

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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## REALIZING

Some of the signs of the changed outlook upon the Europe they have desolated already appear in the enemy camp. They begin to realize the horrors they so lightly let loose upon Belgium, Serbia, Armenia and France. Though their frontiers are intact, they have nearly exhausted the resources of food and other stolen goods they have drawn from the lands they have overrun. Their people are finding out that aggressive war piracy and ruthless treatment of the defenceless and weak by stealthy methods when open attack is vain react pitilessly upon those who indulge in them. Narrow and selfish aims no longer justify themselves. Did they ever do so even in less enlightened times? Who now approves the Thirty Years' War or the Napoleonic parcelling out of Europe among parasitic rulers? Even the rude German mind now craves peace; would gladly have it if the price were not so high. This portends a late repentance. It may be long before they reap the fruits of a changed heart and set their house in order, but the great laws ordain the end, be it sooner or later.

The seed sowing they are so anxious about has its parallel in the overturning of the soil which has brought forth and nourished a false philosophy. The plough of conflict has made long furrows. They have been harrowed by loss, semi-starvation, and the growing sense of failure and disgrace. The moral preparation goes on silently and will in due time reach startling results.

## OUR CONCERN

We must concern ourselves more closely with dispositions and affections than with methods and machinery. If our nation's soul be alive to the claims and duties of the hour all will go well. Internal strife must be composed, our struggles for self and pleasure exchanged for competing plans of help and healing and our hearts filled with the joy of fellowship. Then our garners will soon fill again and our treasuries overflow, for the secret of increase and true progress will be ours.

## THE SCHOOL ROOM

There are perplexities which refuse to be harmonized by logic, anomalies that never quite fall in with the most craftily-fashioned schemes of thought and conduct. The overpowering confusion of belief and practice in Europe to-day has made this clear to millions who had been walking in a vain show and disquieting themselves in vain over dreams of conquest and measureless enjoyment of the world's good things. Happy, then, are those bright and self-controlled spirits who rightly measure their own powers and opportunities so as to fill their proper place and find their happiness growing and the tangled skein of events unfolding itself under the educative discipline of daily contact with others.

We do not plead guilty to the charge of minimizing the difficulties which beset earnest natures in their efforts to attain the mastery of un-friendly circumstances, of which their own inherited weaknesses and faults of disposition generally turn out to be the most strikingly hostile. Also we are not unmindful of the fact that some fortunate ones possess a fine humorous sense, which enables them to balance the excesses and defects that go to the making of the world's variegated scene, and which also induces and exhales a bright spirit of tolerance for the incongruities that mar so many characters and shadow some otherwise admirable careers.

But, then, it is no mere theory that life itself is the real school, all other teaching being but preliminary to the great lessons we learn in the wholesome struggle for the essential good—lightly identified by crude thinkers with pleasant sensations and accumulating externals. "Give us the luxuries of life," in effect cry the greedy ones of the market and the fashionable world, "we can then dispense with its necessities."

Epicurean practice has had a long innings and unlimited range in many ages and fields; who can truthfully say that it has brought its votaries even within sight of life's true goal? True, the opposite method has also failed in most cases; the extinction of natural desire leaves only a dull blank behind, but the end is not yet. That is a true and suggestive saying of John Ruskin's, though wrapped up in artistic terms: "You do not educate a man by telling him what he knew not, but by making him what he was not, and making him what he will remain forever, for no wash of weeds will bring back the faded purple. And in that dyeing there are two processes—first the cleansing and wringing out, which is the baptism with water, and then the infusing of the true blue and scarlet colors, gentleness and justice, which is the baptism with fire."

## THE REFORMER

They who seek to lead men to better things must, if they wish to avoid being intolerant and parasitical to men and women, take care of their own souls. One may be absorbed in many things and be spiritually out of elbows. The reformer worthy of the name has his personal life based on sound principles and because he shows by his prayer that all power comes from God he really benefits his fellowmen. Such has been the methods of all true reformers. Sensational schemes but touch the external or overhear the imagination, but the tried and true ways get into the soul, unchain and set it once more on the road that leads to the eternal gates.

