

The Catholic Record

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LONDON, SATURDAY, FEBRUARY 13, 1915

"THE CHURCH ON A WAR FOOTING"

"Put the Canadian Church on a war footing for the sake of the world's Peace! that is the new challenge of Church leaders to day. Instead of being a contradiction in terms it suggests the new vision and the new purpose among what a conservative theologian called 'the dry bones of orthodox Churchianity'."—The Globe.

This is a fair sample of current platitudinous generalities now as popular with certain writers as they are futile. "Orthodox Churchianity" means the score or more heterodox sects each a law unto itself. Even the smart term "Churchianity" must be taken in the very limited sense intended, for it must not exclude a new church the United Church of Canada. It is becoming the fashion while ridiculing "Churchianity" to speak of the Church instead of the Churches. The term implies unity; a sort of invisible, intangible unity conjured up to hide the ugly reality of division into Churches, diverse, independent, often antagonistic. Similarly there is at times vague talk of European unity, the unity of civilization, even the unity of the human race. European unity is not an attractive catchword just now. It does not sound convincing, still it is quite as real as the unity of Christian churches which are separated from the Centre of Unity. This groping after unity is nevertheless a hopeful even if pathetic sign of the times. But unity will not be found in words.

"The Nation calls the Church as it calls the State, to heal all breaches, to concentrate all efforts, to cease overlapping and cross firing, and to bend all energies against the enemy's embattled citadel."

Words, words and again words.

Could any state "concentrate all efforts" if there were no central authority to which all recognize that obedience is due? Without this essential authority a state on a war footing would be a state filled with armed mobs without cohesion, without direction or control.

Even if national unity were possible for the Churches—pardon, The Church—what about international unity? Some sort of ecclesiastical international Peace Court might in time be evolved which would rival The Hague in authority and success. Nevertheless we believe that all aspiration after unity is the effect of the Spirit of God breathing over the chaos of divided Christianity. The principle of division has demonstrated its essentially evil nature. National Churches have demonstrated their futility. The desire for unity must lead to the recognition of the principle of unity. It has led, and continues to lead in ever-increasing numbers, countless earnest souls into the One Fold under the One Shepherd. Nor is this all: it is forming an ideal outside the fold which can find its realization only in the acceptance of the faith once delivered to the saints; in submission to the One Holy, Catholic and Apostolic Church founded by Jesus Christ; for whose unity He prayed; which enjoys the promise of His never-failing Presence; the guidance of the Holy Ghost; and the triumph over all division and discord as typified by "the gates of Hell."

"Not yesterday, but To-morrow! Not my preference but Christ's Program! Not my parish, but God's World! These are the new slogans when the Church begins to go on a War footing."

To-morrow and To-morrow and To-morrow! How many souls are wearied unto death of that empty phrase! How many To-morrows since the sixteenth century have turned to yesterdays; and still it is to-morrow that holds the promise unfulfilled.

Neither yesterday nor to-morrow but to-day is ours. Christ's Program did not omit till this late day, certainly not till that vague To-

morrow the essential constituent principle of every society—authority; and before union can be anything more than a vague desire the essential question of authority must be settled, for authority is the vital principle of unity.

Christ drew up his own program; men of good will can not fail to find in that program that He did not arouse a mob to conquer the world, but organized an army with officers and a commander-in-chief.

"IMPERIALISM"

The term has been so cheapened by inept and ignorant misapplication, so degraded by self-interested exploitation of sentiment that one almost shrinks from using the word Imperialism seriously in any decent connection. The cant of its insincere and callow advocates is largely responsible for the cynicism of its "autonomous" opponents. But the Empire is a fact nonetheless. And Canada is part of the Empire. The war has emphatically brought home this truth to Canadians.

The term parish politics is one of reproach and contempt. Parish politics, however, should engage the attention and enlist the service of the best men in the parish. It is only when his outlook on the larger affairs of county, province and country is restricted and warped by parochial interests that the parish politician typifies the small and narrow-minded in political affairs. Really it more often happens that the man who is active in local affairs is the one who displays the most intelligent interest in the wider questions affecting Province and Dominion.

