

The Catholic Record

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A MATTER OF CONSCIENCE

To many the great War has become more or less of a commonplace matter. To Canadians, in spite of the fact that Canada is taking her part in the mighty struggle, it is too often regarded as a far-away event which only remotely affects our destiny.

Men and yet more men are needed. That is the message of the King. That is the inexorable demand of the situation. Is it a duty to enlist? Is it a matter of conscience? Is a man whose responsibilities do not keep him at home free to go or to stay?

That is the question we wish to discuss seriously with our readers. In order not to overstate the obligation under which Catholics lie we shall quote from a sermon preached by the Bishop of Northampton (England) at a Requiem Mass for the repose of the souls of the victims of the War.

"Whoever dreamed twelve months ago that he would be called upon to maintain, with his own life, that heritage which had cost so much to his ancestors? Now the stern truth was revealed. The mother country that had sheltered and protected us, that had brought us up in her traditions, that had enriched us with her speech and institutions, that had always taught us that obedience to her laws was the best guarantee of our liberty and our progress, called us. Ah, but we never thought what obedience to her would finally mean. We never expected to be summoned to her side to defend her very life. Yet that was the position to-day. And since all of us had been nourished at her breast and in her condition of our hearts and minds, we had to come forward and do our share and bear our part of the common burden. Our country's call imposed a strict obligation upon every citizen of the land. Now the Christian conscience did not weaken by its dictates that which was taught by our national feeling. On the contrary, the dictates of the Christian conscience endorsed and reinforced that which our national feeling already prompted us to do. A shirker who professed none, while a citizen who gave his best and his all to his country out of conscientious motives, not only stood higher in the sight of God, but was likely to prove himself a nobler and more consistent hero in his country's call."

"In England, the safety of the State was not sought to be secured merely by legal enactments, but it was our pride and our boast that throughout her history England had been safe in committing her guardianship and her protection to the unfettered patriotism of her children. He did not see any sign that the voluntary system was unequal to the strain now laid upon it. But the voluntary system was no less obligatory in conscience than the system of conscription. He thought it was, perhaps, more stringent, because the voluntary system did not mean that we were free to give or to withhold our service. The voluntary system was not a trap to catch the young, the enthusiastic, and the brave, and to screen the shirker, and the money-grabber, and the coward. The voluntary system meant what it said; it was mobilization, not of a few, but of the entire nation. It meant universal recognition of a universal duty to dedicate all that we have and all that we are at this moment to the country's service. It was the self-confidence of a nation which knew well that its shirkers and slackers would always be a negligible quantity. And, consequently, if he were asked how we stood in this country compared with foreign countries in the light of Catholic theology, he

should say there was very little difference to note. This seemed to be the sum of it all, that while in foreign countries the citizens were bound to obey the law and to go into the military ranks or civil employment as the law dictated, in this country the momentous decision was left to the citizen himself. But in a country like this, where men had been bred in the tradition of public service and of courage, the decision would, he thought, never hang long in the balance, for if a true Englishman and true Christian did not see manifestly that his duty was at home, he would straightway push himself into the foremost ranks of the fighting line."

We have italicized certain statements, perhaps unwisely, for there is not a line in the whole extract that is not important.

Now, of course, mother country is a term with a somewhat different significance in England from what it bears in Canada. There is the obvious sense in which we use the term here where England's priceless institutions and liberties have been transplanted.

To many of our readers the term mother country will connote not England but Ireland. Well, Ireland's destiny is bound up with that of England. Every man who represents anything in Ireland has said so and has said so unequivocally. Say mother countries if you will, for Mother Ireland calls her sea divided sons. This is emphatically our quarrel; this is the fight of the fighting race.

Bishop Keating is quite as clear as he is forcible. "The voluntary system is no less obligatory in conscience than the system of conscription." It is worth while to read and read again the eloquent bishop's deliberate opinion "in the light of Catholic theology" on the matter of enlistment under the voluntary system. So far as that goes we have nothing to add, nothing to modify.

