of Spain? There were indeed journalists to whom Spain could point with just pride. But as Don Ramon de Laris, a notable Spanish Catholic publicist remarks, "without doubt, prior to the development of the Catholic press, we were losing ground and found ourselves face to face with the enemy, in a most disadvantageous situation. There were,

to be sure, Catholic journals, but they were few in number, having no relation with each other and at the mercy of the Jewish news-agencies for their information. Catholic journalists were isolated, consuming their energy in a seemingly thankless undertaking, without that encouragement and support which they merited as the defenders of religion and the captains of its watch-towers."

The Congress of 1904, however, changed matters. Bishops, priests and laity, meeting at the Seminary of Seville and choosing as their watchword "Ora et Labora" (Work and Pray), began their crusade of the press. As that year marked the golden jubilee of the definition of the dogma of the Immaculate Conception, it was under the auspices of Mary Immaculate that the congress inaugurated its activities. The act of consecration recited by the members on that occasion is indeed worthy of reproduction: "Direct the pen of those among us who write that they may triumph over every error. Rekindle the zeal of those who devote themselves to the dissemination of good literature that they may prove that which is evil. In a word, grant that under the protecting banner of thy Immaculate Conception, we, by our united efforts, may force the enemy to recoil."

What have been the results of this movement? In the first place the Spanish Catholics have been aroused from their lethargy and have been made to realize that the press can be made the great defender of Catholic activity. The Seminarians of the various Seminaries are taught to use their pens in the defense of religion and are afforded the opportunity of indulging in Catholic journalism. Special collections are taken up in aid of the Catholic press, thus providing funds to tide needy journals over the financial difficulties incident to their establishment. With such hearty co-operation the past few years have witnessed an almost incredible increase in the number and quality of Catholic journals.

The official catalogue of the Association of the Catholic Press of Spain shows that country to now possess no less than 759 Catholic publications. Thirty-four of these are dailies. There are also numerous weeklies and monthlies, of which nine treat of agriculture, two of music and nine of scientific research. The complete statistics show that no department of religious or secular science is neglected by Spanish Catholic journalism.

This remarkable development of the Catholic press is indeed matter for congratulation, for it will tend to safeguard the Church in Spain against the misrepresentations and venom of those who seek to detach her children from her by means of an infidel press.

CARDINAL MERCIER'S PROPOSED VISIT

The news that Cardinal Mercier will soon visit America has been hailed by both the secular and religious press with the enthusiasm which is but due the anticipated arrival of so heroic and illustrious a personality in our midst. Dr. Peter Joseph Stryckes, the Cardinal's secretary, arrived on the steamship Lorraine, to make arrangements for the tour of the Belgian prelate who will arrive in New York about September 15th.

The Cardinal, the press despatches inform us, wishes personally to thank America for its many services to his native Belgium during the recent War. This great prelate will do well not to slight Canada's claims upon his gratitude, for, among the troops who defended with their life's blood Flanders fields, were our gallant Canadians. They it was who steadfastly struggled to hold, during the darkest days of the War, that little strip of Belgian territory over which Germany's eagles were never permitted to flow.

Nor were Canadians lacking when it was a question of contributing to the work of Belgian relief. Since the purpose of His Eminence's visit is to return thanks, Canada indeed merits his gratitude as well as our larger neighbor to the south.

The Cardinal has also another interest in visiting America. The American west was the scene of the missionary activities of his uncle, Mgr. Croquet, who labored for many years among the Indians. In his old age he returned to his native land and made his home with the Cardinal's sisters until he died. It was his delight to tell stories of his ex-

ploits among the Indians and it was an equal delight to the youth, who has since become an historic figure in the World War, to listen intently to his thrilling experiences.

THE NEXT GREAT WAR

This may seem a forbidding title for an article written before the formal declaration of peace which shall close the greatest struggle ever seen in human history. We hope not to be taken as pessimistic; we have no desire to creak; we hope we have due confidence in the Providence of God. Yet, let us mark a distinction: The plans for securing the future peace of the world have not taken Divine Providence sufficiently into account; they are based too much upon the supposed strength of human nature.

Now, Catholics are seldom found to have too much confidence in human nature. Certainly the Catholic journalist who assumes the grave responsibility of putting before his readers the facts of life and of human experience in the light of Catholic teaching, could not be excused if he should fail to note, and to point out, the fundamental weakness which exists in the elaborate structure of the League of Nations.