Sir Robert Borden is the leader of one of the great political parties; but he is something more; he is Premier of Canada. As such he is the one man in Canadian public life who has the right and the duty to speak in the name of all Canada. There is little doubt he realizes his position and weighs his important utterances. He has said publicly on more than one occasion that the close of this war will find Canada and the Empire confronted with the great question of readjustment of imperial relations. The fact that the Hon. Mr. Doherty has also stated that Canada must wield the sceptre as well as the sword of empire may indicate that the party now in power has decided on a definite policy in the premises. With that we have little concern beyond the fact that it makes the question still more pressing. What this question is we are bound to consider.

Canada is not a self-governing nation within or without the Empire. Canada is now at war and may suffer all the consequences of an unsuccessful war; yet Canada had no more to do with the policies that led to war than had Afghanistan. It is puerile, then, to say we are a self-governing nation. We are not, and we shall never reach the full stature of nationhood in present conditions. Nor can Canadians develop the highest citizenship in such a state of irresponsibility. We are not partners. The partner who finds himself utterly ignored, who is not only not consulted in the most important affairs of the firm, but whose voice is excluded from all important decisions is not much of a partner.

Nor is he much of a man either if he do not insist on his rights or withdraw from the firm and set up in business on his own account.

Canada is now at the parting of the ways; or, unless the Premier is talking buncombe at a time when we have a right to expect serious and well-weighted words, soon will be at the parting of the ways.

Either we set up for ourselves as a self-governing nation in reality, or we enter into full partnership with a partner's rights and duties and responsibilities. This we take to be the great political question confronting Canadians in the very near future. One need not be an "Imperialist" in any sense of the word, good or bad, to look upon it as the most vital political question that has arisen since Confederation.

We boast of our growth in recent years; and we have reason to boast. But that growth was under the aegis of the British Empire. When the Empire became involved in war, whether our hopes and aspirations were for an Independent Canada, a great North American Federation, or for the organic unity of the Empire, we could not without forfeiting self-respect and incurring self-contempt do other than enter wholeheartedly into that war. Otherwise we should have to confess to our-

selves and to the world that our boasted growth towards nationhood was a parasitic growth. That duty discharged we must reconsider our position. It would be the worst sort of parish politics to refuse to do so.

The war has not changed our relations to the Empire; it has only revealed in a striking manner how anomalous they are. Hence the close of the war will find us face to face with a national problem of great magnitude. It involves the Future of Canada. It imperatively demands from every Canadian his best consideration and most serious study.

GEORGE BENSON HEWITSON, M. A.

Elsewhere in this issue will be found a poem, hitherto unpublished, by George Benson Hewitson, M. A. Mr. Hewitson, our readers will remember, was an Anglican clergyman for twenty-three years. His "Poems of Empire" on their appearance received very favorable notice from all the leading papers. We call a few.

England—*Times*—"Thought, dignity and eloquence are the characteristics of these poems."

Scotland—*Scotsman*—"Scholarly and stately poems."

Ireland—*Irish Times*—"Poems of unusual power."

Canada—*Montreal Star*—"A highly gifted singer of the glories and responsibilities of Great Britain."

Toronto Globe—"Poetry which it is a pleasure to read. His tribute to Milton might very worthily, as a poem, have been written by Milton himself."

Australia—*Melbourne Argus*—"No finer patriotic poetry has been published in our language since Campbell gave us his immortal lyrics."

South Africa—*Cape Times*—"He invests the late conflict with an epic greatness, and pays a just tribute to the dauntless courage and heroism exhibited by both sides."

India—*Times of India*—"A book which would be noteworthy were it only for his tribute to Queen Victoria, which is as beautiful as it is dignified and just."

There can be no question of the merit of the poetry which has received such widespread recognition. The volume is published by Elkin Mathews, London, 1s. 6d. nett. or 50c. here.

