

The Catholic Record.

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

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"LOYAL REBELLION"

By THE OBSERVER

Some thirty years ago an Orange M. P. protested in the British House of Commons against the vigorous measures taken to put down Orange riots in Belfast. "It is a shame," said he, "that such treatment should be meted out to men for rioting through loyalty."

"Loyal rebellion" is a favourite term with Orangemen and other bigots when government do not see things through their "yellow spectacles." It is a curious phrase, this "loyal rebellion." One feels that a man who speaks of "loyal rebellion" may be expected to speak of many curious and unfamiliar things: Sober drunkenness, perchance; or sad gaily; or wet dryness; or black whiteness; or ignorant wisdom.

Any of these is as sensible a phrase as "loyal rebellion." Is it not curious how even the familiar meanings of the phrases and words in daily use, are lost in the heat of racial and religious animosity; and men can use such contradictions in terms as "loyal rebellion."

But the phrase is very illustrative of the effect of Orangeism on the human mind. Orangeism is the negation of reason, because Orangeism is, essentially, hatred organized and systematized; and hatred prevents the ordinary processes of reason. Therefore it is that the Orange Society has always been profuse of such phrases as "loyal rebellion." The word "loyal" with them means faithfulness to anti-Catholic bigotry; not faithfulness to the British Crown, but merely faithfulness to a Protestant Crown, as Protestant while Protestant, and while Protestant in the narrowest and most bigoted sense; which is the Orange sense of the word.

Not faithfulness to British law; for they keep British law no better than anyone else; merely violent support of such laws as create a discrimination against Catholics or reverse the ordinary relative positions of majority and minority; putting the minority over the majority on religious grounds, and giving to the minority the bulk of the offices of power and of profit.

Orange loyalty is given to this, and not to the British Crown, Constitution, Parliament and Laws, as such. "Loyalty," in the sense in which the term is understood in the Orange Society, is not the same term defined in dictionaries and interpreted by British courts. Loyalty, in its true and legitimate sense, means faithfulness to the King, Constitution, Parliament and Laws of the country of which one is a citizen. The man who rebels is a rebel. In extreme cases, his rebellion may be justified; but he is none the less a rebel. Justification of his rebellion does not make him loyal. His rebellion proves him disloyal. In an extreme case, a man may say: "I will no longer be loyal; I will rebel." But he cannot rebel and still claim to be loyal.

It is rather wonderful to note how great is the effect on the majority of human minds by the continual, unceasing reiteration of an arbitrary statement; of a statement that is entirely gratuitous and wholly unsupported by facts.

Much has been done for the Orange Society by its continual reiteration of the word "loyal." In this, as in other human affairs, the power of suggestion is so great as to be beyond computation. The word "loyal," stands over the door of every Orange lodge; it is written into the title, embodied in the description, of every Orange body, and of all Orange movements. And the ceaseless repetition of the word has produced the intended effect; a phenomenon well understood by advertising agencies.

The average human mind is at all times open to suggestion. Advertisers understand this; and the Orange Society is an advertiser—of loyalty. As in the case of many other much-advertised articles, the goods are spurious; but, as in other cases also, advertising has established a reputation which is wholly undeserved.

The Orange Society organized a vast and deep plot to prevent the accession of Queen Victoria, and to substitute for her on the throne the Duke of Cumberland, then head of the Society. Anyone who will go into a good library and look up the British Hansard for 1835 and 1836 will see the whole story spread out before his eyes. The Grand Lodge of Ireland was suppressed. The House presented an address to the King—William IV.—praying him to forbid army officers and public officials to belong to the Society. The reports of the Special Committees appointed to investigate the plot are still to be read. The Orange Society was then at the height of its power. Its peculiar aims came then to the point where the Society had well founded hopes of having its Supreme head on the throne. Orangelodges in Canada were involved in the plot.

But the whole affair has been buried in oblivion; and how? Just by the continual reiteration of the word "loyal." Just that, and nothing else. Vociferous assertion of a non-existent virtue has buried the Cumberland plot, as it has buried many another plot since then; less alarming but no less disloyal.

