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London, Saturday, April 1, 1916

MR. EWART'S OPINION

In a letter to the Ottawa Evening Journal, which we publish elsewhere in this issue of the RECORD, Mr. John S. Ewart gives an interesting opinion as to the constitutional status of the French language in Ontario.

The British North America Act is the act of the British Parliament by which Canada was constituted and the respective powers of the federal and provincial governments were defined and conferred.

The right to Separate schools in Ontario is a right guaranteed by the Constitution of Canada.

It has been claimed that the French language enjoys similar constitutional rights. And Mr. Ewart's opinion may be read as confirming that contention.

There is, therefore, no declaration in favor of either one language or the other in the Province of Ontario, and the legislature is perfectly free to conduct its proceedings, and to provide that court proceedings shall be carried on in either English or French, or any other language, or in any number of languages that the legislature may choose to specify.

He does not say what our French-Canadian friends contend, that the French language has any constitutional rights whatsoever in Ontario. But he holds that the Ontario Legislature is free to give the French language recognition in parliament, in the courts, and in the schools, if it see fit to do so.

It is unquestioned, however, that the province has, with certain reservations with regard to Separate schools, the exclusive right to legislate in the matter of education.

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in attendance. Hence Regulation XVII.

The government of the province, according to Mr. Ewart, was not constitutionally obliged to do this, but was entirely free to do so. Free also was the Legislature to establish French schools, Italian schools, German schools, or schools in any other language without imposing on them the obligation of teaching English.

In other words the schools of the Province of Ontario are English not by Constitutional enactment but by the will of her people as expressed by the Legislature.

"Observe, says Mr. Ewart, that after the repeal by the later British statute, there was no clause in the Canadian constitution upon the subject of language, and that, there being no prescription or prohibition, parliament was perfectly free to do what-ever it wished."

Mr. Ewart is very far from endorsing the opinion of those who claim that French has any constitutional right to recognition in Ontario; yet he holds that there is no constitutional provision which prevents the Legislature from putting French on an equal footing with English in the schools, the courts and the legislative halls of Ontario.

"Our federation act (Sec. 133) provides that either the English or French language may be used in the official debates and proceedings of Parliament of Canada and of the Legislature of Quebec, and in court proceedings of the Dominion and the Province of Quebec."

To this extent, and to this extent only, is there any constitutional right with regard to the French language in Canada.

While it is plain that the distinguished jurist leans towards generous treatment of minorities he gives no approval whatever to the contention that French and English are on an equal footing as official languages in every part of Canada.

NEWMAN HALL

Amongst the students of the University of Toronto are some hundreds of Catholics. This is not the ideal condition of things. In the arts course, in law, in medicine, in physical science it were greatly to be desired that Catholic students should receive a thoroughly Catholic training; that the principles and ethics of their profession should be frankly in harmony with the eternal verities, the unchanging principles of right and wrong, of which the Church of God is the divinely appointed guardian.

But it is a condition, not a theory nor an ideal, that confronts us.

The future Catholic doctors, lawyers, dentists, engineers, veterinarians, and the rest, must receive the training for their work where they can get it. In ten years from now those hundreds of Catholic students will have scattered to all parts of the province, to all parts of Canada. From the very nature of things they will exercise a great influence on Catholic life. Their influence will be either wholesome, vivifying and invigorating Catholic thought and action, or it will weaken and dilute the Catholic life with which it comes into contact.

It becomes, then, a matter of vital importance for Catholics in general to see that these students are kept in touch with the influences of religion, that their faith and their morals be safeguarded amid the perils of the situation in which they find themselves.

Away from the sweet and holy and wholesome influences of the pious Catholic home young men—boys, the most of them—find themselves in the strange environment of a great city. They are at the most impressionable age. No one knows them, no one apparently cares what they do. The allurements of pleasure, shading imperceptibly from what is innocent to what is immoral, call to them. At home there were restraints innumerable; the influence of the mother-heart, the father's virile, manly pride in his promising son, the sister's goodness, the interest of relatives, friends and acquaintances, all tended to make virtue easy, and vice a disloyalty to home and friends.

In the great University city suddenly all these restraints are removed.

One, however, remains. To the Catholic decently brought up religion takes hold of the very fibres of his heart, colors and directs every thought of his mind.

Only a short time ago the Catholic student might come to Toronto, stay a few years and depart, without Mother Church knowing or apparently caring about his coming or going, or even recognizing that he existed. Nevertheless he searched out the Church, he kept up the practice of his religion, he frequented the sacraments, and by the grace of God he remained a pure man and a loyal Catholic. The lives of our Catholic lawyers and doctors and professional men of all sorts prove this up to the hilt. But times are changing and we must change with them.