Mr. Hewitson since his reception into the Church last summer represents the CATHOLIC RECORD in the Canadian West. Our readers will welcome the announcement that he has kindly consented to contribute from time to time to our columns.

FATHER FRASER'S MISSION

The letter of His Grace, Archbishop McNeill on this subject in the RECORD of Jan 30th, deserves careful reading and rereading. If it were written by a Protestant its record of inexorable facts would point, perhaps, a desirable moral. Coming from the Catholic Archbishop of Toronto it points a moral none the less useful for being unpalatable. The Catholics of Canada are not doing their duty in the matter of foreign missions. There may be much to excuse them but we are not now concerned with excuses. Protestants are acting with a noble generosity which should not so much put us to shame as arouse us to a generous emulation. The Archbishop notes that "such results (amongst Protestants) have been reached only by dint of hard work during many years in urging people to give for missionary enterprises." We Catholics have shirked that hard work. It is completely beside the question to argue that Catholic missions show better results. It is making an excuse for meanness of what should be a greater incentive to generous giving.

The Catholic Church is for all time and for every people, tribe and tongue. We Canadian Catholics have been busy about many things, many necessary things, perhaps; but these things we should have done and not left foreign mission work undone. We have given Father Fraser himself; that is our greatest contribution. True, French-Canadians have done much more than we have; they have given priests and sisters to the work. They have even founded a sisterhood with this especial and exclusive object. But that hardly makes matters any better for us.

However there is ground for hope, and an earnest of rising sometime to a sense of our duties and privileges. In the generous response made to the CATHOLIC RECORD's appeal for funds to help out our first Canadian Chinese missionary priest, Father Fraser,

Every dollar received is acknowledged in the RECORD. Every dollar is transmitted to Father Fraser without one cent of expense of any kind. Nothing is charged for space in the RECORD. Nothing is charged for anything in connection with the fund. We are proud to have the privilege of helping this good work. You, dear readers, and we are planting a grain of mustard seed; we may live to see it give promise of becoming a tree of Canadian Catholic missionary effort.

One of the most touching evidences of the seed falling on good ground was contained in a letter from a boy or youth who inquired what he should do in order to devote his life to the Chinese missions. He did not sign his name. We shall be glad to hear from him and give him all the information possible if he will write again and give his address. God's blessing on the generous lad; he may yet be a priest of God bringing peace and light to those who sit in darkness and the shadow of death. We shall be glad to send him reading matter that will interest him and may make clear the way in which he may be faithful to the inspiration of the Holy Spirit which prompted the inquiry.

The entire number of Catholic missionaries in the foreign mission field is 42,000, of whom 12,500 are priests, 6,000 lay brothers, and 18,000 Sisters.

Let every reader of the RECORD consider it a duty to give something to the one definite object which we are keeping before them pending the time when the Foreign Missions of Canada will be placed on a fitting organized basis.

"Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me."

"Amen I say to you, as long as you did it to one of these least, neither did you do it to Me."

MAJOR GENERAL SIR LUKE O'CONNOR

Avoid the din of the world war another distinguished Irish Catholic soldier has passed into eternal peace. Major-General Sir Luke O'Connor, V. C., K. C. B., was born in 1832 at Elphin, an ancient see of Connaught founded by St. Patrick himself. At seventeen he enlisted in the Royal Welsh Fusiliers; he served in the Crimea, winning the Victoria Cross and acclamation, and receiving the thanks of Sir George Brown on the field for his gallantry. In the Indian Mutiny the dashing young Irish officer was at the Relief of Lucknow. In the Ashantee Expedition of 1878 he was promoted Brevet Lieutenant-Colonel. In 1887 he retired with the rank of Major General, and was created K. C. B. in 1913. A week ago this brave General had the unique distinction of being the only living Victoria Crossman who had risen from the rank of private to that of General. In the great war now waging, with its awful toll of the limited number of officers, the career of this gallant old veteran may be an inspiration for many who must be promoted from the ranks.