There may be those who will argue to all the Bishop says so far as Great Britain and Ireland are concerned but who would dissent from the view that Canada and the mother lands are in the same category with regard to this War.

It is only too true that Canadians have been hitherto so fully absorbed in the task of colonizing and developing the material resources of their vast territory that the higher questions of Canada's national destiny have received scant consideration. Our ideas on the question are not clear cut and definite; but mind and conscience have been wonderfully clarified by the War. We have realized that the British Empire is a Commonwealth and that the duties of patriotism are commensurate with the needs of the Empire.

Some one has said that we can know no one thing well unless we know something else, different, but sufficiently similar to admit of comparison.

Some time ago questions delicate and difficult arose between the United States and Japan over certain legislation of California with regard to Japanese subjects in that State. Now if any one were to talk of California going to war with Japan as if it were a matter that did not concern the other States of the Union he would be looked upon as a fool. The trouble might originate in California, the great majority of the States might be but little interested in the question, but if it led to war there is not a single American citizen who would not know that it was the whole Commonwealth of the United States of America that was involved. Only a fool could think that New York could be indifferent while California was at war. And yet it took a long time and two great wars to produce that solidarity of national sentiment in the United States.

That the British Empire is one great commonwealth is being driven home by the present War to British subjects at home, in the antipodes and in Canada.

There is yet no central government of the Empire to correspond with the Federal Congress in Washington. There may never be such a body; but if such a government be not established as a result of the War, it is safe to say that the question of its establishment is brought face to face with the various parts of the Empire for settlement.

Let us suppose, for the moment, that there are Canadians who say that Canada is in America and not in Europe; that it is folly to tie ourselves up with the quarrels of another hemisphere; that the destiny of Canada is in America and that there should be one vast confederation extending from the Gulf of Mexico to the North Pole. Such a future for Canada is possible. Even these,

however, should consider if their bounden duty to see this War through on the lines on which Canada has reached her present development, her present national status in the world. Any other course would involve the surrender of Canada's national self-respect.

Now let us get back to the question of Catholics enlisting for the service of the Empire in this War. Everything that we have quoted from Bishop Keating holds good.

We were very much pleased to learn that in Nova Scotia where Catholics compose but 28 per cent. of the population they furnish 46 per cent. of our sister province's volunteer army. If Quebec does not do her duty then so much the worse for Quebec. Five years hence, ten years hence, yes in a generation yet to come, Quebec will, with reason, deplore the short sighted and unpatriotic policy of those who deprived her of the privilege of taking her just share of the burdens and glories of the war for the liberties of France and England. Indications are not wanting that those who form public opinion in the neighboring provinces are now actively engaged in a campaign which will remove this reproach from Quebec.

So far as we can learn the Catholics of Ontario are doing pretty well; but they might do better. To put it on the lowest ground of self interest if they do not do their full share they will miss an unique opportunity of killing anti Catholic prejudice and of promoting among the various elements of the population good will and mutual confidence which are so necessary to the common welfare. To take their full part will be to render service to Church and country. In the happy days after victory shall have crowned the supreme effort of a united Empire let us hope that our children and children's children may boast that their fathers in the day of trial and testing were not found wanting.

THE LATE FATHER DAVID FLEMING

To a highly esteemed Irish priest who keeps in close touch with the old land our readers are indebted for the graphic and loving sketch in this week's RECORD of the life and activities of Father David Fleming.

This true hearted Irishman and humblest of the children of St. Francis was recognized—where merit is sure of recognition—as a great man amongst the greatest of those who are charged with the tremendous responsibility of guiding the destinies of God's Church.

The eloquent pen of T. P. O'Connor could be trusted to do justice to his great fellow-countryman; but there is here a charm not due to the eminent journalist's skill in word-painting, but which springs from the affection and esteem of a life time of close and unbroken friendship. This suffuses the whole sketch with a rare human interest which makes "T. P." tribute to "Father David" a masterpiece of its kind.

