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LONDON, SATURDAY, APRIL 8, 1916

WHAT EVERY CHRISTIAN FATHER CAN AND SHOULD DO

That is the title of a little pamphlet now before us. Perhaps it is a bit cumbersome. We might suggest something easily remembered like "The Christian Father" or "The Father's Duty."

A more simple, a more direct, a more intelligent and frankly Catholic appeal to Catholic fathers to consider their duties and responsibilities towards their children we have never read.

Simply, directly, yet with something of the stern severity of one speaking with authority, the tract begins:

"Never forget, father of a Christian family, that it is you who have the obligation of training your children in the knowledge and practise of their religion."

To the usual excuse for shirking a father's duty the author of this excellent little pamphlet says:

"You say your children are going to a Catholic school and the sisters and teachers are attending to this. They cannot; no teacher can take your place."

The excuse which false humility suggests is thus dealt with:

"You cannot instruct your children in their religion? then lose no time in learning how. This objection did not deter you from marrying and becoming a father; it will not excuse you from fulfilling the obligation of a father."

To instruct, adequately, the children in the way of salvation requires effort. Something not easily done. Says our very practical, earnest, and devout author:

"On the other hand you might reflect occasionally that to supply your family with daily bread is not an undertaking which is not achieved without constant effort. Your life may be a very busy one; your responsibilities trying, your ambitions far-reaching, but positively there can be nothing which so seriously demands your attention as this. If you neglect it the day most certainly will come when you will look back and pronounce your whole life a failure."

To the conscientious father who thinks he is doing his whole duty when he sends his children to a Catholic school the plain-spoken writer says:

"You say you are willing to make any sacrifice that your children may have the advantage of a Catholic school, that you often inconvenience yourself and your home to ensure their punctual attendance at Sunday school classes, that you do not feel competent to explain the doctrines of your religion and answer all the questions which may arise, and that for this you claim the assistance of the pastor and the religious teachers. In this you are right. It is their plain duty to assist you. Always remember, however, that their part is to assist; on you falls the responsibility primarily."

We are now going to give a quotation which is pregnant with mean-

ing over and above what our author had in mind. We think that he could get out another tract on this point alone which would bring home to our Catholic fathers a realization of a great truth.

"Many priests," says this lucid and intelligent writer, "who had been considered exceptionally familiar with their catechism at the age of twelve, who passed the following twelve years in the Catholic school, college and seminary, do not hesitate to say that only years later, as assistant or pastor conducting classes of religious instruction in the parochial school did they discover the wealth of doctrine and information that little book contained."

"Docendo discimus," is the motto of Ontario teachers. "By teaching we learn," is the English of it. If the fathers of Catholic families would only realize the great truth contained in this, what an enlargement of Catholic life and influence would follow such recognition.

The modest author hides his identity under the title of "A Father of the Society of St. Basil," but he has the imprimatur of the Archbishop of Toronto.

We cannot quote the entire pamphlet. Even if we did, we should urge on every priest in Canada to get it in pamphlet form and place it in every Catholic family.

It is published by W. E. Blake & Son, 123 Church St., Toronto, at \$3.00 a hundred or 40 cents a dozen. This is not an advertisement but a sincere acknowledgment of the merits of a modest, simple, direct, yet very intelligent and Catholic pronouncement on a subject of vital importance.

Had we a word or two with the reverend author before the publication of his excellent and opportune little tract, we should make a suggestion based on the memory of a fact recalled recently by an unhappy incident in the courts.

Some years ago in Ottawa the late Martin O'Gara, then Police Magistrate, sentenced a woman to six years in the penitentiary for almost incredible cruelty to children. There was no evidence whatever to show that the husband was a party to the crime. Yet Magistrate O'Gara sentenced him to two years in the penitentiary. "You should be master in your own house," said the magistrate. "If you did not know what was going on you should have known it."

No one in Ottawa or elsewhere ever questioned the wisdom or justice of the decision. There was no appeal.

We think that judgments of that kind, if they were common enough to be very generally known, would do a great deal toward making fathers realize their duties as heads of families.

SHAKESPEARE'S RELIGION

Whether or not Shakespeare was a Catholic will perhaps never be decided absolutely beyond question. Amongst the mass of Shakespearian literature called forth by the tercentenary of the great poet's death Dr. James J. Walsh in the Catholic World gives some interesting views as to Shakespeare's religion:

"In spite of the fact that at the time of Shakespeare's death, and practically during all his life, England was bitterly opposed to the Papacy, there are excellent critical authorities who insist that it was Catholicism and not Protestantism that nurtured Shakespeare's genius. Two such unsympathetic writers as Carlyle and Heine, who are usually at opposite poles of opinion on nearly every literary question are agreed in declaring that the one thing that gave us Shakespeare was the fact that the old Catholic Faith had not yet died out in England."