## JUST THE THING

Some of us imagine that the men of other times who wrenched men out of the mire and dumped them into the cleansing waters of penance would find scant favour with this generation. But we are wrong. The old spirit is just what we need. We are artificial and we are ashamed to admit it. Convention has pasted so many labels upon us that we look like trade-marks. We are so taken up with little tin gods that we miss the realities. And because of our needs a saint would be given welcome. For example: St. Francis of Assisi made his bow to a world that was flabby through self-indulgence, and that had beautiful dreams that were never transmuted into action. But he showed that Christianity was not a mere jumble of words but a Law of Charity that made life more bearable in this world while it made the happiness of the future. He put Catholic teaching into action, and pointed out the inconsistency of building fine temples to Christ and of ignoring Christ's least brethren as though they were not. He demonstrated that Christianity can unite rich and poor, learned and ignorant in the bonds of fraternal sympathy, and that each class in society has a duty of charity and justice towards every other class. Before his time the beauty of Lady Poverty was chanted and spoken of; but when his praise came out of the heart of a man who was poor in very truth, and withal had treasures of tenderness for the miserable and oppressed it seemed different: A world rejuvenated and revitalized acclaimed him.

Another St. Francis may come one of these days in monk's garb and help us to see better the light of the other world. Men are clamped to earth by chains of their fastening. Brains and hands are busy with the amassing of money because poverty is the one calamity and one disgrace. Hence we get out of moral altitude. We bribe our souls by relying on what we have. We sentence ourselves to disappointment because contentment is not bought by forgetting the higher interests of the soul.

A modern St. Francis may have neither great learning nor an acquaintance with scientific methods, but he will have power of holiness—of the love that will sweep and garnish hearts and souls and fill them with the religion that prays and serves and estimates real values.

The Blessed Sacrament is the revelation of God to us. Canst thou doubt any more that He loves thee?

## THE GREAT IRISH CRISIS

Shane Leslie in America

In the midst of an Irish symposium ably conducted in the columns of America comes word of an Irish Convention in Dublin's fair city. The Irish in this country do not seem to have realized what a remarkable step towards "what Ireland wants" has been taken. The principles of autonomy, of Ireland for the Irish, of non-interference by English statesmen in Ireland, and of Dublin as a capital are all conceded.

Once a body of representative Irishmen meets in Dublin no power in the world can weaken the moral effect or the practical result. Irish nationality has come out of the catacombs and taken lodgings in Dublin preparatory to reoccupying the noble mansion which has been taken by the English.

In my humble opinion a constitutional issue will be evolved and, if ratified by anything approaching a clear majority in session, ought to be endorsed by Irish-Americans whose influence will have helped to bring it about. It would be a pity to condemn the Convention before it begins or ends, because it does not fit into an extreme democratization, which is not even granted in America. America was not allowed a referendum on peace or war. I do not believe it would be any wiser to give Ireland a referendum as to whether she wishes to be a republic or not. The reason in each case must be the same, it would produce political confusion. From a comparative coercion Ireland's best friends do not wish to see her leap into anything approaching the Russian chaos. If every sect and party in Ireland is given due representation a popular vote is not necessary to endorse the findings. At least such is the principle of modern democracy, provided each sect or party is agreed that it is represented.

Such a convention is a great step, greater than the meeting of the Volunteers at Dungannon or the Confederation of Kilkenny, for it is not Protestant like the former or Catholic like the latter. Religious specialization at least has been cleared away.

Neither the Irish Party nor the Sinn Feiners can claim the credit of the Convention or its promise of result. In 1914 John Redmond was within an ace of taking the trick which, in 1916, had been duly ensnared, would have been duly accredited to the Sinn Fein. The present Convention is directly and indirectly due to both, and both must aspire and conspire to its ultimate success. I may add that John Redmond would be the last to attempt to machinate it for the sake of a party whose leadership he has gallantly offered to resign rather than allow any past words of his to be an obstacle to a united Ireland.