It is interesting to note that in returning to Ireland in search of health "he had his mission also in his native land, for he was a vehement adherent of the cause of the Allies, an equally vehement opponent of the pagan militarism of Germany, and he wanted to influence wavering minds, if such there were, among his own people."

PEACE WITH JUSTICE

On taking possession of his titular church Cardinal Gasquet said that the War must end in the recognition of the Force of Right and not the Right of Force.

That special significance should attach to the Cardinal's words seems strange. Yet they were cabled to the press with the naive comment they were probably submitted to the Pope and therefore indicate a change of heart at the Vatican. It is quite within the range of probability that Cardinal Gasquet did submit beforehand to His Holiness any intended reference to the war.

It is utterly improbable that a Cardinal in curia would make a public pronouncement at variance with the Pope's expressed views. So much being granted, there is no special significance that can possibly attach to the English Cardinal's words unless in the minds of those who perversely and gratuitously hold that His Holiness in advocating peace is actuated by pro-German sentiments.

As a matter of fact there is nothing in all that the Pope has said regarding peace that is in the smallest degree at variance with Cardinal

Gasquet's reference to the same subject. Those who try to read their anti-Papal prejudice into the Pope's appeals for peace amongst the warring nations have had a rather unenviable task since sane and well-balanced minds of all nationalities recognize the unquestionable centrality of His Holiness and respect the worthy motives which inspire the Vicar of Christ in recalling them from the pagan principle of the Right of Force to the Christian ideal of the Force of Right.

A CONTRAST

Irish exchanges to hand bring news of a truly illuminating nature as to the bona fides of the loyalty of John Redmond and Sir Edward Carson respectively. Both these gentlemen were invited to address a joint meeting of Unionists and Nationalists in Newry in furtherance of the recruiting campaign. The Protestant Primate, the Most Rev. Dr. Crozier, consented to preside at the meeting, and the event was looked forward to with much interest. Mr. Redmond accepted the invitation. Sir Edward Carson declined. As a consequence the meeting was abandoned.

Comment is unnecessary on such an incident as this. The bare statement of fact is eloquent with meaning. Carson the loyalist carries his anti Irish bias so far that he refuses to stand on the same platform with the Irish Leader at a meeting called to give practical proof of loyalty to the Empire. Redmond the disloyalist is willing to forget the bitter memories of weary years of controversy if thereby the much needed recruits can be encouraged to rally to the colors. There you have the measure of the two men. Redmond, a statesman and imperialist; Carson, an opportunist and disunionist. But the days of Carson's domination in empire politics have passed into ancient history. The dead in France and Flanders and in the Balkans have bridged the Boyne. The blood of north and south has not been shed in vain. It is the bond that shall forever unite orange and green. When the battle flags are furled, and Britain turns once again to home politics, the Newry meeting will be remembered, and when Carson cries traitor it will be but to excite the ironical laughter of the world.

Carson joined the Coalition government, and resigned when he found he could not have his own way. Redmond declined a seat in the Cabinet because he felt that he could better assist the cause of the empire as a private member. He has kept his word. Several times he has appeared at recruiting meetings in Ireland and England with Unionists and others differing from him in politics and religion. His active participation in the recruiting campaign has been proved on three notable occasions: 1. At the Prime Minister's monster meeting at the Mansion House. 2. In London after his visit to the front. 3. In Waterford in company with the Lord Lieutenant of Ireland. Up and down through Ireland he has gone preaching the justice of the Allies' cause, with the result that more than 100,000 Irishmen, in addition to those already in the army, are now serving with the colors. "If you can give me 5,000 men I will say thank you. If you can give me 12,000 men I shall be deeply obliged," said Lord Kitchener to him at the outbreak of war. One wonders in what language Kitchener now couches his acknowledgments to the Irish Leader?