In his lecture on "The Hero as Poet" in "Heroes and Hero Worship" Carlyle wrote:

"In some sense it may be said, that this glorious Elizabethan era with its Shakespeare, as the outcome of all which had preceded it, is itself attributable to the Catholicism of the Middle Ages. The Christian Faith which was the theme of Dante's song, had produced this practical life which Shakespeare was to sing. For religion then, as it now and always is, was the soul of practice; the primary vital fact of men's life. And remark here, as rather curious, that Middle Age Catholicism was abolished so far as Acts of Parliament could abolish it before Shakespeare, the noblest product of it, made his appearance. He did make his appearance nevertheless. Nature at her own time, with Catholicism or what else might be necessary, sent him forth; taking small thought of Acts of Parliament. King Henrys, Queen Elizabeths go their way; nature, too, goes hers."

Heine, in his "Shakespeare's Maidens and Women," said in the introduction:

"It is lucky for us that Shakespeare came just in the right time, that he was a contemporary of Elizabeth and James while Protestantism, it is true, expressed itself in the unbridled freedom of thought which prevailed, but which had not yet entered into life or feeling, and the kingdom, lighted up by the last rays of setting chivalry, still bloomed and gleamed in all the glory of poetry. True, the popular faith of the Middle Ages, or Catholicism, was gone as regarded doctrine, but it existed as yet with all its magic in men's hearts, and held its own in manners, customs and views. It was not till later that the Puritans succeeded in plucking away flower by flower, and utterly rooting up the religion of the past, and spreading over all the land, as with a gray canopy, the dreary sadness which since then, dirtried and debilitated, has diluted itself, to a lukewarm, whining, drowsy, pietism."

Dr. Walsh himself finds convincing evidence that Shakespeare was a Catholic and remained so all his life not only in the fact that he wrote Romeo and Juliet at the beginning of his dramatic career fresh from his Catholic mother's influence at Stratford—and changed it from a Protestant tract, bitterly condemning monks and nuns and articulating confession, to a great defence of these institutions—but also because in his last play, Henry VIII., he told very frankly the story of how England was torn from the Church by a brutal King to satisfy his lust.

Friar Lawrence, in Romeo and Juliet, is not only the noblest character in the play, but one of the noblest in the whole range of literature. Yet, as a rule he is entirely, or practically, eliminated from the stage editions of the play. People nowadays, are interested much more in the emotionalism of the love story than in the light which Shakespeare wished to throw on the problems of life.

BISHOP FALLON'S APPEAL

"The churchman should be a good citizen, earnest and active in the affairs of state and nation, of city and village. There are many ways in which he can show his good citizenship, without the smallest infringement upon clerical propriety. The churchman is a master in Israel, bound to teach by word and example his fellowmen their religious and moral duties. Good citizenship is certainly a great religious and moral duty."

In the letters published in another column addressed to two great organizations of which he is the provincial chaplain, His Lordship Bishop Fallon points out in ringing tone and unequivocal terms the imperative duty of good citizenship in this crisis of the world's history. We do not need to comment upon or emphasize the Bishop's message. It speaks for itself.

There may be those who think a churchman should confine his interests and pronouncements to spiritual matters. Not so thought one of America's greatest churchmen whose words we quote at the beginning of this article. Archbishop Ireland further answered such critics in these pertinent terms:

"We have heard it said that frequent declarations of patriotism are unseemly in loyal citizens whose silent lives ought to give sufficient evidence of their civic virtue. Then let it be said, too, that frequent declarations of religious faith are not in place among devoted Christians; then, let the Credo be seldom repeated."

Irishmen and Catholics are in a period of transition. The oppressive and unjust legislation of the past is, with many, still a living memory. Until George V. succeeded Edward VII, the King on his accession to the throne was obliged to take an insulting and blasphemous oath that outraged Catholic sentiment. But these things are of the dead and buried past, never again can they be revived.

"In every historic transition, there are reactionaries who would faintly push back into the Erie the waters of Niagara—men to whom all change is frivolous. . . . The past will not return; reaction is the dream of men who see not and hear not; who, in utter oblivion of the living world around them, sit at the gates of cemeteries weeping over tombs that shall not be reopened."

Bishop Fallon with the clear vision of a patriotic churchman is helping on the happy transition through which Irishmen and Catholics are passing from bitter memories of injustice into the complete enjoyment of the rights and the full assumption of the duties of citizenship in the empire which they have done so much to upbuild, and which, please God, they will do their full share to preserve.