There has never been, we suppose, at any Peace Congress in Europe, a more sincere desire to prevent future wars, but, at the same time, there has never been a Peace Congress from which religion, and those who officially represent religion, have been so deliberately and so completely excluded. Far be it from us to say that any of the representatives of the Allies at Paris, has intentionally done anything in the course of the deliberations which, it seemed to him at the moment, was likely to endanger future peace anywhere. But, on the other hand, the great Congress was unquestionably influenced by some considerations which, in the logical working out of their consequences, may be expected to promote, in the more or less remote future, not peace but war.

As a specific instance, we think we may point out the concessions to Japan. Thoughtful lookers-on at the affairs of the far East have long been profoundly interested in the rise and the future prospects of Japan. It has given some people in the British Empire,—only a few, perhaps,—some considerable concern to see Great Britain make such close friends with Japan.

The original cause of the Anglo-Japanese alliance was, of course, Russia. Russia's design, real or imaginary; but taken by us all, during many years, to be very real, created a temper in this Empire which welcomed with rapture the humiliation of Russia by Japan. Some writers felt doubts, and expressed them; seeing, as they thought, no good in the long run to British power or prestige in the rapid rise of this great power, Oriental and Buddhist. Men, here and there, bethought themselves of what it might mean in the awakening of consciousness in the vast multitude of Britain's Oriental and Buddhist subjects.

In the latest settlement, on a large scale, of international affairs, Japan, previously practically master of Korea, has obtained the transfer of the German holdings in the Shantung peninsula. She took but little part in the War. She risked nothing worth talking about. But she has secured a grip on Chinese territory populated by thirty million people; for, though an attempt has been made to minimize the concession, and it has been said that Kiao-Chow is but a small place of 50,000 people, the fact is that Japan takes over the railway and other concessions held by Germany, and becomes practically master of the Shantung peninsula and of thirty million Chinese. In China, at least, there will be no disposition to minimize the importance of this transaction.

Why was this done? Undoubtedly to satisfy Japan. What, then, is Japan's attitude towards Europe. Her public men have not always taken the pains to pretend any real concern as to what happens in Europe. Japan's point of view is wholly her own; she is not only selfish; which is a fault common to all nations; but she is singular in her selfishness; her selfish aims do not run in harmony on long lines together, as the selfish interests of France do with those of Great Britain.

There is no such thing as national altruism now. There was once, under the influence of Catholicism, Nations felt brotherly and tried

sometimes to discharge the duties of brotherhood. But it is not so now. France and Great Britain are allies because their interests are, for the most part, joint and not several. Their alliance bids fair to last long because their interests bid fair to be, for long, joint interests and not several interests.

How is it with Japan? She is frankly Oriental. She is frankly interested in matters which concern the Orient, and herself as the great power of the Orient, and, except for trade, she cares nothing about Europe, or about America. All the considerations which urged Germany to war, are possible inducements to Japan to make war in the future. On a European power? Probably not; not, at least, directly. Japan will, before many years, strike deep into the heart of China. She has been exercising indirect—and sometimes pretty direct—pressure there for years past.

For what reason? For reasons similar to those which sent Germany across Belgium! The necessities, real or pretended, of an expanding population, too big for her territorial limits, and too restless for safety to her government and her constitutional institutions.

Next, for raw materials; and China is full of them; but not half so rich in them as that part of Europe which can be reached through China.

The League of Nations! We do not believe it will hold Japan six months when "the day" comes for her to strike. She will not strike at Europe. She may strike at America. But, sooner or later, she will strike for domination of the Orient, for economic independence of Europe and for an outlet for her huge, restless and ambitious population.

If anyone is disposed to blame us for taking an unduly pessimistic view of the future,—let us say that the Council of the Peace Congress would never have handed over the Shantung peninsula to Japan had they not seen clearly the possibilities we have here pointed out.

They intended thus to placate, or satisfy her. As well have thrown a chocolate drop to a hungry wraith. Japan has her aims; and she knows the taste of victory in war. The great reaches of China lie before her; and beyond them Russia in Asia. Will Shantung content her? Ought not the Allies to have been firm with her now. The time will come when they must be firm. Pray God there may not be another great war. But the compromise with Japan seems likely not to avert it, but to produce it. P.