NOTES AND COMMENTS

IN ANIMADVERTING upon the Anglican Bishop of Carlisle's coarse onslaught in the Nineteenth Century review upon Catholic "exclusiveness," the opinion was advanced that he was one of those prelates who have visited the war zone and sought to make use of Catholic churches for Protestant services were frankly and courteously informed that that could not be. Whether or no, the Nineteenth Century article unmistakably bore the earmarks of disappointed aspiration, and having regard to Protestant sensitiveness on that score, some allowance should perhaps be made for the tone of irritation which characterized the article. There can be none, however, for the coarse and blasphemous nature of the Bishop's references to the Holy Eucharist. These were of a class beyond the range of decent polemic, and as matter of simple fact put his lordship out of court as even a Protestant apologist.

IT IS NOTHING NEW for Anglicans to seek recognition of their "Catholic" claims and of their orders at what they are pleased to term "Roman" hands. Readers of Marshall's "Comedy of Convocation" will recall that entertaining writer's good-natured caricature of the extreme advocates of Corporate rational, and of their perverted aspiration for Papal recognition. "I have just telegraphed to the Pope," said one member of Convocation, "and shall have a reply within the hour." Rome was just itching to meet them half-way, and "mere preliminaries" could of course be dispensed with! One would have thought that such bubbles had been finally exploded by the Bull Apostolic Curia of 1896 but, like certain anti-Catholic fictions, these Anglican delusions die hard.

THE PRESENT war has been the occasion of the revival in some simple Anglican hearts of this long-cherished delusion concerning the "Catholic" character of the Anglican church. Since Great Britain is in alliance with Catholic nations against the common aggressor, and Catholic and Protestant soldiers are fighting shoulder to shoulder in the trenches and upon the blood-stained soil of Flanders, what could be more fitting and decorous they argue than that ecclesiastical barriers should be lowered for the time being at least, and mutual recognition be accorded by the two great divisions of Christendom? That such reasoning should weigh with Anglicans is in entire harmony with their boasted comprehensiveness. It is scarcely necessary to say that it is not so with the New Testament.

IT WILL BE recalled that a few months ago the daily papers made much of an incident in France which seemed to point to such a "lowering of the bars" on the part of a Catholic bishop. Dr. Russell Wakefield, the Anglican Bishop of Birmingham, who visited the front, had called upon the Archbishop of Rouen with regard to accommodation for religious services for the soldiers under his charge and the characteristic French courtesy which the Archbishop showed to his visitor the latter seems to have construed into some sort of recognition of his orders. The conversation turned upon the use of vestments, and the Archbishop's reminder that the shape or color of vestments was after all unimportant as compared with the question of the unity of belief, freed his lordship of Birmingham with the idea that vestments were of no importance whatever. At least, he hastened home to England and proclaimed abroad that the Archbishop of Rouen had so informed him. And this he adduced as an instance of "breadth" to be found within the Roman Communion, which, the war being over, should result in a better understanding between the two churches.

IT IS curious what a mountain of deduction may be built upon a mole hill of fact where fixity of principle is lacking. The Archbishop of Rouen, filled with the spirit of charity, was willing and anxious to do what he could for the welfare of the Protestant soldiers of England fighting for justice and liberty in France. He could not admit the validity of Anglican orders, or compromise an iota of the Faith of which he was the representative. He could not permit Protestant services to be held in Catholic churches, but he could do what charity suggested and place at the disposal of Protestant soldiers certain disused chapels under his jurisdiction. Just what he did do can be best explained by the Archbishop himself. In a letter to the Tablet in answer to unwarranted assertions for which the Bishop of Birmingham had made himself responsible the archbishop wrote:

"I HAVE NEVER given permission for Anglican services to be held in parish churches. In the chapel of the old college at Boisgilleme, which has not been used for over eight years—the college having been transferred to Rouen—I have tolerated them. I have also allowed them in the chapel of the Seminary, which was turned into a British Red Cross hospital in August, 1914, the clerical students having been removed to another building. In regard to the chapel of the old Archbishop, I had neither the permission granted nor to refuse the permission which the Anglican chaplain came to request, no doubt, out of mere deference. I was evicted from the chapel as well as the palace eight years ago, and since then have had no control whatever over the old 'Archiepiscopal Manor.'"

