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LONDON, SATURDAY, MAY 27, 1916

THE LATE EDWARD JOSEPH KYLIE

In the tragic death of Edward Joseph Kylie education is deprived of a distinguished and devoted servant, Canada suffers a national loss, and the Catholic Church mourns a singularly pure-minded, clean-hearted and loyal son who showed forth by his life those disciples he was.

From infancy we knew him and from infancy he gave forth the promise which his short life has wonderfully fulfilled.

At ten years of age his scholastic triumphs began when he won the prize open to his native town and county on the High School Entrance examination. From this time onward he maintained an unbroken record of leadership in his studies at the Collegiate, the University of Toronto, and at Oxford.

His course at Lindsay Collegiate Institute closed with the distinction of winning the Prince of Wales gold medal by taking honors in practically every group of subjects, and this, of course, in open competition with the whole Province. In 1901 he was graduated from the University of Toronto with first-class honors in English and History, and in Classics. Here, again, he was not only class leader but established a record amongst class leaders. Securing the Flavell travelling scholarship he repeated his successes at Oxford where he specialized in History. While at "the mother of universities," says the Globe sketch of his career, he enjoyed one of the most distinguished careers which had ever been experienced by any representative student from an overseas Dominion. He was elected President of the Oxford Union, being the first colonial on whom such an honor had been conferred. He was graduated in 1903, heading the Oxford First Class Honor list and spent another year at Oxford and on the Continent before he returned to take his place on the History staff of his alma mater, the University of Toronto.

For some years he devoted all his marvellous capacity for work almost exclusively to his professional duties. But soon, despite the modest unobtrusiveness which always characterized him, the circle of his acquaintance and influence widened until in recent years his great worth was recognized by the best minds in Canada, and indeed, far beyond Canadian boundaries.

Canada was to this profound and practical student of history but one of the sea-divided parts of the great commonwealth known as the British Empire. The political organization of this commonwealth finally became the great ambition, the great purpose, the quiet passion of his life.

Professor Kylie was Secretary for Canada of the Round Table study clubs. Whatever prejudices or predilections may exist with regard to Imperialism or Imperial Federation—terms so cheapened and misused by those to whom they mean anything or nothing—no one who has taken the trouble to ascertain the Round Table object and method can fail to be impressed and inspired by the marvellous amount of sincere and deep study this movement has developed; nor can any one interested in the future of Canada afford to ignore the light which this study throws on the wider political problems which may soon demand solution.

It was not, however, his political views nor his scholarly attainments, nor even the broad sympathy of his many and varied activities that have called forth the universal and unique expression of esteem and love and admiration for the remarkable

young man just called away. It was the life and character and personality of the gentlest, purest, most single-minded and selfless of those to whom it is given even the best of men to know. And it is just for this reason that Edward Kylie is a great and serious loss to the Church.

Since he left the Separate schools he was not, it is true, educated in Catholic institutions; but institutions are only one factor in education. Young Kylie was nurtured in the holy and wholesome atmosphere of a Catholic home. That home influence was continuous and supreme up to the time of his entering the University, and was always quietly pervasive of his whole life. Religion for Edward Kylie was not a matter for controversy, yet he regarded the definite and dogmatic teaching of the Church not as a limitation to human reason but as its divine guidance in the way of truth. Those alone who know the sacramental life of the Church can estimate its influence on the formation and deepening of that personality which won the love and esteem of all who came in contact with it.

The life of this Catholic gentleman and scholar was a constant object lesson to non-Catholics in circles where the traditional Protestant estimate of Catholics was hardly susceptible of any other correction at all comparable with that exercised by personal intercourse with a Catholic of the Kylie type.

To human understanding alone it seems an infinite pity that the promise of his early manhood should by an untimely death be denied fulfillment; only in the light of faith may we recognize that God who orders all things sweetly and reaches from end to end mightily may have seen a full life work accomplished. For, indeed, the longest life might be satisfied with what this young man of thirty-six had already accomplished. His ideals were worthy of a man's best efforts, and he never lowered them but gave them unremittingly, devotedly, with singleness of purpose and complete selflessness all the energetic service of which his exceptionally gifted nature was capable of giving.

Those who knew him best believe that he bore without stain before the judgment seat of our Lord the white robe of baptismal innocence. Certainly nothing gross or selfish ever soiled it. May he rest in peace. May God comfort his sorrowing father and mother, and may the example of his life—it was his constant endeavor while here—be to many an inspiration to higher effort and greater achievement.