Should the Convention decide on a form of republican government, it would be nothing against the Divine law. It would be binding on both Constitutionalists and on England. I believe it would be a masterstroke on England's part to accept an Irish republic, for the first business of an Irish republic would be to effect a defensive alliance with England against the occupation of Ireland by any foreign foe. A German coalition, for instance, would be excluded from Ireland out of friendship for the United States, as well as from the practical consideration that it is not to Ireland's advantage for England to be conquered by Germany. To be frank, it is undesirable that England's losses and difficulties during the War have led her to take a more serious view of Irish claims. But her total defeat would prevent any view being taken at all favorable or unfavorable, for Ireland would be engulfed in her collapse. The reduction of England from the position of "Premier Power" to an equality with France and America in the world's democracy is good for both Ireland and England herself. But a conquest of England or the payment of indemnity to Germany would fall as unpleasantly on Ireland as on the United States. Miserable as it is to think of an English army of occupation in Ireland today, a German army of invasion would be far worse. No body has been shot in Ireland for a year, "to give the devil his due."

In his remarkable article replying to mine, Judge Cohalan, whose extreme devotion to Ireland Dublin Castle has certainly tried to justify, gives the expression that his mind tends toward the apocalyptic view, common to all the Messianic religions, in regard to all Power Imperials. Just as the broken Jews and the persecuted Christians ever harped on the coming overthrow of Babylon and Rome, much of Irish mystico-political writing foreshadows the destruction of England. However, this has been postponed by the action of the United States and it is well to consider the more practical necessities of the situation.

Judge Cohalan recalls the interesting fact that the submarine which has all but imperiled England today, was reduced to a practical form by Holland, an Irishman. Possibly its original aim was that which it has only just, and I think happily, failed to accomplish. It is equally curious that Lord Acton, when occupying as a Catholic the history chair of Cambridge, was once asked to name the moment of England's greatest peril and answered with one of those brilliant impromptus of which his hearing was capable: The day that Fulton offered his steamboat to the French Government. It was refused by the latter, but the moral lies in the fact that Fulton's father was born in Kilkenny.

The moral of today is that the submarine jeopardizes Ireland just as much as England. The rightful solution of the Irish problem is as vital to England today as to Ireland. Both are anxious to see Ireland, in the words of the Judge, "freed from the misgovernment of England," while the corollary of "peace for the neighbors of Ireland" Europe shows a breadth of foresight that we infer would include a peace with a just England.

Neither of these ideas would be excluded from the results of a colonial system! In fact they would both be essential to it. Mrs. Sheehy-Skeffington has answered that "Colonial Home Rule" is not what Ireland wants. However, she mentions the name of Gavan Duffy, who though an unsuccessful revolution, a successful colonial premier in Australia. I have not the slightest doubt he would at any moment have accepted the colonial solution at home.

Irishmen must feel a chivalrous difficulty in crossing pens with Mrs. Skeffington at this moment. It is, therefore, with a profound sense of her tragedy that I offer any comment on her remarks. I distinguish the Balfour régime in the past from the present militaristic condition. My criticism of the Balfourian policy of "killing Home Rule by kindness" is not the idealistic yearnings of the Irish people, whose national ambitions required other carriage than his famous "light railways." The Irish do prefer freedom and sentiment to bread and butter, as the interest in this idealistic Convention shows.

All that Mrs. Skeffington says is logical and, except in the matter of separation, practical. But I postulate that if Ireland cannot be the nation within the Empire, then the Empire cannot go on being an empire. In fact, it would split into Wilsonian republics. From my present information I believe the British Empire will continue nominally, but practically as a confederation of which Ireland will be one unit. The only excuse for the empires of the future will be that they foster and protect small nationalities. No compulsory system will be tolerated. Therefore, when Mrs. Skeffington writes of Ireland continuing as a pawn, exploited for imperial ambitions, the victim of secret diplomacy, etc., she does not realize that since her trip west the action of Russia and the United States has completely changed the face and future of the world. There will be one ideal of democracy and President Wilson is already its prophet. Peace and war are now in the hands of Russia and of America, as their gigantic resources are alone capable of exerting war power or peace conditions among exhausted combatants.

In the near era there will be no pawns on the chess-board, no Dublin list at home, few kings. No more than Mrs. Skeffington, we expect the lion to lie down with the lamb, to use her metaphors for England and Ireland, but we think it possible under a colonial system for them to occupy different, though adjoining, paddocks, each with its own tariff lock and employing the same keeper, army and navy, in whatever form future armaments will be permitted to exist.