In the lecture room day after day, week after week, and year after year, our Catholic students must listen to the assumptions of agnostics and materialistic evolutionists. Protestantism is not a danger; educationally it is dead. More's the pity. If Protestantism had any hold at all on the educators of today it might safeguard the truths we hold in common.

His Grace, the Archbishop of Toronto, has recognized that the hundreds of Catholic students are a charge on his conscience quite as much as the permanent residents of Toronto. He has made them a parish and given them a parish priest. Newman Hall is the medium, the link, which brings the Catholic students of Toronto morally and intellectually under the influence of the Church. At Newman Hall the Catholic student feels at home. His difficulties, moral and intellectual, will here receive sympathetic hearing and sympathetic help.

Let no one say that Newman Hall can do but little since the time that the students spend under its influence is insignificant compared with the time spent under influences hostile to Catholicity. These boys are Catholics. Truth is mighty and will prevail. Newman Hall has the special work to do of keeping Catholic students, mentally and morally, under the influence of the Catholic Church. Of keeping them there not of bringing them back; though this, too, is a part of Newman Hall's great work at least for a time.

This, however, is emphatically not a work, the burden of whose maintenance should rest on Toronto. When the Catholics of Ontario fully realize their duties and responsibilities in this matter the usefulness of Newman Hall will be indefinitely increased. No student will go to Toronto without enrolling himself in the students' parish. No father or mother in Ontario will fail to keep in touch with their boy's parish priest. Newman Hall will become a vital factor in the Catholic life of Ontario, with its opportunities and facilities broadened out to meet the needs which called it into existence.

PRESIDENT WILSON AND MEXICO

Mexican affairs have reached a very interesting pass indeed.

President Wilson intervened indirectly but very effectively to secure the deposition of Huerta though he was recognized as the de facto ruler of Mexico by the rest of the civilized world. The American representative in Mexico was very strongly in favor of his country's also recognizing Huerta. Having accorded belligerent rights to the rebels—chief of whom was the semi-savage bandit Villa—and opened the door for the American supply of munitions the President declared for non-intervention.

Huerta eliminated, the rebel factions fought amongst themselves, and the last state of poor Mexico was worse than the first. President Wilson's moral responsibility for this state of affairs was lightly cast off in his famous pronouncement that it was the inherent and sacred right of Mexico to imitate the countries of Europe which had won their way through bloodshed to liberty.

Finally came the recognition of Carranza. From time to time many Americans had been killed in Mexico without disturbing the equanimity of President Wilson. But when a band of Mexican patriots raided an American town and shot up its inhabitants the American President, feeling that the limit of American patience had been reached, ordered a punitive expedition into Mexico. He evidently did not believe that his creature, Carranza, was able to punish the raiders. Carranza demanded and received equal rights for his armed soldiers to enter American territory.

Some thousands of American soldiers are on Mexican soil and anything may happen.

After years of watchful waiting and wilful wobbling it will not be surprising if President Wilson finally flounders into an inglorious war with Mexico.

SOUTH AMERICAN INDIANS

A writer in the New York Times, defending the project of Protestant evangelization of South America, says:

"The religious needs of Latin America are real. Many of their own prominent leaders as well as practically all travelers in these countries speak of it. They are complicated by a large increase in their population from immigration, by the large number of Indian tribes who still live in their primitive condition without any of the advantages of a Christian civilization."

While the average reader is sufficiently innocent of all knowledge of history as to make any absurd claim boldly put forth seem plausible, there are few who do not know something of the striking contrast between the treatment of the Indians in North America and that which the aborigines received at the hands of Latin Americans.

In North America Anglo-Saxon civilization has proceeded on the assumption that the only good Indian is the dead Indian. And the Indian problem has been solved by the practical extermination of the red man. In Latin America the Indian was looked upon as a brother, redeemed by the blood of Christ, and was civilized and Christianized instead of being exterminated.

It is quite true that the large Indian element in the population of Latin America is not so fully civilized as the whites of North America who have a thousand years and more of Christian civilization behind them.

But only a brazen "evangelist" from North America would invite comparison between the Anglo-Saxon and Latin treatment of the Indian.

NOTES AND COMMENTS

DISCUSSING the question of church union for the benefit of the denominationalists, a minister of one of the sects concerned queries: "Why not a Presbyterobaptist church?" That just about describes what the result, if arrived at, would be.