A dozen Royal Commissions, in the last sixty years, have given us official information regarding the nature of Orange "loyalty." They have all been shouted down; and the continual striking of British ear-drums with the word "loyal" has been so far effective that it is still the fashion to regard the Orange Society as loyal to the Crown and the law.

JUSTICE AND LOVE

IN RELATION TO LABOR AND CAPITAL

A newspaper representative who recently interviewed Archbishop Glennon, of St. Louis, writes: Justice mixed with kindness is the ideal spirit in the relations between employers and labor, in the opinion of Archbishop Glennon of St. Louis. Justice alone is too harsh, he believes, but when combined with a kindly spirit of sincere regard for the rights of all human beings the result would be a real fair play to humanity.

"The working classes need justice—but they need a little more than the rigid, inflexible justice," the Archbishop said. "The world progresses. So the industry of the world must progress, and the spirit of progress in this day is along the lines combining a kindly spirit with justice to all. By that I mean a justice combined with charity. I do not mean the sort of charity by which one donates something to another, but I mean that sort of charity which means love and regard for the rights of our neighbor and fellow human beings."

"That love and regard should take on the spirit of kindness; it should be merged with the harsh laws of justice. The application of naked justice is not sufficient in the present age, and the immutable rules of justice toward the working classes places an unfair restriction on their activity and enjoyment in world's large field."

"That kindness is the ideal which is lacking in the radical elements of both employer and worker. Instead of the kindly spirit of love and respect, we find in these radical factions a bitterness which makes their doctrines inequitable and unfair."

RADICAL HATRED DEPLORED

"These radical elements may call each other brother or citizen or comrade, and they have their meetings to discuss what they consider their problems. But bitterness is shown on their faces and in their talk. In this bitterness they forget the kindness which makes life really worth living. One radical element may advise its group that they are being crushed by man's inhumanity to man, and insist that they go out and forcefully take what they believe is coming to them."

"Heretofore, capital has gone into the market and bought steel, raw materials and labor at its market value. Labor was purchased for what it could be bought for."

"Now there is a higher spirit. The employer must come to recognize labor as a part of an existing human being with a soul; and that there are families and children to be fed from the returns paid for labor of the head of the family. Labor is a vital part of humanity, and it has its rights. It should be given more than its purchasable market value."

"This new labor with a soul should have the kindness and a square deal, which leads to contentment. The worker should receive a sufficient dividend from his labor to assure him that his family will be sufficiently fed, that his children will be properly educated and clothed, and

that his family may have at least a small share in the privileges and enjoyment accorded to other classes."

The prelate then took up the industrial problem from the other side and declared that the square deal spirit should apply to both sides—capital and labor—and gave his views on some of the ideals which the workman should put into practice in meeting half way the new era which promises to bring him betterments.

"I do not believe labor should shirk work," he continued. "By that I mean that the worker should not lay out a certain basis of work which should be performed—and no more—and instruct their fellow man not to perform more than the task fixed by them as a day's work. The theory on which this principle is based is that by shirking work in performing only a certain task, the work not performed will result in more work for other toilers to do, and make a larger number of jobs for fellow workers. That theory is erroneous, in that it holds back industry."

"A division of the profits along rational lines is the best method of giving the workers a fair share of the earnings produced by their labor," he said. "This may be done either in cash at certain periods or in stock by which the worker will draw dividends as other stockholders. If the worker is a shareholder, he feels that he is a part of the management and is interested in the output of the industry."—The Monitor.

POPE'S PEACE EFFORTS

REVELATIONS OF ERZBERGER COMPEL MINISTRY TO ISSUE STATEMENT OF DIPLOMATIC DEALINGS WITH PONTIFF

London, Aug. 16, 1919.—The British Government in a Parliamentary paper has made its position clear regarding the Erzberger disclosures. The statement issued by the Foreign Office says:

"On August 21, 1917, His Majesty's Minister to the Vatican was instructed to inform the Cardinal Secretary of State that His Majesty's Government could not say what reply, if any, would be made to the Pope's peace proposals, as the Government had not had time to consult their Allies; and in any case it appeared to be hopeless to try to bring the belligerents into agreement until the Central Powers had given some indication of the objects for which they were prosecuting the war. Cardinal Gasparri in his answer narrowed the issue by stating that the German Government had declared their intention to restore independence to Belgium, pointing to the Reichstag resolution in favor of peace without annexations."