Ireland will not sell her birthright for colonial Home Rule, says Mrs. Skeffington in a telling phrase. This is idealistic. Ireland is not asked to sell her birthright. It is her deathright, the right that the Sinn Feiners took to die for her, that men of goodwill in all parties are now trying to barter—use the word in its best sense—for a greater measure of autonomy than would have been possible to obtain, had it not been for the events during, and especially subsequent, to Easter Week. We do not want a year of tragedy to go for naught.

It is only due to the Sinn Feiners that those who took the constitutional position should admit to the present position. But the Sinn Fein had one great asset on its side from the point of view of moral effect, which wrecked constitutionalism and made "Sinn Fein glorious," Dublin Castle.

As a back number politically and a survivor of a passed generation I have no more to say. The Irish party has done its work, so has the Sinn Fein. Let John McNeill lead the latter into the Convention and help us to extract a parliament. If the Convention demands Canadian Home Rule let it be taken as a settlement during our lifetime. We can only prepare and make the way for an Irish parliament in which we

hope the sons of Michael Davitt and John Dillon and Sheehy-Skeffington will sit to guide and rule a united and autonomous Ireland!

## NO TOOL FOR THE HUNS

IRISH PRIEST ADVISES IRISH PRISONERS TO BE LOYAL TO GOD AND KING

London Times Cable

London, June 18.—Professor Delmer, recently from Berlin, in the course of an article in the Times, tells this story of a patriotic Irish priest: "The Irish prisoners are in camp at Limburg. The Germans tried even to use a priest as their tool after Casement had exhausted his arts in trying to persuade the men to desert the flag. Father Crofty whom the Irish looked upon as one of the heroes of the War, was asked by his German mentors if he would speak a word of authority to the waverers at Mass.

## THEIR DUTY TO KING

"Men of Galway, Clare and Connaught," he said, "the German Emperor wants you to fight on his side. Some people have been telling you it is the proper thing for you to do. I have been asked to tell you the same, but I was sent to you by His Holiness the Pope, not to talk politics to you nor mislead you, nor to be the procurer for any King or Kaiser on earth. But I tell you in the name of God and our Holy Church what is good and right for men to do. As a priest of God I tell you it is your duty as good Catholics to keep the oaths you have taken to be loyal to your King, and that is what I have to say to you this day. May the grace of God rest upon you and help you."

The German officer had to look on helplessly and see his prey slipping from his fingers but he dared not interrupt the priest in his holy office.

## WERE THEY BULLIED

"The Irish prisoners, who hitherto had been treated with characteristic consideration, were henceforth submitted to all sorts of indignities and privations. Your German, when he fails to get his way with bludgeoning, always falls back on bullying. Many Irishmen who believed in the Germans before they came into personal contact with them will come back to Ireland with the same words on their lips as Roger Casement used after the Germans forced him to undertake his last tragic mission, 'To Hell with Germany.'"

## CARDINAL MERCIER

"THE WILL TO AVENGE EVIL"

N. Y. World  
London, June 14.—Cardinal Mercier, one of the heroic figures of this War, has once more dared the wrath of Belgium's oppressors in a letter to his clergy, the circulation of which the German Governor of Belgium has sought by every means to suppress.

The World has been able to obtain a copy of the letter. In it the prelate deals vigorously with the movement by the German Catholic clergy to promote peace by appeals to their fellow churchmen in hostile as well as neutral lands.

Here are salient extracts from the document: "Some Catholics abroad who have never found in their hearts a word of reprobation for the German Armies when they massacred the innocent inhabitants of Dinant, Virtou, Andenne, Tamines, Aerschot and Louvain, when they shot our priests, set fire to our open towns and defenseless villages; who remained silent when the criminals were whitewashed and the victims transformed into culprits; who for three years have watched with folded arms, unseeing eyes and closed lips the martyrdom of a nation formerly their friend—these same Catholics today find heartening accents and compose hymns to Christian fraternity, to forgetfulness of the past and to brotherly peace.

"Some confused notions are in the air concerning our obligations of justice and charity toward the enemy of our country. It is a good opportunity to recall to our memory some few points of the doctrine of the great master of Christian philosophy and theology, St. Thomas Aquinas.