A WELL-KNOWN English Catholic who wrote to the Bishop of Carlisle asking for an explanation of his assertion, in the Nineteenth Century and After, that "priestly absolutism was a monopoly of the priests and had to be paid for," received as reply assurance that he himself had "given to poor ignorant people weeping for indulgences the wherewithal to purchase them." Which led the Tablet to suggest that the soft-hearted Bishop must have been imposed upon by artful dodgers who, on the plea indicated, wheedled sundry small coins out of their credulous victim.

THAT WAS, all things considered, a very polite manner of retort. Putting aside for the moment, the difference between absolutism and an indulgence, of which his Anglican lordship was apparently quite oblivious, although any Catholic child could have enlightened him, the point really involved is one of veracity. It is perhaps well for the Bishop that he lives in an age not given to calling a spade a spade. Had this been the age of Dean Swift, for example, who though not at all partial to Catholics, and no stickler for the niceties of speech, was a gruffly honest observer, and a hater of shams, the dear Bishop might well have pined for his former obscurity. For the Dean's invective was not accustomed to spare the great. Above all, the fool he most cordially despised.

THE RETURNS from a recent unofficial church census of Scotland has furnished food for serious thought to the Presbyterian authorities. Out of a total church population of 2,973,000, no less than 546,000, or almost one-fifth, are Catholics, while 1,788,000 were returned as of no denomination, or "churchless." That is to say, that upwards of three centuries of Kirk ministrations have produced the appalling result that one-third of the total population is "without God and without hope in the world." As for the Catholics, when it is remembered that scarcely more than half a century ago they formed the merest fraction of the whole, and were barely tolerated, and that now they number considerably more than half

a million, among them some of the most notable men of the country, it may be seen what abundant reason they have for looking with hope and confidence to the future.

SOME of our Presbyterian friends are inclined to think us too hard upon them, and given to exaggerating the progress of creed-dissolution among them. It would be difficult to go beyond their own more conservative divines in this respect. Dr. Denny, of Glasgow University, for example, certainly one of the leading figures of present day Presbyterian Scotland, has recently said that "the Protestant church of to-day lacks three things, viz., a doctrine of the person of our Lord; a doctrine of the 'supernatural,' and a doctrine of the Church,"—surely an appalling indictment in view of the Westminster Confession! And that he does not stand alone in uttering so solemn a warning must be apparent to any reader of their current literature.

ONE SUCH, hailing from the Western Provinces, writing in The Presbyterian, voices the same warning cry to his Canadian brethren. "I would like to ask," he writes, "to what is the Church witnessing to-day over and above that which is being witnessed to by, say the Grain Growers' Society? The Grain Growers are witnessing grandly to that whereunto they were called. Also, you now hear at many of their conventions as high an Ethic as you hear in many churches." But, when a professor of the University of Saskatchewan, he continues, lecturing before the Y. M. C. A., casts doubts upon the doctrine of the Resurrection, and more than hints that the doctrine of the Divinity of Christ is not of much importance, and never a voice is raised in protest, this writer rightly deems it pertinent to enquire what their message is to be, "an Ethic or a Gospel? and if an Ethic, whose? Christ's or Nietzsche's?" These are not our questions, but those of one of the more earnest of the brethren, and in light of them, no external witness can very well exaggerate.

THAT THERE IS, however, an increasing current in the other direction signs are not wanting. Than the Argyle family Scotland has known none more continuously or more indubitably Protestant. In the very act of dying the late Duke sought to perpetuate this tradition by excluding from succession to the estates of the dukedom, so far, at least, as any act of his could bind his successors, any one of them who at any future time should espouse the Catholic faith. To what length those concerned may be prepared to abide by his decree, may find some forecast in the inscription upon the tomb of the late Lieutenant Ivar Campbell. It reads:

"OF YOUR CHARITY, PRAY FOR THE SOUL OF IVAR CAMPBELL, 2nd Lieutenant, 3rd Argyll and Sutherland Highlanders, Only son of Umquhile Lord George Campbell, 4th son of George, 8th Duke of Argyll, who has died of his wounds in Babylonia, January, 1916. B. L. F. When here below are lifted up The sacred Host and blessed Cup, Soon with Thee, Lord, may each one say Miserere Domine."