CARDINAL MERCIER AND THE BRAVE DEAD

In the magnificent pastoral of the Belgian Primate there are so many masterly expositions of questions which now more than ever claim the interest of thinking men, that our readers though they have read the whole letter will be glad to consider some of them by themselves. Following is the great Cardinal's answer to a question which in somewhat similar terms was recently put to us:

"I was asked lately by a Staff officer whether a soldier falling in a righteous cause—and our cause is such, to demonstrate—is not veritably a martyr. Well, he is not a martyr in the rigorous theological meaning of the word, inasmuch as he dies in arms, whereas the martyr delivers himself, undefended and unarmed, into the hands of the executioner. But if I am asked what I think of the eternal salvation of a brave man who has consciously given his life in defence of his country's honour, and in vindication of violated justice, I shall not hesitate to reply that without any doubt whatever Christ crowns his military valour, and that death, accepted in this Christian spirit, assures the safety of that man's soul. 'Greater love than this no man hath,' said our Saviour, 'that a man lay down his life for his friends.' And the soldier who dies to save his brothers, and to defend the hearth and altars of his country, reaches this highest of all degrees of charity. He may not have made a close analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we who reverer his

heroism doubt that his God welcomes him with love?"

THE LIMITS OF THE POWER OF THE STATE

One of the great lessons that the war has impressed on the world is the essentially evil principle of state omnipotence as exemplified in the German ideal reduced to practice.

Nevertheless the almost universal tendency in modern times is precisely in this direction. Shocked at the pagan conception of the state when carried to its logical conclusion many find themselves somewhat at sea when they try to define the limits of the authority of the Christian state.

Whether Cardinal Mercier is fearlessly challenging the right of the ruthless German invader, or tenderly sympathizing with his stricken flock, or rising to flights of proud and generous patriotism, he is always the profound student of philosophy and theology, sure of his ground, never allowing his emotions to carry him into statements that do not rest on the bedrock of sound Christian principles.

His outline of the State, its powers, its duties, its claims on the patriotic service of its citizens, as well as its limitations and reason for existence is masterly, illuminating and timely. Its interest is by no means confined to those to whom the Letter was primarily addressed.

"Our country is not a mere concourse of persons or of families inhabiting the same soil, having amongst themselves relations, more or less intimate, of business, of memories, happy or unhappy. Not so; it is an association of living souls subject to a social organization to be defended and safeguarded at all costs, even the cost of blood, under the leadership of those presiding over its fortunes. And it is because of this general spirit that the people of a country live a common life in the present, through the past, through the aspirations, the hopes, the confidence in a life to come, which they share together. Patriotism, an internal principle of order and of unity, an organic bond of the members of a nation, was placed by the finest thinkers of Greece and Rome at the head of the natural virtues. Aristotle, the prince of the philosophers of antiquity, held disinterested service of the city—that is, the State—to be the very ideal of human duty. And the religion of Christ makes of patriotism a positive law; there is no perfect Christian who is not also a perfect patriot. For our religion exalts the antique ideal, showing it to be realizable only in the Absolute. Whence, in truth, comes this universal, this irresistible impulse which carries at once the will of the whole nation in one single effort of cohesion and of insistence in face of the hostile menace against her unity and her freedom? Whence comes it that in an hour all interests were merged in the interest of all, and that all lives were together offered in willing immolation? Not that the State is worth more, essentially, than the individual or the family seeing that the good of the family and of the individual is the cause and reason of the organization of the State. Not that our country is a Moloch on whose altar lives may lawfully be sacrificed. The rigidity of antique morals and the despotism of the Cæsars suggested the false principle—and modern militarism tends to revive it—that the State is omnipotent and that the discretionary power of the State is the rule of Right. Not so, replies Christian theology: Right is Peace—that is the interior order of a nation, founded upon Justice. And Justice itself is absolute only because it formulates the essential relation of man with God and of man with man."