THE DIVINE MESSAGE OF THE GREAT WAR

Not a year passes in a man's life without a message from God. In seedtime and harvest, cold and heat, summer and winter, night and day, He speaks to us of His power and loving thought for our needs. There are severe messages, also, to compel the attention of the human race to the greatest fact of life. Nothing is more easily forgotten in this world than the things which really matter. What is the world pursuing for the most part? Trifles. Worldly wisdom is one of the things that does not improve with age. Many a man makes a god of wealth or social position, who, twenty years ago, seated in the Catechism class, would have answered the question from Butler's Catechism: For what end did God make us?

A. To know and serve Him here on earth and afterwards to see and enjoy Him forever in Heaven.

God is speaking to us today through the medium of the war in Europe. Was the message needed? First, let us ask another question? What was the chief danger that confronted the human race before the outbreak of the war? A self-satisfied materialism. In Europe, German theologians, misled by false philosophies, had lost their belief in the fact that Jesus Christ is God. They had stripped Christianity of its supernatural notes and substituted for it a cloudy mixture of pagan pantheism and modernistic incredulity. It is hard for man to rise to the level of Christianity, so they had reduced Christianity to a mundane level. The plague of infidelity had spread. To banish God from the schools was the aim in certain lands of Europe, which one had been noted for Christian fervor. Widespread were the signs of a great revolt against Christ.

So on the fields of Flanders, Our Lord makes his appeal to many who were in danger of forgetting Him at home. He comes to them in Holy

Communion, and the hearts of warriors who have suffered for their country become as light as air. He comes to them when they are wounded or dying, with the same gracious Presence to comfort and relieve them in their pain. Those who have learned to love Him on the battlefield will not forget Him at home. When they return at the close of the war, they will be witnesses to the truth that Jesus Christ is God. No man can doubt that He is God, who has known the blessing of His presence, amid the stern realities of war. Even today, this need of Christianity is shown to be realized in many letters from the front. In times of peace, the world and its attractions may engross men's minds, but in the war-zone, far from home and friends, with carnage around and death ever near, what else can bring comfort save belief in the risen Saviour?

The war has restored some half-forgotten truths to their proper place. In times of peace there had been a growing number of people who were almost ashamed to confess that they actually believed in the existence of Satan. The very name of hell, save with swearers, had grown unpopular. But with Europe covered with vast armed camps, with Prussian militarism striving to crush all human liberty, who can doubt that the world is witnessing a scene that owes its origin to Satan? Time works no change in Lucifer. What he was when St. John had his vision on the island of Patmos, he remains today. Nor is he without helpers. His inferior angels of darkness are still the same as they were pictured then, when in vision they went forth to stir up strife and to gather nations to battle against the great day of Almighty God.

The divine message of the great war points us to truths that are worth more than all the pagan philosophies that have ever distorted facts. What was it started Prussian militarism on the track of tyranny that craved for world-wide sway? Simply a false conception of the purpose of human life? Throughout human history two ideals of life have been opposed since the day when God the Son became man. On the one side stand pagan pride and greed and desire for dominion for purely selfish ends, and on the other side our Lord Jesus Christ, full of the milder virtues of meekness and humility, warning His followers against the path of self-sufficiency whitened by the bones of so many travellers, and telling them plainly that if a man wanted to reach his proper goal of life, he must give up his life for his Saviour's sake and for the sake of others. Not from all is demanded the same species of self-sacrifice. Some must fight their battle against self in the home or on the farm or in the office; others must fight for human liberty on the fields of Flanders. None can escape some sort of Calvary. There is no real Christianity where the cross is never seen.

THE REAL REASON OF CATHOLIC UNITY

If there is one point more than another that puzzles an outsider in regard to the Catholic Church, it is the fact of her unity. First, there is unity of faith, so manifest in the Catholic body in contrast with its absence in all other religious bodies. Take a non-Catholic congregation, for example, and its members will be found to hold all sorts and shades of religious belief. Some will actually leave their Church because their pastor preaches some doctrine that does not please them. Some, on the other hand, will continue their attendance at Church, while reserving a right of doubting what their preacher tells them. They have acquired the habit of regarding religious truth as a matter for personal opinion. This mental attitude is wholly confined to religion. In arithmetic, for example, these people would acknowledge that there was no question of personal opinion as to the fact that two and two make four. In the realm of morals, they would admit there is an essential difference between vice and virtue, which is not a mere matter of personal opinion. But when it comes to a question of whether our Lord instituted the sacrifice of the Mass, and whether such a sacrifice actually takes place in Catholic Churches to-day they are content to leave the matter to personal opinion.