Count de Salis observed that his Government had no authoritative text of this document and that it was not satisfactory, as the decision did not rest with the Reichstag. On August 24 the Cardinal asked that the following reply should be sent to the message from the British Government:

"The Cardinal Secretary of State reserves to himself to answer the telegram after having received from the German Government an official declaration relative to Belgium, for which he has asked."

"The Cardinal asked Count de Salis for his opinion on this reply, and the latter, thinking that there would be no objection to his expressing a personal opinion, stated that a declaration regarding Belgium seemed desirable, as the point was important, especially for Great Britain, but that the Cardinal would remember that it was only one of many issues between the belligerents."

On receiving Count de Salis's report of this conversation, the British Government thought that it was undesirable to be drawn into a detailed discussion of this question, and that, if the Central Powers wished to negotiate, they should state their terms in full. Count de Salis was therefore instructed not to intervene in any way in the negotiations between the Vatican and Germany, and that if he were again asked for his opinion he should decline to give it. The matter thus dropped, as the German Government made no declaration regarding Belgium."

AUSTRIAN VIEW

The information of Vienna devotes a long leading article to Pope Benedict XV., whom it styles the Peace Pope, and it calls for public attention to his efforts for peace. In the course of the article this paper says:

"By means of the revelations, which arose out of an order of the day in the German National Assembly, and on account of which the names of Erzberger, Czernin, Michaelis, Helfferich, and others are dragged through every single newspaper in Europe, it is established positively and indubitably for all time, that Pope Benedict XV., the Peace Pope (and none know better than how nobly that title adorns him) threw the entire weight of his high authority and his powerful personality into the balance, in order to bring about an end of the horror of the war."

"That he did not attain this end—and we know the desolation his generous heart suffered—was due to

nothing else than the stubbornness and the vain-glorious pride of the German military party and its following, which continued to delude itself with the Utopian dream of a partitive annexation of Belgium."

"Belgium, and nothing but Belgium, was the only starting point for any peace discussion that England would consider, and Germany would never give any specific declaration regarding the unequivocal restoration of Belgium. Pope Benedict and his representative the Munich Nuncio, Mgr. Pacelli, would, had they received any definite categorical declaration, have made proposals to England without delay, and there is not the least doubt that their negotiations would have resulted in a termination of the war satisfactory to all concerned."

BRAVE CHAMPION OF PEOPLE'S RIGHTS

EXPERIENCE OF A BISHOP WHO DARED TO TELL THE TRUTH

Some of our people have been telling us of late to be "constructive" in our efforts at social reform. They do not want us to be "calamity-howlers." They do not even want us to resort to unjust attacks upon our most precious liberties. They want us simply to swim with the current of popular opinion, and meekly to approve of every measure that those in power see fit to propose. Now, sometimes the way for constructive work must be prepared by a little bawling away and demolition. Debts must be cleared away before the foundations of the new building can be laid. And so it is in social reform. We must root out evils before we can erect the temple of social justice.

We must do a little such preliminary work today by pointing out a crying evil which exists in a neighboring country and which is there effectively hampering and clogging the path to the upbuilding of solid social reform. Fortunately the terrible abuse does not yet exist to the same extent in our country. But are we not allowed to learn from and to be better than our neighbors, in order to be better prepared to stave off such calamities from our own people? "It is right to learn even from the enemy."

Bishop Pinol y Batres, Titular Bishop of Faselli, had been directed by the Holy See to preach a series of sermons in the Archdiocese of Guatemala. Large audiences were present at the conferences. These were some of the subjects, which, it should be noted, are not only of religious but also of social interest:

1. The prevailing sins of modern society.
2. The corrupt administration of justice.
3. The growth of concubinage.
4. The general looseness of morals of students in colleges and public schools.
5. Unjust centralization of power in the hands of a few persons.
6. The unquestioning submission demanded of subjects in matters which are illicit.
7. The misuse of public moneys.
8. The harsh treatment of native laborers.
9. Official sanction of "graft" on the part of public officials.
10. Failure of officials to give account of funds intrusted to them for the common welfare.