NOTES AND COMMENTS

THE ORANGE Grand Lodge sent a message to the King assuring him of the loyalty of the Orange body in Canada. It is well that the King should be assured on this extremely doubtful point. History and experience alike prove that there is method in Orange loyalty. And sometimes people do indeed protest too much.

COMMENTING on the report that a demand had been made upon Premier Borden to admit an Orangeman to his cabinet the Globe editorially said:

"Protestants who do not walk, or ride white horses on the Twelfth of July are not disposed to admit that Orangemen are the special custodians of the Protestant faith or of Protestant interests, or that Orange vigilance is needed in the national councils."

"The city of Toronto's experience of Lodge rule has not been of a kind that will prompt well-wishers of their country to demand its extension into wider spheres of Government."

Which remark, may we be justified in assuming, to mark an enlarged vision on the part of "Canada's National Newspaper."

AN ENGLISH convert from Methodism in a recent deliverance opines that "there is something more truly common between Methodism and the Catholic Church than between Methodism and everything else that calls itself Christian," basing this somewhat singular opinion upon the supposition that in contradistinction especially to Anglicans "Methodists do not whittle away the basal facts of the Faith into unmeaning phrases."

HOWEVER TRUE this may be of the Methodism of John Wesley, and whatever application it may have to religious conditions in the England of today, it takes on a degree of grotesqueness if applied to the 'ism

as we know it in Canada. On this side of the water there is about as much resemblance between the Methodism of today and that of John Wesley as there is between black and white. And, if we may judge by its public manifestations in the Dominion in the past decade or so, Canadian Methodism has in the matter of "whittling" displayed a high degree of efficiency. In the light of sundry discussions in Conference, as reported in the press, and with "Jacksonianism" still fresh in memory it would seem to be much nearer the truth to say that if the Christian revelation depended upon Canadian Methodism its prospects for the future would be anything but reassuring.

THE DISCUSSION as to who won the War goes on, as it is bound to go on in space, and in the popular mind is not likely in our time to reach anything like an agreement. There is the reflecting and there is the unreflecting public; the latter knows that the Great Victory is the common property of all the Allies; the former is not guided by facts but by feeling, which the shallower it is the more violent is its expression.

MEANWHILE, WITH characteristic sanity, the New York Times reminds its readers that "while a strong basis of fact exists for the notion that our boys won the War, it is equally obvious that, except for Britain's quick sense of the world's peril in 1914, except for her heroic endurance through the long years in which we tarried, there would not have been a War for us to win." And France—where would freedom be today but for the unsurpassable valor of her sons in those first twelve months when the world seemed tottering to its ruin? Surely there is glory enough in the victory for all that the thoughtless should indulge in invidious comparisons.

LOOKING to the future and to Germany's still cherished ambitions which are none the less real because hidden behind a sullen silence, the Times further reminds us that while the population of its two chief rivals, Great Britain and the United States is relatively static, Germany is one of the most prolific of modern nations. In that fact, if not remedied in time, may lie the victory of the future, whether it be a conflict of commerce alone, or of commerce and arms combined. The world has been looking to a lasting peace. This, as the Father of Christendom has reminded the nations, can only be assured through fidelity to the Law of God. There is no more insolent defiance of that law than interference with the designs of the Law-giver. The nation that persists in race-suicide is doomed to perish. There is nothing surer than this. If, then, the cause of justice and of freedom is to triumph and mankind is to turn the sword into the sickle, and, as the Master has said, the nations to know war no more, it can only be by turning from their evil ways and conforming to the maxims of the Gospel.

CATHOLIC SOCIAL STUDY

Civilization is once again in the throes of a new beginning. Any attempt at a hasty solution of the inevitable difficulties it must face in the process of reconstruction, will but prove illusory and disappointing. The world must necessarily feel its way with a patience as courageous, as its faith in its ideals must be venturesome; and for that reason its salvation lies in the ideals and moral principles by which its course will be guided.

The urgent need is that Catholics should realize the responsibility which this opportunity imposes upon them; and especially that the Catholic laity should rise to a sense of their duty in this matter. The clergy have their responsibility too; upon them it falls to instruct, encourage and guide the people in the fulfillment of their duty. But in the matter of political, industrial and social reconstruction, it is the laity whose influence will be most directly felt in the work-a-day world. At no time has there been a more urgent need that the Catholic laity should recognize the duties of citizenship and be animated by a keen sense of the duties which the Catholic citizen owes to the State and to society; for the voice and vote of the Catholic layman may yet determine the world's moral and religious destiny. To educate the Catholic laity in their duties as members of the State and of the social body at large, is therefore at this moment of paramount importance; since no Catholic can do his duty as a citizen if he lacks a proper knowledge of Catholic social teaching in its bear-

ing upon the question of the time. Without such knowledge he will be powerless either to direct his own action or to influence the action of others.