Yet that Christ wished His Church to be one is clear from a perusal of the Bible. Christ said in St. Matthew 16: I will build My Church. He did not say "churches." He calls

His Church a fold, and compares it to a kingdom, and to a grain of mustard seed but nowhere does He say that He will found a number of churches or a church with which anyone may differ doctrinally without loss of truth. On the contrary, He lays stress on the need of unity. When He prays for His disciples, as recorded in the gospel of St. John 17, 21, He asks that they may have the mark of unity: "That they all may be one, He says, "as thou, Father in Me and I in Thee, that the world may believe that thou hast sent Me." Unity then must be found in the true Church of Christ.

Where else but in the Catholic Church will doctrinal unity be found? What she means by baptism, and confirmation, and Holy Communion she can tell us plainly without any note of ambiguity. All over the world her doctrines are the same. When her priests celebrate Mass, she knows on the word of her Founder that at the words of consecration our Lord Jesus Christ is really, truly and substantially present on the altar under the species of bread and wine. The Catholic Church, and she alone, is the Church that fulfils the description in the Bible of what the Church was to be. All other churches have to explain away some portion of the Bible to find an excuse for their position.

All Christians aim today at unity of some kind. Every now and then non-Catholic bodies are heard discussing the possibilities and advantages of church union, which they often seem to think synonymous with unity. Non-Catholic Congresses discuss the question of uniting a number of religious bodies, but the sole result is to throw the lines of division into greater prominence. A widely prevalent idea among non-Catholic bodies is that union can be accomplished by reducing the doctrinal standards to a vague, general belief in Christ.

Such are mere human projects. The unity of the Catholic Church is quite different from any such schemes. The unity of the Catholic Church has a supernatural origin. Nineteen hundred years have passed since our Lord promised to send the Holy Ghost to guide the Church into all truth. But the promise is still fulfilled. Her unity extends not merely to doctrine, but to worship and government.

Thus the Catholic Church is shown clearly to be the true Church of Christ. Her unity is no longer a mystery. Could we expect doctrinal divisions, with no central authority, in the true Church of Christ? The very idea is absurd. Christ taught with authority, with no note of doubt or hesitation as to what was truth. In her unity of doctrine and government and worship, the Catholic Church simply mirrors the mind of our Lord, who promised to be with her till the consummation of the world.

THE SINN FEIN ENIGMA

The Dublin Insurrection is over. At least fourteen of the prominent participants, eleven of whom are Catholics, have paid the penalty of death under martial law. The just condemnation of friend and foe has been launched through the press upon those who were responsible for the fiasco. Men are asking themselves the question: Why were these men shot, while others who were more guilty than they have been pardoned and even honored? We may pass over that question, for we must admit that they took the chance knowing well the penalty of failure. If Pearse had succeeded like Washington, he would have been a hero. Because he failed he is a traitor. The only difference, as regards the morality of their acts, was that Pearse had no hope of success. This is what made his action criminal. It was not only criminal but detrimental to the best interests of Ireland, whose duty to herself was to present an united front under the guidance of her elected leader, John Redmond, who is supported by almost the entire hierarchy of the land. A word, however, about the origin and ideals of the Sinn Fein society will explain what no doubt puzzles many of our readers. The man on the street is asking: How could educated men associate themselves with such a chimerical and impossible undertaking? Were these men good Catholics? To these questions we owe an answer.

"For we have not learned with pity to dispense And let policy sit above conscience." We might also state that, as is the case with almost every uprising, men

like Larkin and his followers, who are not possessed of the ideals of its leaders, commit acts that discredit the movement.

The word Sinn Fein has its origin in the well-known parable of the lark and her young ones. France, a neighbor, had promised to help Ireland and failed her. Spain, another neighbor, had done likewise. England, her relative, had deferred so long her promised aid that Irishmen decided that they must look to themselves. Hence the word Sinn Fein. The society is an offshoot of the Gaelic League which was established in 1893 and which had for its object the revival of the Irish language, which the program of the National Board of Education was fast causing to disappear; and not only the Irish language but all that is associated with that language, which was framed and moulded for centuries by the traditions, the customs, the ideals and the religion of the people. The Sinn Feiners would rather see Ireland an independent nation, though poverty-stricken and retrogressive in the modern sense, than a wealthy and flourishing province of Great Britain. They feared that the materialistic spirit of the one would destroy national sentiment in the other. Their plan was quixotic, but it was based upon laudable motives. They were idealists and as such distinctly Irish. The Anglophobe of New York, who berates Redmond, is actuated more by hatred of England than by his love for Ireland. The Sinn Feiner on the contrary does not hate England, but he loves Ireland and has proved his love by dying for her. It was because they were dreamers, visionaries and not practical men, that they have made themselves appear so ridiculous.