IRELAND AND THE EMPIRE

A priest from the United States, who pays us the compliment of saying that he always finds time to read the RECORD, writes us in criticism of our defence of Mr. Redmond. Right here let us say that we are not at all surprised to find our respected correspondent differing from our view of Mr. Redmond's stand. As we have repeated over and over again, the hates of centuries are not obliterated by the stroke of a pen, and when we first championed Mr. Redmond's "new departure" we quite expected a certain amount of dissent. We were agreeably surprised to find that our readers were apparently one with us in our view of the crisis. We received very many compliments on our analysis of the situation, but until our reverend friend stepped into the breach the dissentient note was entirely absent. We think that our readers' approval of our attitude does them infinite credit. They realize that there is not to reason why—that the Irish in Ireland are the best judges of the situation, and since they have supported Mr. Redmond it is not for us, exiles, to quarrel with their decision. In taking up such a position they show their good sense. To not otherwise

would be tantamount to pronouncing the people of Ireland a nation of fools. But as there may be here and there a reader or two who still professes belief in the old dictum that "England's difficulty is Ireland's opportunity," we ask forgiveness from our correspondent for making his protest the subject of a further consideration of the subject under discussion.

Why, asks our reverend friend, did not Mr. Redmond take advantage of the crisis to demand a better Home Rule Bill? Now we agree with our correspondent that the Home Rule Bill, amended or unamended, is but the very shadow of a free constitution, but it was accepted by the Irish Party and the Irish people, and in the face of that fact how could Mr. Redmond turn around and demand that it be torn up and a new and better bill substituted? Surely the honor of Ireland is dear to our American friend. Better no Home Rule at all than that we should subscribe to the theory that a solemn international understanding is but a "scrap of paper." Even the Irish World, now so bitter in its denunciation of Mr. Redmond accepted the Home Rule Bill as a full settlement of Ireland's account against England. The Irish people throughout the world so accepted it. How, then, could Mr. Redmond, as an honorable man, say to England, "you are now in difficulties. You need our assistance. We have made a treaty with you, but this treaty is binding no longer. We demand a new treaty, or else you look to us in vain for help." Had Mr. Redmond so spoken what confidence could England have in his promise of assistance? As for us we would hang our head in shame at his perjury. Redmond was bound by every obligation of honor to keep his word—the word that was also Ireland's. He had promised in return for Home Rule the whole-hearted loyalty of the Irish people. He has obtained a certain measure of Home Rule. That it is not all that we would wish is beside the question. It was accepted as payment in full. And as far as it goes Ireland is now, in law, a self-governing state within the Empire. Would our friend have the Irish people enjoy the privileges, without assuming the obligations, of such a position? Surely not. And what has Mr. Redmond done beyond declaring that since Ireland and England had entered into partnership his countrymen should discharge their obligations to the firm?

Mr. Redmond is accused of "giving in to Ulster" in the matter of exclusion. Again we retort that Mr. Redmond should be a better judge of the wisdom of such exclusion than we can possibly be. We think we understand the situation well enough to feel confident that Mr. Redmond took the wiser course. Exclusion is hateful to every man with Irish blood in his veins, but if Home Rule is to be the success we all anticipate we confidently look forward to the day, and that at no distant date, when the men of the excluded counties will demand admission to the Irish constitution. The men of Ulster are anything but fools, and will not sacrifice their interests to mere sentiment. However it is premature to speculate on this since exclusion is not yet a fact at all. Our own opinion is that if the question is submitted to a referendum that these Ulster counties will vote for inclusion.