"St. Thomas defines anger as a desire for vengeance. How should one judge it from a moral point of view? It may be good or bad, answers St. Thomas; it may be the cause either of an act of virtue or of sin, according to whether the avenging will is righteous or not.

## WHEN VENGEANCE IS EVIL

"The will to avenge evil," he says, "having respect to order and justice, this is a virtuous action. Thus, to wish for the redress of a moral evil within the limits of right is to rebuke evil. It is to have an unruly desire for vengeance, when within the limits of law or not, having for its first object the punishment of the guilty rather than the repression of evil, this is an evil

action. In this latter case, in fact, the suffering of your neighbor becomes the aim of your vengeance."

"The application of these principles to the present situation is simple. The injustice of the violation of our territory is flagrant and is admitted by the authors of it. The contempt shown for our right from the first days of the invasion until now is undisputed. The repression of those iniquities is manifestly righteous, and for those who have the power it is a duty.

"To wish that this duty may be accomplished, that disorder shall be punished, that the authors of disorder shall be punished and reduced to impotence is to wish that an inoffensive people shall be able to live in peace, that the last word shall rest with the right, and to the honor of the God of justice; to wish this with the full force of our will and with all the passionate ardor of which human nature is capable—this is to be true to our vows of justice, this is a righteous action.

## THIS IS NOT HATRED

But this is hatred, you may say, and charity excludes hatred. But what is hatred? Is it not to wish evil for evil desire, to wish suffering for your neighbor merely that he may suffer and to let this suffering be the goal at which your desire dwells with pleasure? A disposition such as this would indeed be guilty.

"On the other hand, to wish physical evil to some one who has done wrong and remains obdurate, not as an aim in itself but as a means to further a moral aim, to wish that the strain of suffering conversion may come to him—this is not hatred. It is, on the contrary, reasonable love. 'As I live,' saith the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.' We imitate our God. We do not wish our enemies to be excluded from Paradise. We wish them to become once more worthy to enter into it. What would you say of a man who, under the pretext of gentleness, wished to abolish prisons and the penal code? The collective crime of a nation which violates the rights of another is incomparably more grievous than that of an individual whom society sends to the galleys or the guillotine.

## WHAT WAR IS TO HIM

"Let him who doubts the justice of his cause see in war only reasons for pity and horror—we understand him! But for us, war is the means to make honor respected, to make right triumph, and to re-establish on a height truth and the worship of God, who is truth.

"That is why war is so great and justifies so many sacrifices.

"Let us not then confuse hatred, a vice, with the spirit of righteous vengeance, a virtue. Hatred springs from the destructive instinct. Righteous vengeance springs from charity. Courage opens the way to her by banishing fear from the heart.

"The King, the Government, the people of Belgium knew this fortitude on the night of the 2nd of August, at midnight, when they defied the insolence of the military giant who had flung himself on them.

"Fear once banished, the righteous soul looks duty in the face. The wrong done to truth, to justice and to God becomes to her as a wrong if done to herself. The peril of her brothers is her peril. The flame of her twofold love of God and mankind burns high, the sacrifice of self is decided, anything rather than abdication and dishonor.

"And this great act of love was willed by the Belgian people. They remain faithful to it. Their tears, their strength, their fortune, their blood does not seem to them too high a price for the triumph of their right and the guarantee of their independence."

## K. OF C. \$1,000,000

SUPREME BOARD OF CATHOLIC ORDER WILL HAVE CENTRES FOR THE SOLDIERS

New Haven, June 14.—The Supreme Board of Directors of the Knights of Columbus announced to-day the appropriation of \$1,000,000 by the order for the establishment and maintenance of recreation centres at the principal army concentration camps. This action was the result of an appeal from members throughout the country, urging that the work begun along the Mexican border last year be continued and enlarged.

"Of the million men soon to be in concentration camps, preparing for war," says the statement, "30 or 40% will be Catholics, many of them members of our order. Plainly, then, our society is confronted with the proposition of opening up recreation centres at all of the principal concentration camps and of furnishing moral and material aid, comfort and support to our soldiers. Our centres, of course, will be open to all, regardless of creed or membership in the order.