Patrick Pearse is the personification of all that is best in the Sinn Fein movement. He was a leading spirit in the Gaelic League, an eminent scholar and a devout Catholic. He had established outside of Dublin the St. Eudes school, where he and MacDonagh taught up to the time of the rebellion. There were over three hundred students in that school. Every morning they assisted at Mass and went to Communion as a preparation for their daily labors. The school was modelled after the monastic institution of the early days. The dream of the head master was to see Ireland once again a land of saints and scholars. As a means to this end he wished to see her independent and free from English influence. Hence his association with the rebellion. However much we may condemn his folly, we must do homage to the sincerity of his motives; for it is refreshing in this age of expediency to find a man who will die for his principles. He has embarrassed Redmond, it is true. So did the Young Ireland party embarrass O'Connell. There was much less reason for rebellion in one case than in the other; for many concessions have been granted to the Irish people since the days of '98. Judging them, however, by their motives if we pay a tribute of respect to the memory of those whose heads were hung on Wexford Bridge, we may not consistently deny it to those who were shot in London Tower.

THE GLEANER.

NOTES AND COMMENTS

AS "AN historical event of the first importance" is the way an influential English review describes the recent visit of Prime Minister Asquith to the Pope. This will not be good news to the Globe.

THE NEW York archdiocesan branch of the Society for the Propagation of the Faith contributed last year no less a sum than \$191,664 to the cause of foreign missions—this being the largest sum ever given by one diocese for the purpose since the foundation of the Society. And it may surely be taken as a hopeful augury of the part this continent is eventually to assume in the work of Christianizing the world.

THE SECTARIAN institutions which are squandering their money in a vain attempt to seduce the people of South America from their hereditary spiritual allegiance, and in pursuit of the necessary funds spread all sorts of fairy tales abroad as to the success of their work, cannot take much umbrage to their souls from recently published statistics of the Church in Brazil. When that country became a republic twenty-six years ago, its hierarchy consisted of 1 Archbishop and 11 Diocesan Bishops. These figures have now grown into 1 Cardinal, 1 Archbishop

Primate, 7 Metropolitan Archbishops, 84 Bishops with dioceses, and 4 Auxiliary Bishops. Evidently the healthy vitality of the Catholic Church in that as in the other South American countries does not depend upon the decaying sects of the Northern Continent.

SIDE BY side with the disintegrating spirit of private judgment, and with the so-called "higher criticism," which had for its sole object the explaining away of the Christian Faith, there has grown up in many of the Protestant sects a keen sense of the loss which the spirit of disunion inflicted upon the world in the sixteenth century, and of desire to undo the unholy work of the "Reformers." This tendency has unquestionably received a great impetus from the War, and while the aspirations of those who sigh for reunion have not been turned in the right direction, the existence of the aspiration itself in the hearts of that considerable minority which cling despairingly to the old beliefs will not be denied by the observant of any persuasion far less by any Catholic.

THIS DESIRE for union finds expression in various ways. At the present time it is very conspicuous in the projected fusion in Canada of the Presbyterian, Methodist and Congregational bodies—a fusion, however, which if brought about will, to careful observers, rather mark the process of dissolution than return to the old paths. For to give up much that has been cherished for some generations by one's forefathers, whether mistakenly or not, and to embark on the wider sea of pure eclecticism without chart or compass to guide, is surely not to progress towards that real unity of belief for which Christ prayed. Those who think thus to undo the work of the sixteenth century have certainly turned their barge down stream and are but drifting further away from the ark of safety.

THERE IS another tendency at work, however, which is of a more hopeful kind, and it finds expression, in our judgment, in a recent issue of the Presbyterian. The writer begins with the statement of a fact, and with an admission that is quite uncommon in that quarter. "It is true," he says, "that the Church itself is disunited"—that is, of course the Protestant Church, for the Catholic Church remains, despite severe losses, one and indivisible always. But, he goes on, "At the Reformation the universal Church was broken up, and was replaced, among the Protestants at least, by national churches." Here, again, he stumbles by confusing the Church with the rotten limbs which fell away from the parent tree. "Worse still," he adds, "these national churches became for the most part mere handmaidens of the State, echoing its speech and subservient to its authority," in which words he sums up the history of that deplorable epoch, and lays his finger upon the source of all their troubles, the substitution of human authority for divine.