"BUT AFTER ALL," continued the Archbishop, "the doctrinal construction of the interview was made to bear the more important. I remember remarking to his lordship apropos of the various rites and services taking place in England, that the shapes and colours of vestments were of very little importance; that what should be sought was unity of doctrine, and that if one wished to succeed in this, it was necessary to search into ecclesiastical antiquity, going back to the sources of Christianity, and applying the well-known quod ab omnibus, quod ubique, quod semper, and in this way it should be possible to realize the unity which was so much to be desired. I went on to express the hope that the entente cordiale during the war might facilitate the bringing together of Christian people in the truth, and that the screen which I had ordered should separate the nave, in which Anglican services were held, from the sanctuary, in which the Catholic priest said Mass, was like a symbol, which before long could be removed, the differences between us having vanished. They would be left only one Church uniting all the children of God."

"ON BIDDING me good bye," concluded the Archbishop, "his lordship kissed my ring. I on my part returned the courtesy; but that any doctrinal or further significance should be attached to my doing so surprises me not a little. I shall always be delighted to see Dr. Russell Wakefield, but I trust he does not mistake my courtesies for doctrinal institutionalism; the former being a good Frenchman who loves England; the latter would make me but a poor Catholic."

T. P. O'CONNOR'S LETTER

PARLIAMENT AND THE WAR—SIR EDWARD CARSON LEADER OF MALCONTENTS

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Although there have been no military events of the first importance during the last week, news from various points indicates an all round improvement in the Allies' position. The veil of silence that shrouded the situation on the Russian front for nearly three weeks, owing to the break down of the Russo-Turkish telegraph is now lifted. It discloses the German armies suffering severely from the rigors of a exceptional winter. Men have been found to yield to even so powerful a combination; stirred up a revolt, in the end got some of his terms accepted and pressed for more. He was able to hold practically the first party meeting since the beginning of the war, and the hostility of the old-fashioned Conservatives—especially to the abolition of the Plural Vote, which gives the wealthy such a voting advantage over the working classes—enabled him to array behind him a considerable number of Conservatives and a great deal of Conservative Party feeling. Simultaneously with this, the small group of radical critics became more vehement and some of them were quite ready to fall in with the proposal to create what was called a National Opposition. This scheme, however, was prematurely reversed by a Liberal journalist, and as it had very little chance of success at any time, it died almost before its birth. The elements, however, of discontent remained, and found strong mouthpieces among the radical critics. These are headed by Sir Henry Dalziel, Sir Arthur Markham, Mr. Hodge and Mr. Fringle.

Sir Henry Dalziel is a brilliant journalist with a remarkable career. Born in modest circumstances, he became a young reporter when he was still in his teens; drifted from his native Scotland to the Press Gallery of the House of Commons, and when he was just over twenty-one years of age dashed up to Kirkcaldy, a Scotch constituency, and created the nomination for the seat from six or seven other candidates; and while still a mere boy became a member of the House of Commons. He displayed a remarkable ability, with a keen sense of the Parliamentary situation, great activity, a fluency of speech and great energy. At that time he and Mr. Lloyd George were hunting in couples, "with Dalziel a little ahead," as Mr. Lloyd George once said in a reminiscent mood.

But Sir Henry Dalziel soon found other spheres of activity in journalism; by and by dropped a little out of politics, and when he was made a Privy Councillor and a Knight was assumed to have satisfied his personal ambitions. The war, however, brought him to the front again, and he has been the most fearless and incessant critic of the Government.

Sir Arthur Markham is a very different type. He is a politician rather by accident than by aptitude. Most of his life has been spent in the control of great collieries, and he has displayed in this work a business genius which has made him one of the wealthiest colliery proprietors of England. A dark man, with gleaming black eyes and shallow skin and little form, he looks more Italian than English. He has a rasping and a blurred voice; snaps out his sentences, and is never afraid to say the most disagreeable things.

Mr. Hodge and Mr. Fringle are Scotchmen, alert, keen, industrious and vigilant. Whither, and what all these different elements will come to, it is im-

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