Our correspondent refers to the split in the Volunteers. As our readers are aware, when Mr. Redmond took his stand in favor of Ireland's participation in the war, a section of the Volunteers mutinied, and declared war on Mr. Redmond's leadership. There are to day two sections of Volunteers in Ireland, the "National" owing allegiance to Mr. Redmond, and the "Irish" owing allegiance to goodness knows who or what. Mr. Redmond is accused of aiding the government in discriminating against the "Irish" Volunteers. The "Irish" Volunteers were openly hostile to the government. Is the Government then, to blame for discriminating against them? Would our friend expect the government to arm its enemies? The official organ of the "Irish" Volunteers advocated non-participation in the war. What else could the government do but suppress it? If the editor happened to live in Germany he would now in all probability be safely stowed away in a traitor's grave. The "Irish" Volunteers flouted Mr. Redmond's authority. How then could he be expected to protect them? Our friend may not be aware of it,

but we know for a fact that the greater portion of the "Irish" Volunteers are men who have always been hostile to the Parliamentary movement—Sinn Féiners, Ex-Fenians, physical force men, and the disciples of James Larkin who would rule a Socialist Ireland from Liberty Hall. An Ireland controlled by the Larkins, the Hobsons, the Casements, the Partridges, etc., would soon degenerate into another France before the war. Is proof needed? Then consult the history of the Dublin Strike when the venerated archbishop and the priests of the capital were insulted, calumniated and defamed by the very men who are behind the split in the Volunteers. These men are indeed qualified to aid the German nation, for they, too, made war upon little children in the capital of Ireland.

We hope our friend will not take it amiss that his arguments are set up in cold type. It is well that these things be discussed so that we may know where we are. We have, all of us, a right to our opinions, but we think that the Irish in the States are peculiarly unfitted to pronounce judgment upon the Irish situation. They were the victims of English mis-rule. They left Ireland in dark and evil days. Their recollections of their native land is of a land persecuted unto death. Hatred of England has been implanted in their breasts at their mothers' knees. It is only natural that it should be so. But we submit that the Ireland of today is a very different Ireland from that of even a generation ago. England is honestly endeavoring to remedy and make amends for the past. Are the mistakes of bygone days to be forever thrown in her face? Are we to transmit to our children an undying legacy of hate? We are Irish of the Irish. The blood of an outlawed people is in our veins. But we are of the new generation that stands ready to recognize facts. Moreover we have lived in Canada, under the same flag that floated over our native land. Here it is the symbol of liberty. There it is soon to be such. To us the Union Jack is not the emblem of oppression, but the flag of freedom. This is something that the Irish in the States can hardly realize. Could they but do so, could they but see things as we see them, and as they really are, they would wish as we wish, not for an independent Ireland, but for a self-governing Ireland, loyal to the Empire, and proud of the Union Jack, which is to day, no matter what it may have been in the past, the freest flag that courts the breeze of heaven.

COLUMBA

NOTES AND COMMENTS

NATIVE BORN Scotsmen and their immediate descendants may be pardoned a wise shake of the head, and a significant "Didn't I tell ye," on reading the announcement dwelt upon with much satisfaction by some of our Scottish exchanges to the effect that after an official scientific investigation by the Army Medical Department the adoption of oatmeal porridge as the staple diet of the French Army is probable. This may be regarded as one of the most fortunate and fruitful results of the association of French with British soldiers and especially with Scottish troops whose physique and staying powers have been demonstrated in the many wars in which Great Britain has been engaged. This was especially the case in the Crimean campaigns, where in the dreadful ordeal of the trenches before Sevastopol, the Highland regiments stood, from whatever cause, to have fared better than their fellows.

IN THE present war the sturdy physique of the killed troops has once more impressed itself upon their Allies, and, according to the Dundee Advertiser, the answer invariably given to enquiries as to the basis on which that physique had been built up—porridge—reached the ears of the Medical Staff who, much concerned with the alleged wonderful effects of this curious "white soup," ordered an investigation, and carried out a series of carefully supervised experimental breakfasts on a porridge basis,—not in the first place among the French troops, who looked suspiciously upon the exotic mixture, but among the less fastidious colored riflemen from Algiers and Senegal.

THE SURPLUS "heat" and "energy" generated in these swarthy frames by measured quantities of the Scottish novelty, "grimly swallowed,"