ALTHOUGH THE deceased soldier was a Protestant, it may be seen from the inscription that his aspirations were not in harmony with the late Duke's prejudices. Further, the present holder of the title is also an advanced Anglican, and has so far departed from the family traditions as to place Iona, the "Holy Isle," in charge of a colony of Anglican "monks." And what may add to the late Duke's restlessness in the grave, is the further fact that the heir presumptive to the title, the Duke's cousin, Douglas, is married to an American Catholic lady, and their only son, Ian, at present a lad of thirteen, is understood to have been brought up a Catholic. It may be seen, therefore, that the ultimate reversion of both the Dukedom, and the Holy Island to Catholic control is not among the improbabilities of the future.

Whatever I have tried to do in my life, I have tried with all my heart to do well. What I have devoted myself to, I have devoted myself to completely. Never to put one hand to anything on which I would throw my whole self, and never to affect depreciation of my work, whatever it was, I find now to have been golden rules.—Charles Dickens.

ON THE BATTLE LINE

General Smuts has the Germans in East Africa on the run. After the battle of Kitovo, two weeks ago, they retired to the forest-clad valley of the Ruwu River. The British troops advancing southward, occupied Arusha on Monday last, and on the following night attacked and drove off the enemy, after inflicting severe loss. Meanwhile General Smuts was putting into practice the old Boer enveloping movement. After traversing the bush country a detached British force on the Tanganyika railway station on the Tanga line and a nearby hill, which threatened the German line of retreat. The enemy fought a delaying action on Tuesday and lost heavily again. Under cover of darkness the Germans evacuated the entire Ruwu line and retreated to the south, leaving behind a four-inch gun belonging to the cruiser Koeningberg, which was destroyed on the coast of German East Africa some time ago.

The situation in Egypt is now such that a large part of the army stationed there may be released or service elsewhere. An official report issued by the War Office last night says: "Our position in Egypt is satisfactory. Owing to the failure of attempts made by the Turks on the west frontier a reorganization of our forces has been effected. General Sir A. Murray has assumed sole command. General Sir J. Maxwell has left for England."

Intense bombardment by the French artillery in the Woods of Avocourt and Malancourt and of the enemy's positions in the eastern Argonne is noted in the French mid-night report. North of Verdun the German fire has been intermittent, while to the southeast the French long-range guns have been paying particular attention to the network of roads around Hattonchateau and Vigneulle, and to the railway, which is the principal means for the transportation of German supplies to the St. Michel salient. At Vigneulle yesterday a hangar was destroyed and a train was blown up while standing in the station.

General Joffre has been telling his soldiers that there is abundant ammunition for the defence of Verdun, and the sustained fire of the French batteries proves that he does not propose to hoard it. On the question of the respective French and German losses, a semi-official note issued in Paris declares that the German losses were far greater than the French. "It must be admitted by anyone," says the note, "that possible, well-armed troops installed in defensive works with numerous machine guns and supported by an extraordinary quantity of artillery, as was the case with the French, are able to inflict the greater losses upon an assailant who constantly attacks in compact masses and whose chiefs are not dismayed by the bloodiest sacrifices." This emphatic statement is followed up by illustrations of some of the German sacrifices around Verdun, of which Berlin has not heard, and will not hear till the German soldiers disclose them in letters home. Figures submitted seem to prove that the Third German Army Corps lost two-fifths of its strength between February 20 and March 2. The losses of the Eighteenth Corps are also known to be so great that it was sent to the rear with the Third Corps to be reconstituted.

The Russian official report announces that very desperate fighting—in some places hand-to-hand—took place on Wednesday night north of Verdun and in the Mischkele district. Around Olipa the Russians forced all the German lines and barricades and held them against a counter-attack. Along the Divina also the Russians are extremely active, and in the Divinsk sector they continue their advance. Kuropatkin was a hard-fighting, sledge-hammer warrior two years ago when he faced the Japs. He is that still. The Grand Duke's rapier, however, might be quite as productive of results.—Globe Summary, March 25.

Commenting on the recent pastoral of the Bishops of Russian Poland, Rome calls it one of the great documents of the war. "It may not be generally known," says Rome, "but it is a fact that the only Catholic Bishops who never visit Rome are those of the Russian Empire. They are forbidden to do so by their Government." Though consequences disastrous to religion have at times arisen from the prohibition of episcopal visits to Rome, the letter of the Bishops of Russian Poland, who met recently in Warsaw, puts on record their fealty to the Holy Father and their gratitude to him "the friend of the Polish people."