"The Supreme Board of Directors has appropriated \$1,000,000 for the purpose, and has issued a nationwide appeal to our membership for contributions to this War camp fund."

## CATHOLIC NOTES

In Rome, the College of Bada, for English converts has been made distinct from the English College. Heretofore they were under one roof. Paraguay, with its 805,000 souls, is attended to by the Jesuit Fathers. Of this population nearly 700,000 are Catholics.

Mr. H. J. Kavanagh, K. C., who was elected Batonnier of the Montreal Bar last month, was elected, on June 14, Batonnier of the Bar for the province, and Mr. Victor Martineau, K. C., was re-elected general secretary.

Rear-Admiral Augustus F. Feh-teler, U. S. N., has been placed in command of the sixth division of the battleship fleet "somewhere at sea." The Admiral, who was born in Prussia, is a Catholic and was educated by the Christian Brothers, New York.

Daniel R. Hanna, son of the late Senator Mark Hanna, has presented as a mark of personal friendship city property and business buildings situated in Ravenna, O., and valued at \$40,000, to Rev. Charles H. Gardner, pastor of the Immaculate Conception Church, of that city.

Rome, May 29.—Thursday last an aviator arrived here from Turin to inaugurate the aerial mail service between that city and Rome. Amongst the letters, which he carried, was one of homage to Pope Benedict from Cardinal Richelmy, Archbishop of Turin.

A feature of the exercises in connection with the annual commencement of St. Elizabeth's College, Morristown, N. J., was the public presentation to the president, Sister Mary Pauline Kelliger, of the degree of Doctor of Laws, previously conferred in absentia, by Fordham University.

Right Rev. Msgr. F. C. Kelley, D. D., for the past twelve years president of the Catholic Church Extension Society of America, has received notice of his appointment by the Holy Father to fill that post for another term of five years. This is the third time Msgr. Kelley has received the appointment.

On the battlefields of Europe is taking place a religious revival of far greater importance and proportions than the world has realized, said Abbe Flynn, of Paris, now visiting the United States. The revival, he said, was due to the spiritual effects of constant exposure to death and to the courage of the French priests who have accompanied every army corps to the front.

In Chicago last week, Archbishop Mundelein and 350 priests, at a meeting in Cathedral Hall, pledged their active support in the distribution of the Liberty Loan and the Archbishop himself subscribed for a \$10,000 bond. The Archbishop at the meeting said: "The Church feels it a positive duty to aid the nation in return for the peace and liberty the Church has enjoyed in the United States."

That the regular army of the United States is almost 50% Catholic, was the opinion expressed by a regular officer in Denver, Col., recently. The officer is a graduate of West Point military academy, but for obvious reasons his name is not published. The backbone of the great organization which now stands ready to spill its life blood for the cause of democracy has been furnished by the Catholic Church.

Than M. Botrel, Bard of Brittany, the French residents in Rome have had no more welcome visitor for months, writes a correspondent. His recitals of his Christian and patriotic poetry to the seminarists of the French College have become quite a feature of the Roman calendar. Of his audience with the Holy Father the Breton bard retains a deep impression; nothing could be more charming, he states, than the Pope's conversation with him on France, on Breton poetry, and on the profoundly Catholic life of the Bretons.

Another venerable figure just disappeared from European life is that of Marchioness Pimodan, widow of General Pimodan, who led the Pontifical army at the battle of Castellafardo in which the Italian army proved the victor. Assisted by her son, the Duke of Pimodan, and fortified by all the consolations of the Church and the special blessing of Pope Benedict XV., she passed away at the age of ninety. Among those who sent this ancient Czech, of his messages of sympathy were the Papal Secretary of State and several other members of the Sacred College.

Because the students have nearly all volunteered to fight for their country an American college has been closed, says the Monitor. We believe this is the first instance of the kind to be recorded in our present War, and we feel proud to know that such a signal honor belongs to a Catholic college. It was the Rev. Herbert Heagerty, president of Little Rock College, Arkansas, who announced the closing of his college as forty-two students and three members of the faculty had enlisted in the army or navy and only fifteen students remained in the college department, making it unprofitable to continue the term longer.