THIS PRESBYTERIAN writer shows that he for one has some glimmering of what the Church should be. "The Christian Church," he says, "is a great international society, holding fundamentally the same faith, participating in the same rites, and animated through all its members by love and loyalty to the same Lord," and yet he clings tenaciously to the old fallacy that this in any degree finds exemplification in the non-descript which, as the context proves, he calls "the Church" and which is nothing else than the conglomeration of jarring sects throughout the world having nothing in common but the assumption of the Christian name.

YET, AS it seems to us, his eyes begin to penetrate the mist and he discerns beyond a real Church possessing unity of doctrine, continuity of existence, unimpaired authority and holiness of inward life, and while he is far from acknowledging either the authority or the jurisdiction of the one Catholic Church, built upon the Rock of Peter, it is evident that he sees that no real unity can be brought about without some such acknowledgment. He sees the evil but shrinks from the remedy. "Christ's law of love," he says, "applies to nations as to individuals. Its universal recognition is the only hope of the world. In the days to come the nations must learn to look not each upon its own things merely, but upon the things of others

also. They must learn to live together in the world community as cooperators and not as rivals. They must find a way by which the strength and wisdom of all will be available for the defence and service of each. Rulers and statesmen need to be reminded of these things and who is to remind them if not the Church of Christ."

AND HOW, we may add, is the Church of Christ to make itself heard save through its one legitimate Head, possessing the only authority that men of diverse nations and tongues will listen to—authority from on High? In the See of Peter, if only these well-meaning souls could cut loose from the unhappy spirit of the sixteenth century, they would recognize that authority which is capable of healing the sores of the world. "The Roman Church has unity" says the Presbyterian—then, why not another pride and seek it there? The end sought can never be attained through the formless abstraction which these men in their blindness, and in defiance of every rule of logic and common-sense, call the "Church of Christ."

T. P. O'CONNOR'S LETTER

THE SINN FEIN RISING EFFECTS POLITICAL TRANSFORMATION

SETTLEMENT OF IRISH QUESTION INEVITABLE
 (Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News))

London, May 20.—Exasperation regarding the executions still exists in Dublin, but with Mr. Asquith's visit is the feeling that the military government is reaching an end. Above all is the startling transformation of the whole political situation calculated to assuage feeling. It is only in Irish politics that a transformation so complete, instantaneous and abrupt is possible. The fierce vehemence wherewith the Sinn Fein movement is condemned by 99% of the Irish opinion was due to their belief that the rebellion would postpone Irish liberty for a generation. These apprehensions, though well grounded, have been falsified by the cry for a settlement, coming by strange paradox on the morrow of the rebellion.

The factors which created the transformation are various. First is Mr. Asquith's visit and the certainty that this does not mean merely topot soldiers in their places but also to be the first spectacular move in the great new game.

Secondly, the horrors of the rebellion have brought the people of Ulster to a sense of risks they have escaped, and the impossibility of renewing the campaign of two years ago.

Thirdly, some politicians believed on all sides it was time to save the British Empire from the peril and shame of having its own small nation principle of nationality unsettled while it and the allies are fighting the cause of other small nations, upholding the principal nationality for the French, Poles, Italians and Serbs.

Finally, both the Irish parties realize they must make concessions to each other; the Tories that they cannot longer resist Home Rule in Southern Ireland, the Nationalists that Orange Ulster cannot be driven to Home Rule by force of arms, and that if it cannot be forced, it must be persuaded, if need be by being given a certain time to cool down the unfortunate racial and religious passions which still divide Ireland. It is known that at the Buckingham Palace conference two years ago the two parties came together on this general basis and broke down only on the counties of Tyrone and Fermanagh.

The problem presents itself in a different aspect under the new conditions. Having sounded opinion in many quarters I find among all British Liberals and Tories the desire and general determination that a solution be now found. There are rumors of an immediate agreement, with a joint executive of Unionists and Nationalists to rule Ireland. I do not believe any such compromise is possible, and the Irish leaders prefer there should be a general settlement now of the whole question, with perhaps a postponement of its final operations till the close of the war.

There are great difficulties for Nationalist Ireland still obsessed by the tragic events of the Rebellion, while Orange Ulster still is fiercely suspicious, but the basis agreement is there, in the immediate acceptance by the Ulster Unionists of the Irish Parliament with solemn concurrence and a binding legislative contract for all parties and all time.

The concession is made easier by the well-known conviction, even of all Orangemen, that any arrangement must be temporary, that events will force the absolute unity of Ireland in a comparatively short time.

Another enormous addition to the hopes of such a settlement is the extraordinary unanimity of the London press of all sections in its favour. The Daily Telegraph, Evening Standard and Daily Express and finally The Times have written, some openly, some cautiously, in favour of the settlement.