It would, indeed, be to the advantage of the Church and of the world—in view of the universality and urgency of the need—if Catholic scholarship were to deal with social science in the widest significance of the term, in the same spirit and with the same thoroughness which the medieval Schoolmen brought to the reconstruction of metaphysical thought in the golden days of Scholasticism; for social thinking is as much a universal form of thought today as were the Aristotelian categories in the thirteenth century. Men are thinking today in social terms and values; these terms and values are, as it were, the logic of their thought; and it is by the elucidation of social difficulties and problems that the Church will largely gain the submission and respect of the thinking world. In the days of the early Schoolmen thinkers were abstruse to know how life and Faith could be squared with "the new logic" which seemed to them the formula of intellectual freedom; today the world is asking how Christian morality and Christian faith can bear the scrutiny of those ideals of social justice and political reconstruction by which the imagination of so many is fired. Social science has thus become one of the key-positions from which Catholicism must approach the world of today, if the world is to be saved to Christianity and brought into relations with the Church.—Father Cuthbert, O. S. F. C., in the August Catholic World.

IRISH PROTESTANT REBUKES KIPLING

George Russell, the well-known non-Catholic Irish poet and writer on economic and social subjects, whose opinions won him a place on the Irish national convention (from which he resigned shortly before that body reported), publishes in his recent book, "Imaginations and Reveries," an "Open Letter to Rudyard Kipling," in which that vitriolic hater of all things Irish and Catholic is mercilessly taken to task for his professed solicitude for the Protestants of Ulster. Mr. Russell (often referred to by his pen name "E.") is a native of Ulster and can speak with better right and far better knowledge than Kipling. He writes:

"I speak to you brother, because you have spoken to me, or rather you have spoken of me. I am a native of Ulster. So far back as I can trace the faith of my forefathers they held the faith for whose free observance you are afraid. I call you brother, for so far as I am known beyond the circle of my personal friends, it is as a poet. We are not a numerous tribe, but the world has held us in honor, because, on the whole, in poetry is found the highest and sincerest utterance of man's spirit. In this manner of speaking it man is not sincere; his speech betrays him, for all true poetry was written on the Mount of Transfiguration, and there is a revelation in it and the mingling of heaven and earth. I am jealous of the honor of poetry, and I am jealous of the good name of my country and I am impelled by both emotions to speak to you."

"You have blood of our race in you, and you may, perhaps, have some knowledge of Irish sentiment. You have offended against one of our noblest literary traditions in the manner in which you have published your thought. You begin by quoting Scripture. You preface your verses on Ulster by words from the mysterious oracles of humanity as if you had been inflamed and inspired by the prophet of God, and you go on to sing of faith in peril, and patriotism betrayed and the danger of death and oppression by those who do murder at night, which things, if one truly feels, he speaks of without consideration of commerce or what it shall profit him to speak. But you brother, have withheld your fears for your country and mine until they could yield you a profit in two continents. After all this high speech about the Lord and the hour of national darkness, is shock to me to find this following your verses: 'Copy-right in the United States of America by Rudyard Kipling.' You are not in want of money, you are the most successful man of letters of your time, and yet you are not above making profit out of the perils of your country. You ape the lordly speech of the prophets, and you conclude by warning everybody not to reprint your words at their peril. In Ireland every poet we honor has dedicated his genius to his country without gain and has given without stint, without any niggardly withholding of his gift, when his nation was in dark and evil days. Not one of our readers when deeply moved about Ireland, has tried to sell the gift of the spirit. You, brother, hurt me when you declare your principles and declare a dividend to yourself out of your patriotism openly and at the same time."

"I would not reason with you, but that I know there is something truly great and noble in you—and there have been hours when the immortal in you secured your immortality in literature, when you ceased to see life with that hard cinematograph eye of yours, and saw with the eyes of the spirit, and power and tenderness and insight were mixed in magical tales. But you were far from the innermost when you wrote