Topics of this kind are discussed every day in our leading papers, and the editor is regarded as an "apostle of righteousness" for doing so. But in Guatemala the press is terrorized. No paper dares to speak the truth. In touching upon these matters the Bishop spoke only what was of common knowledge, and made no personal attack upon any one. He said what many wished to say and should have said, but left unsaid for fear of the consequences. The Bishop did not even speak of these questions from the political, but only from the moral viewpoint. The lectures were given from the 1st to the 14th of May of the present year.

During the night of the 10th of May at half past three in the morning, a band of ruffians broke into the Bishop's home, came up to his bedroom, and, without any warrant, arrested him. He was taken away like a criminal to Escuintla, and held "incommunicado" by the police. On the 17th he was taken to the capital. On the evening of the 18th he underwent a preliminary hearing on the subject of the sermons he had delivered. He was accused of having uttered "abusive words," of having excited the people against the constituted authority, of having made direct, particular and personal allusions against them, and of having directed a conspiracy against the government.

Seeing that the Bishop was in the hands of the ruling powers, the cowardly papers, curried favor with the government by heaping calumnies upon him. The official and the anti-Catholic press accused the prelate of being a disturber of the public peace and of public order. On the very day that he was put in prison, the Associated Press published in the New York Herald and in other papers,

a cablegram, in which the Bishop was charged with having preached bolshevik sermons, and the information was volunteered that severe measures would be taken against such excesses.

The Catholic people protested against the unjust treatment of their Bishop. A document, signed by more than six hundred persons, who had either been present at the sermons or received accounts of them from reliable witnesses, assured the government that "there was no abuse of freedom of speech, and that he (the Bishop) said nothing which might be interpreted as a counsel or a hint to do anything against the laws or the authority of the republic." "These persons, moreover, affirmed that 'if the contrary had been stated to the government, this is a calumny against the Bishop.' They also asked that 'in consideration of the dignity of our religion and in accordance with strict justice the government should restore the Bishop to liberty.'"

"The result of this loyal declaration in favor of the innocent prisoner was that the president ordered Don Caesar de Garro a Spaniard and proprietor of the printing shop where the document was printed, as well as all who had helped to spread it, to be imprisoned. Many persons, among them several ladies of high station, were sent to prison for having expressed a wish to speak with the prelate.

"Tyranny, unjust laws, a corrupt press, graft, bureaucracy—all of which are flourishing in the country where this outrage occurred—some of the evils which bar and will always bar, the way to real social reform. When those who speak the truth are put in prison and are persecuted, then, indeed, justice must hide her head. Is it not the part of wisdom to prevent the spread of such evils in our land?—C. B. of the C. V."

ATTACK ON IRISH CLERGY

C. P. A. Service

London, Sept. 4.—The bigots have been making a new attack on the Irish clergy. A few days ago a letter appeared in the press from Sir William Ridgway, stating that those who thought Ireland was persecuted ought to know that no Catholic priest in Ireland paid income tax, and that "this wealthy class" was entirely free from the burden, because they declared they had no fixed stipends, while Anglican clergymen had to make a return, including their Easter offerings.

This epistle was not left long unanswered. A non-Catholic Irish solicitor writes to say that he knows the Catholic clergy in Ireland pay their equitable and proportionate contribution of income tax the same as any one else. A further contradiction comes from a priest, who says he has been paying income tax for years; and he adds "without any allowance for wife or children!"

Sir W. Ridgway must feel very small after his categorical statement. "No Irish Roman Catholic ecclesiastic ever pays a penny of income tax."

THE NECESSITY OF EDUCATION

LATE ARCHBISHOP IRELAND'S STRIKING STATEMENT

"How shall that building be filled in the future?" asked a non-Catholic, looking at the Cathedral in St. Paul.

A companion, also a non-Catholic, found the answer. "See that splendid Catholic school near the Cathedral," he said, "it is from that, that pews in the Cathedral will be filled in the future." Archbishop Ireland, who related this little story, in a timely address, told of the sources that maintained the parish school.

"Whence is it that we have been able to build our superb schools and colleges?" he asked. "I give the reply. They are the fruits of Catholic self-denial."

"There is the self-denial of parents, who, from their scanty earnings, are willing to set aside the money needed to build school houses and to defray therein the expenses of the education of their children."