THE SACRAMENT OF FAITH

Every priest with some experience on the mission has met with at least three distinct types of converts or would-be converts. Of the first type are those who have considerable knowledge of Catholic truth, who love to argue about points of doctrine, who claim to admire the Catholic religion and profess a readiness to embrace it, were it not for some objections that they cannot solve. The trouble with the majority of this class is that they are not sincere. They do not pray. They do not really will to be converted; for there is something that they do not wish to give up, something that they do not wish to confess.

Those of the second type are altogether different. Would we had more of them; for from their ranks come some of our most zealous and exemplary Catholics. They approach you with diffidence, even with fear, for their early training and environment has engendered in them a distrust and even a hatred of everything Catholic, especially of the priest. But once you have gained their confidence, you are surprised to find that they possess a truly religious nature, a yearning for the supernatural, a desire to know the truth and a readiness to make any sacrifice in order to save their souls. As a rule they have led virtuous lives and have made use of the meagre means of grace at their disposal in overcoming temptation.

It is the third class that we find of special interest, not that they give promise of a rich harvest—far from it—but because the diagnosis of their condition suggests an interesting doctrinal truth. We will introduce them by referring to a remark recently made to a parish priest on the occasion of a funeral. The deceased party belonged to the only Catholic family in that section of the parish. His neighbors gave little thought to religion. In fact the local meeting-house was all but abandoned. They attended the funeral in large numbers; for they were a kindly people and believed in practising the works of mercy. As the priest was being driven to the cemetery he remarked to his man: "I said the prayers in English this morning, Michael, so that those people would understand." "Arrah Father!" he replied, "you might just as well have said them in Latin." Michael spoke more truly than he knew. There are people who seem to be absolutely devoid of what we may call the supernatural sense. Their number appears to be increasing in recent years; or it may be that the requirements of the Ne Temere decree has brought more into contact with the Catholic clergy. Speak to them of the mysteries of religion, the Trinity, the Incarnation, Grace, the Sacraments, and they are utterly incapable of understanding you or of being interested in the subject. This state of mind may be attributed to many causes, such as the general decay of religion outside the Church, the absence of sermons on supernatural truths or the materialistic spirit of the age. But it would seem that the principal cause underlying this condition is the absence of the sacrament of baptism.

It is a well established fact that there are in many communities hundreds, yea thousands, of young people who have never been baptized and who consequently have never received the supernatural life. We have even grave reasons for doubting the validity of the sacrament as conferred by many evangelical ministers, either through lack of the proper intention or the proper form. Our faith teaches us that there is only one baptism, no matter by whom administered, and that it not only confers supernatural life, but implants in the child's soul the germ of faith, to be later developed under the salutary rays of divine truth. If you plant a seed in the earth it will push forth when the warmth of the sun reaches it; that is, if it possesses the germ of life. But if it has not that vitalizing power, warmth and nourishment will be of no avail. In like manner if the germ of faith is not planted in the soul the rays of divine truth cannot develop it; for one must first receive life before he can exercise the functions of that life.

The reader may ask how it is that unbaptized persons accept the faith before they receive the sacrament. To which we would reply that to those who are faithful in following the natural bent of the soul towards its Creator, God vouchsafes through other means the necessary grace. God gives to every soul the illuminating grace that leads it to the tres-

hold of the Church. Moreover, just as perfect contrition will restore supernatural life without going to confession, so will baptism of desire give supernatural life, before the sacrament is received. This, however, is an extraordinary means, which demands more than ordinary virtue and which has not attached to it the abundance of grace that is conferred by the sacrament.

When one stands before a class of little Catholic children and sees the responsive understanding look in their faces, when the great mysteries of faith are being explained to them, and then sits down in his office before an intelligent but unbaptized person, who is as responsive to the same truths as a stone wall, he realizes what a sad thing it is to be deprived of the Sacrament of Faith.

THE GLEANER.

NOTES AND COMMENTS

WE PROPOSE to devote our space this week to a review of some of the new problems that have arisen in Great Britain and to a lesser degree in Canada, as a result of the War. These problems and their solution are of practically universal concern, for while hostilities are confined to Europe and Asia, their reverberations are heard to the very limits of our planet.

THAT THE WAR has had profound and far-reaching effect upon not only the manufacturing interests, but upon every department of commercial activity of the nations concerned, and for that matter of the whole world, becomes increasingly evident as it drags its weary length along. Many industries have been so hampered by reason of the strife as to have practically ceased to exist for the time being, and others have had to resort to hitherto unheard-of expedients to meet each new crisis as it has arisen. It may be doubted, however, if any trade in the Old Land has faced more difficulties than the paper industry. The outlook, as we learn from authoritative sources is, indeed, so serious, that if the present condition of affairs continues for long there must be a paper famine in the United Kingdom. That means that that inalienable privilege of the Briton—the morning paper—is likely to be curtailed for all but the wealthy few.