THE POPE AND THE POLISH BISHOPS

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The Bishops recounted the signal favors shown to their race by Benedict XV, in material ways and by soliciting for them the prayers and aid of all Catholic peoples. In return, the Bishops ordered that all Poland should pray for the Pope. On that day, beloved people, fill the churches, and send up to Jesus, and to Mary Queen of Poland, fervent prayers for our most beloved Pontiff, friend of the Poles; approach the Divine Table in multitudes, and offer your Holy Communion for the intention of the Pope. When your children ask you: "What event is this?" you shall answer: "We have a Father on earth, and it is for him

that all Poland is praying to-day; for him we are pouring out our hearts to the Lord before all peoples, for him we are invoking the name of the Lord."

T. P. O'CONNOR'S LETTER

THIRTY TO FORTY THOUSAND IRISH ENLISTED FROM LIVERPOOL ALONE

HOW PARLIAMENT FAILS TO UTILIZE THE TALENTS AND EXPERIENCE OF ITS MEMBERS

Special Cable to THE CATHOLIC RECORD (Copyright 1916, Central News) London, March 25.—I have returned to London after a trip to the Irish centres in the Provinces. During the St. Patrick's Day season I found remarkable evidence of the extraordinary unity and fierce ardour wherewith the Irish of Great Britain have entered the struggle against German savagery. It may now be said with perfect accuracy that this section of the Irish race has contributed to the British Army a larger proportion of its entire numbers than any other race in the British Empire. Alderman Harford, Leader of the Irish Party in the Liverpool Municipal Council, gave detailed returns from the rectors of Catholic Parishes in Liverpool, showing that from Liverpool alone between thirty and forty thousand Irishmen joined the army. Similar inquiries in other parts of Britain, especially Lancashire and Glasgow, demonstrate that the Irish recruits in Britain far exceed the original estimates. I must add that many of the twenty-nine Victoria crosses won by Irish soldiers were won by Irishmen living or born in Britain. Sinnfeinism does not exist in Britain. Its hundred or so adherents were overwhelmed by popular wrath within a fortnight after the opening of the war. Reviewing this with all the events of St. Patrick's Day, demonstrates the extraordinary advance of Ireland's strength and popularity. From the King's speech to the speech of Walter Long, former chief secretary for Ireland and stoutest opponent of Home Rule, there is universal testimony to the gallantry of the Irish soldiers and the largeness of their contribution to the defence of European civilization. These speeches have received additional force from the breezy, brave speech of Willie Redmond, back from trenches, though well over fifty. In short this St. Patrick's Day conclusively has proved that any attempt to revive the old animosity and suspicion of Ireland among the British no longer is possible and thus adds on another factor. Certainly the remaining states of the Home Rule struggle will pass easily with practically universal assent.

I found a similar story on returning to London where Irish Flag Day became a universal holiday for Englishmen as well as Irishmen. London was one mass of green. The same as throughout every Irish town.

In Great Britain eight million Irish flags were sold, gaining many thousands of pounds for comforts for Irish soldiers. Many towns unable to organize a flag day celebration sent large subscriptions.

The first day that I went to the House of Commons after my visit to France, I went into the smoke room to have my afternoon cup of tea; and there I found myself at the side of a friend of mine to whom I proceeded immediately to give some of my impressions. Then ensued one of the most interesting conversations I have had for some years. When my friend had heard what I had to say, he proceeded to state his own case. There could not have been a much more remarkable or instructive contrast between the British and the French Parliamentary systems.

"I am," he said in substance, "the chairman for many years of my County Council; I am also the head of the education authority; I have given years of my life to the mastery of these local questions, and especially of the education question. All this experience and all my service are at the disposal of the House of Commons; and I am doing Government; yet I am doing nothing."

"Where do you spend most of the time?" I asked, foreseeing and indeed inviting the answer. "Loafing," was again the expected reply.

The gentleman to whom I was speaking is a staunch but broad-minded and tolerant Conservative. He has the respect, both personal and political, of every member of the House. His maiden speech was so lucid and informing a contribution to debate that everybody listened with attention and sympathy. But he has rarely spoken since; he has fallen under the paralyzing lethargy that comes over even active brains and energetic characters under the dead hand of compulsory Parliamentary loafing.

His was but one of many such experiences with which I have been confronted during my thirty-five years of House of Commons life. A few years ago I welcomed to the House a leading City Conservative whose acquaintance I had made before his election. I have rarely found a man so depressed. He was on the terrace—it was summer time—and he was looking languidly on the Thames as it flowed by. I guessed what was his state of mind, but I made some inquiries. He at once replied that he never felt more miserable in his life than during the first weeks since he had become a member of the House of Commons. He had been a