"There is the self-denial of priests, Brothers and Sisters who work without thought of worldly remuneration, giving themselves in utter obligation to the cause of Christian education, because that cause is the cause of the Church of God."

"For aid to the priests, to Brothers, to Sisters in their magnificent work of Christian education, I call on every Catholic to make their work his own work, to value that work as the highest charity."

"In the Catholic parish school there is a remedy for the evil that is supping the nation's strength." Archbishop Ireland referred to it in this exhortation, which every Catholic parent should read:

"Let us speak the patent fact. As the effect of the exclusion of religion from schools in America, America with all its material progress, is on the road to what at best is cultured paganism. God and Christ are being crushed out of the

lives of its citizens, because God and Christ are being crushed out from the school rooms into which are thrust the childhood and youth of the land.

"Then, if you wish that your men and women of the future be valiant Catholics, put your children into Catholic schools; help to maintain and develop those schools. The Church knows well its needs; it pauses before no effort, before no sacrifice, to bring to all its little ones a Catholic education. Catholic parents, send your little ones to Catholic schools. Catholics all, take deepest interest in the work of Catholic education, whether or not your children are its immediate beneficiaries."

"It is the Church that makes the appeal, for her own sake, for her own life, for her own welfare. Let us care for the Catholic children of today; the morrow of the Church will be provided for in America. Let us neglect Catholic education; the future of the Church in America is to be despaired of."

CARDINAL MERCIER'S VISIT

Cardinal Mercier is coming to America. He desires to meet the people of the Nation who responded so generously to Belgium's appeals for help during the black days of her suffering at the hands of a brutal, invading soldiery.

At every great crisis in human history there will be discovered some one man who stands conspicuously, high and heroic, above his fellows; a man whose spiritual courage takes no account of personal danger; a man who speaks truth, who stands for right, humanity and justice, regardless of consequences.

When the tremendous German hordes swept through devoted Belgium, Cardinal Mercier, of Malines, met them as only such souls can meet cataclysmic horrors. He was not affrighted by threats, was not deterred from speaking condemnation of the atrocities perpetrated upon his helpless fellow countrymen and women. His courage and his faithfulness to his country, his duty, and his heart. To his people he said: "Today it is no longer war; it is cold calculation, premeditated destruction, the victory of might over right, the debasement of human nature, a defiance of humanity." He bade them to stand true and faithful to the principles of "justice, peace, honor and liberty."

America will extend a warm and generous welcome to this truly heroic man.—The Enquirer, Cincinnati.

APOLOGUES FROM THE HEATHEN

We are indebted to La Croix for the following outspoken testimony to the Faith from a Chinaman of some position—M. Soum. This gentleman, as delegate of the Chinese Republic, delivered the celestial decoration known as "The Golden Awn" to Mgr. Reynaud, Vicar Apostolic of E. China, at Ning-Po. Not many years ago M. Soum was an uncompromising and active enemy to Catholicism.

Converted since, as he himself declares, not to the Catholic Faith, it is true, but to a deep appreciation of Catholicism, he took occasion from the Ning-Po ceremony to make the following generous avowal in the presence of the assembled mandarins: "Turning from an erroneous past, I am anxious, gentlemen, to relieve my conscience by telling you, who are not Catholics, that I was mistaken (and who knows if there be not amongst you some who are still so?) Not only can one be a Catholic and at the same time a true Chinaman, but in China, as throughout the world, Catholicism is the foundation of the purest patriotism and an unflinching source of the self-sacrifice which it demands. The war has come as a further confirmation of my personal experience. Those great men, those generals whose names are on the lips of all, those undoubted saviours of humanity, but first and foremost of their own country, are all men of religion, nearly all of them Catholics of fervent practice. Foch—the famous and admirable, the warrior whose name will pass into legend, Foch is a Catholic—yes! He prays, goes to church, has a brother a priest. I do not recall the names of all the other French generals, but I know, from close attention to the subject, that the greatest among them are like Foch. The clue to what may seem to you an enigma is this: Without religious faith (and I have no hesitation in placing the Catholic in the first rank) you cannot have—or can only with difficulty attain—true, disinterested love to the point of sacrifice, nor patience under trials."—The Universe, London, Eng.