THE BIRMINGHAM Daily Post has recently been summing up the situation, and has sounded a warning note as to its gravity. In the manufacture of paper, esparto, for example, is an important ingredient, and before the War large quantities were imported by the paper mills of Scotland. There is now a great difficulty in procuring that commodity, and this is one of the prime causes of the present shortage of the paper supply, and the consequent high prices. Then, chemical dyes for coloring paper are practically unobtainable. This particular stringency is being especially felt in the United States and Canada at the present time. Germany, as is well-known, enjoyed a monopoly in the production of aniline dyes, and the sudden cutting off of the supply has demoralized the markets of the world, and perhaps ushered in the white or colorless age. In the British paper trade the limited supply still available is sold at so high a price as to place it beyond the reach of the multitude. Where before the War these dyes were readily procurable at two shillings a pound, the price is now fully twenty-five times that figure.

AND SO WITH WOOD PULP. For her supply Great Britain has been mostly dependent upon Scandinavia. As, because of the blockade, the Germans are unable to obtain an adequate supply of cotton for the manufacture of explosives, they have fallen back upon wood pulp which is said to be a good substitute. Consequently the imports of wood pulp into the United Kingdom are much below the normal, and prices have soared. With the exception of rags there are no raw materials in the country for the manufacture of paper, and the supply of these being limited, they fetch high prices. The present paper shortage, therefore, hinges largely upon this fact also.

FURTHER, GERMANY used to send large quantities of paper into England, principally vegetable parchment, and this of course ceased at the outbreak of war. The supply of flint paper from Belgium has also ceased, while from Scandinavia imports have greatly fallen. It may be found necessary, says the Daily Post, to abandon the use of coloured

paper for wrapping purposes, and shop-keepers are warned to exercise great economy in the use of paper bags. And so on, down through every department of commercial or domestic life, the stringency is being felt, and if some way is not soon found out of it, the temporary abolition of the daily paper is not among the impossible contingencies of the future. As it is, many papers have been reduced in size, and the deterioration in quality of the paper used in some of our exchanges is another sign of present shortage and impending paper famine.

SOMETHING SIMILAR is disturbing the British boot trade. It looks, in short, says the Yorkshire Post, as if ere long the civilian population will be faced with a boot famine. All the manufacturers are busy on heavy orders for the Allied Armies, and every skilled operative has to be kept to this work. Enlistments among these operatives have been very numerous, with the result that there is scarcely sufficient labor to carry out the urgent military orders. There is said to be an abundance of hides in the country, but it is the labor problem that is complicating the situation, and this with the enormous demands for military purposes, may turn the British people during the coming summer into a nation of sandal wearers, or possibly recall the barefoot period of their ancestors.

SO, AGAIN, they are feeling the pinch in the cutlery trade. According to the Ironmonger, which has its finger on the pulse of the British metal trades, things are bad enough now, but are bound to be worse before the year is out. War Office specifications continue to absorb the supply, and the authorities insist on greatly increased supplies, even if private trade goes to the wall. Their attitude is that the public must be prepared to do without cutlery if there is no surplus after supplying the troops, and it is understood that the manufacturers have arranged to place 80% of their whole resources at the service of the War Office, leaving only a fifth of the output for domestic use or for export. The latter, even at that with the preference, because of the vital importance of maintaining Sheffield's markets abroad as far as is possible under the present abnormal conditions. This, again, may bring about a reversion in Great Britain to the horn spoon period of the past.

NOTWITHSTANDING all this the astonishing and comforting thing is that Great Britain's export trade has continued to expand until the January returns constitute a record since the outbreak of the War. The total for that month was £36,757,167, an increase of nearly three million pounds over the month of December, and of almost nine millions over January, 1915. While higher prices, it is stated, are largely responsible for these increases, it is none the less gratifying, and furnishes assured proof that the Navy, so little in the public view these days because so sleepily vigilant at the gates of the enemy, is fully living up to its best traditions, and that the crowning success of the War thus far is that while Germany is practically shut out from the world, the trade beyond the seas of Great Britain and her Allies knows no such restriction or interruption. And, further, whatever degree of deprivation the British people may be called upon to endure, they have at least the satisfaction of knowing that as compared with the people of Germany, their lot is bliss itself.