CATHOLIC NOTES

According to reports from diocesan chancellors, as given in Kennedy's Official Catholic Directory, 28,625 non-Catholics were received into the Church last year.

On Sunday, Aug. 31st, Cardinal O'Connell celebrated Mass on the Italian battleship Conte di Cavour. The ship's band and chorus of Italian sailors provided music. The Mass was said on the forward deck and thousands of Italians watched the ceremonies from the piers.

Rome, Aug. 10, 1919.—The Holy Father has inaugurated a new fund for the relief of the War orphans of Romagna, Ravenna, and other parts. The fund has been opened with a generous contribution from the Pope himself, who has donated the sum of 10,000 lire.

Our largest centres of Catholic population are: New York, 1,325,000; Chicago, 1,150,000; Boston, 900,000; Philadelphia, 710,000; Brooklyn, 800,000; Hartford, 523,795; Newark, 542,000; Pittsburgh, 500,000; St. Louis, 425,000; San Francisco, 350,000; Detroit, 386,500; Springfield, 325,450; Cleveland, 436,000; New Orleans, 426,388.

The announcement of a new Ambassador to the Holy See by the Portuguese Government has been made. The new Ambassador is Senor Martins, an eminent jurist and until his appointment professor in the University of Lisbon. His Excellency is proceeding to Rome and will present his credentials to the Supreme Pontiff early this month.

Mrs. Michael Oudary, who two years ago, at the request of His Grace, the Most Rev. George W. Mundelev, D. D., was raised to the dignity of a Papal Countess by Our Holy Father, because of her many benefactions to Catholic education and charity, died on Sunday morning, Aug. 31, at her residence, 1501 N. State Street, Chicago.

Rev. James Hanlon, S. P. M., who has been named Provincial of the American Province of the Society of the Fathers of Mercy, Brooklyn, N. Y., is well known to Canadians who are proceeding to Rome, the son of Mr. and Mrs. John Hanlon, Edinburgh Road. The Fathers of Mercy intend opening a Novitiate in New York for the reception of English speaking subjects.

At Kelly Field, Texas, the Knights of Columbus have for months been operating what is probably the only camp law school to give diplomas. Two hundred and fifty men have been graduated from this school, seventy-five of them officers. Professor G. M. Hayes of New York supervises the educational work of the Knights in the eastern camps. Beginning with one or two courses, such as typewriting and business English, the Knights have extended their camp curriculum so that now they include several wage earning trades, the most popular of which is auto mechanics.

Rome, Sept. 4.—Mgr. Michael O'Riordan, rector of the Irish College here, died last Wednesday. He had been dangerously ill in the spring, but had recovered sufficiently to be moved from the hospital to the college, where he had periods of seeming improvement, he himself hoping to regain strength to make a visit to Ireland; but the end came rather suddenly. Mgr. O'Riordan was one of the most distinguished and best esteemed ecclesiastical figures in Rome. Pope Benedict had a special personal affection for him, and sent a private chamberlain to bring him the papal blessing the evening before he died.

London, Sept. 4.—Another distinguished convert has just been received into the Church in the person of Rev. Frederick Parkes, who has been for thirty-two years well known in Anglican circles, and was at one time a member of a circle of High Anglicans, who have already given many prominent priests to the Church. Mr. Parkes was received at Farm Street by Father O'Donohue; and, despite the fact that he is no longer a young man, he will probably study for the priesthood. He has already the example of such personal friends as Mgr. Barnes, Mgr. Hinde and Cocks of Brighton, who led the way into the Church some years ago.

Cardinal Bourne has just made public part of his conversation with Marshal Foch, when a few days ago the latter called on his Eminence after attending Mass in Westminster Cathedral. "Only a few days ago," the Cardinal said, "I was privileged to have a long conversation with that great soldier, that deeply convinced Christian and Catholic, the real Marshal of France, who in the later days of the War led the Allied Armies so surely to complete victory. I said to him how glad we were to give thanks to Almighty God for the great talents and the great courage with which He had endowed him. His answer was: 'It was not my work; from beginning to end it was the Providence of Almighty God.' That is his profound and loudly proclaimed conviction."