ON THE BATTLE LINE

THE VALUE of the enemy of the village of Malancourt, captured after an all night struggle, ought not to be underestimated. In their operations on the west side of the Meuse the Germans have been greatly hampered by the lack of roads over which their heavy artillery can be hauled. From the German base at Montfaucun—in the vicinity of which their guns must be held awaiting a forward movement—there is no road south save that running through Malancourt until the west bank of the Meuse is reached, five miles away. Possession of Malancourt and its roads enables the Germans to place heavy artillery in the Woods of Malancourt and Avocourt, and to drive forward against the French position at Bethincourt, which becomes almost untenable as a result of the German win at Malancourt.

A front including Malancourt, Hancourt, Bethincourt, and Forges—all of which, save Bethincourt, are now in the hands of the Germans—would give them five roads leading

in the general direction of Verdun, and would greatly increase the danger points to be guarded by the French. So long as our Allies remain masters of Deadman's Hill and Hill 804 there is no possible danger of the Germans breaking through. If the enemy's big guns can be so placed, however, that a converging fire from three sides can be brought to bear on Deadman's Hill, General Potain's forces will be under the necessity of falling back from the outer positions now occupied toward the fortified lines, of which Forts Boise, Bourrus, and Marre are the most noted features. Behind these lines there is an inner group of fortifications exceedingly strong and well placed. Looking at the general situation around Verdun, after almost six weeks of continuous fighting, the calculation of a German military writer that the city will be evacuated by the French before April 22 seems an absurdity.

The admission of the British Munitions Department that greatly needed heavy guns are not being turned out in the Clyde district in the required numbers because of labor troubles has a counterpart in the statement of Talcott Williams in the American Review of Reviews for April. He says that "Every allied attack has failed, and has failed from plain lack. No new aggressive is near until the supplies of munitions, guns, and small arms really begin to flow over the Atlantic. Rifles, the crying need of the British army, have yet scarcely gone at all. When our iron, steel, copper and brass manufacturers have been put to the test in the past year, their capacity for accurate work has proved inadequate to meet the exact gauges to a thousandth of an inch needed by modern military weapons of precision. The fuses do not work to minute fractions of a second, as they must when the failure to explode on a given tenth of a second will carry the blast past the advancing line, to blast harmless its rear. Cartridges and breech-blocks do not gauge as they should, as one great corporation was found. In from three to six months the Allies will be armed on all fronts. To-day their full force is not on the firing-line. It cannot come in full measure to the succor of France under months." It looks as if most of the second year of the war will be taken up in getting ready—organizing for victory.

The full extent of the damage done by the five Zeppelins which raided the eastern counties of England last night will not be known for a day or so. The London papers are held very strictly to account for their reports of the results of Zeppelin raids. The last one, on March 19, was not recorded at all in the press, and it was more than a week afterwards before mention was made of it in the House of Commons.—Globe, April 1.

T. P. O'CONNOR'S LETTER

THE MOST FATEFUL HOURS OF THE GIANTIC STRUGGLE

Special Cable to THE CATHOLIC RECORD (Copyright 1916, Central News)

London, March 31.—This has been a week of the keenest emotions since the beginning of the war. You can breathe in the very air the universal feeling that we are approaching, rapidly, the most fateful hours of the gigantic struggle. In England the feeling is accompanied by a growing and more universal sense that the turn of the tide has at last begun.

The situation at Verdun is most responsible for this feeling for it marks the end of all the chance of Germany striking the terrific blow which alone by anticipating, could weaken the big simultaneous advance in the Spring of all the different countries that are now determined to defeat Germany.

Though the battle is proceeding all chance of Verdun being turned into another Sedan has gone. The more that is heard of the story, including the long, well organized German preparations and the somewhat imperfect French organization in the first days of the great battle, the more the admiration grows for the astounding bravery of the French troops.

The second piece of good news of the week is the absolute unity of spirit of the Allies as revealed in the great Paris conference and the certain prospect of more closely coordinated military as well as political action, which must evolve from these consultations.

The outstanding fact of the conference is the closer unity and the more resolute purpose of linking up all the forces of Italy on the side of the Allies, a fact that has been rendered more striking by the desperate attempts last week of the Italian pro-Germans to disunite the Italian effort.

The even fiercer savagery of the new submarine campaign is regarded as indicating the growing desperation of Germany, for none but a nation reduced to despair could afford the opinion of all the civilized world by such wholesale slaughter and disregard of neutral rights as well as human life.

Here there is still some political unrest, owing largely to the desire of conscientiousists to force universal conscription. This again is another indication of the growing ferocity of the British mind to go on till German militarism is crushed beyond resurrection for at least half a century. It is also a sign of the times that everybody approves, including labour leaders, of the stern