

The Catholic Record

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NOT ALL COWARDS

"Protestantism has become anemic, according to the speaker. He claimed that the average minister's fears of being called a bigot made him one of the biggest cowards in the world. It was because of this that Protestantism was weak, he said, and quoted Emerson to the effect that 'God will not have his words made manifest by cowards.'"

Thus ex-Mayor Hocken, addressing a public meeting of Orangemen in London, is reported in the press as having given his candid opinion of Protestant ministers.

And further:

"No greater calamity could befall the country than the fall of the Orange Order as it was the only organization keeping up the struggle."

All of which is quite natural and business-like with the publisher of the Orange Sentinel, the sole organ of orthodox Protestantism, and, incidentally the source of revenue for the Defender of the Faith.

But there was something if not unusual, at least interesting and arresting about Mr. Hocken's visit to London. His address to the Orangemen was on Sunday, a day on which if we are to believe Mr. Hocken, the Protestant ministers are more or less occupied in dodging the issues vital to Protestantism. On Monday Mr. Hocken addressed the Ministerial Association: apparently no reporters were present. Not a single word of reference to this meeting was found in either of the London papers. So we don't know whether the Protestant Pontiff roundly denounced the ministers as the biggest cowards in the world, adding the stern warning that God will not have his words made manifest by cowards; or, whether he suavely explained that he did not consider them "average ministers" or, whether, in fine; he simply assumed without unnecessary explanation that they knew as well as he the role he had to play before the profane vulgar at an Orange meeting. Or, again, he may have expressed at the public meeting his deliberate opinion of his ministerial colleagues thinking this the most effective means of whipping them into line and reducing them to a proper frame of mind to hear his private address to the Ministerial Association.

Neither do we know whether any members of the Association resented Mr. Hocken's Sunday opinion of them, nor if any openly gloried in the shame of preaching the positive truths of Christianity rather than attacking the Catholic Church.

If the editor of the Orange Sentinel is mistaken in his estimate of the average minister the meeting should have been an interesting one.

However, notwithstanding the fact that the London papers have maintained a profound silence with regard to Mr. Hocken's address to the Ministerial Association, we find that a Toronto paper gives us a glimpse of the proceedings. The Globe tells us that during the course of his lecture to the ministers on Bilingualism

"The editor of the Orange Sentinel spoke of the increase of the number of French Canadians, and claimed they desired to get control of Ontario. He said it was a religious question, the Roman Catholic Church being back of the movement. He made an exception of Bishop Fallon."

Whereupon the Rev. Byron Snell very pointedly and pertinently inquired "if he meant that Bishop Fallon was unfaithful to his Church."

To this very disconcerting question Mr. Hocken said that the movement

"did not originate with the Papacy, but with the Quebec hierarchy, and that while there appeared to be unity within the Catholic Church there was really much strife." An answer which should go down well enough with Mr. Hocken's usual audience, but which abandoned the charge that the Church was behind the movement, openly evaded Mr. Snell's question, and asserted that in reality the Catholic Church was divided against itself in the very matter in issue. The natural question would have been: Then what becomes of the whole burden of your song Mr. Hocken?

The Globe report continues:

"Mr Hocken also met with a difference of opinion from Rev. W. R. McIntosh, pastor of the King Street Presbyterian Church, who said that if the Roman Catholic Church wanted to put religion first it was to its credit. He did not consider it an argument against the French-Canadians that they were increasing in numbers. If love of luxury and ease were resulting in smaller Protestant families he thought that was not a fair ground on which to attack the Roman Catholics."

What answer the war-worn defender of the tottering cause of Protestantism gave to Mr. McIntosh we are not told. He might have frantically pointed out that Protestantism is in danger now in Ontario when Protestants outnumber Catholics five to one. And therefore, as good Protestants we must protest against those large French Catholic families. "Put religion first?" But we are the special advocates and champions and beneficiaries of civil and religious liberty! Are you going to extend civil and religious liberty to Papists? Then we may as well go out of business.

Whatever the editor of the Orange Sentinel said or prudently left unsaid, and whatever consolation he may have had in his secret session with the Ministerial Association of London, he must have gone away with the disturbing conviction that its members are not all cowards nor all fools.

LORD ABERDEEN AND THE IRISH

In New York the other day Lord Aberdeen, former Governor General of Canada and also former Lord Lieutenant of Ireland, made an interesting and instructive reference to Ireland's part in the Great War.

"172,772 Irishmen from Ireland are now fighting in the British Army and Navy."

Ireland has little more than half Canada's population, and only about one-fifth of Canada's number of young men of military age, say one-quarter the number of our native Canadians eligible for the front in the cause we profess to believe is that of honor, truth, justice and duty. Yet Ireland has more native-born Irishmen at the front than Canada has of native-born Canadians. But the stay at home strife-mongers in Canada have not the saving grace of shame.

"Of the first ninety Victoria Crosses awarded during the War, thirty went to Irishmen."

And while Irish valor was earning these highest military honors, while Irish blood was dying every battlefield in Europe, mention of Irish regiments was deliberately suppressed. But every decent Englishman of every class, condition and party, is now heartily sick and thoroughly ashamed of the stupid malignities which quenched the generous enthusiasm for the War that flamed out all over Ireland and darkened "the one bright spot" with lowering clouds of anger and resentment.

"If I believed that an Irish republic were the best thing for Ireland I would vote for it tomorrow," continued the erstwhile representative of the King in Ireland.

Of course. So would every Irishman worth his salt at home or abroad. And he would be simply exercising an inherent right for the assertion of which we are now waging the greatest war of all history. But Irish republicans are the product of English Prussianism. Irish republicanism was practically dead at the outbreak of the War. It was the "stupidities, ineptitudes and malignities" perpetrated in the name of England that fanned the dying embers into a fitful flame. These are facts which are now recognized not by a party or a majority but by the whole English population. And England, shamed and humiliated, is determined to square practice with profession and rehabilitate herself before the world's accusing conscience.

MR. HOCKEN AND THE HOLY SEE

The common herd of humanity has never even suspected the close relations that must exist between the Orange Sentinel and the Holy See. The ignorance of the man in the street concerning the secret procedure of diplomatic intrigue is one of the most robust grievances and most menacing dangers in an intelligent but unsuspecting democracy. Such a document as we print below, and of which, lest anyone should suspect its authenticity, we declare the original to be in our possession, goes far to prove how easily the multitude may be deceived, and how dangerous secret diplomacy makes the common practice of following the leader. Let this letter tell its own story:

Toronto, Ont., April 1st, 1917.

Pope Benedict, Rome:

Dear Holiness,—I have maintained myself and family in comfort for many years by the abuse of Popery and the exposure of the corruptions and superstitions of the iniquitous Church of Rome. I have been in the habit of realizing large sums from the advertisement and sale of publications containing elegant slanders on priests and nuns and representing the Pope of Rome as anti-Christ and the Beast of the Apocalypse. Under cover of religion I can get away with things which would otherwise be suppressed. But I want you to believe, dear Holiness, that I have not, and never have had, the slightest personal ill-will towards yourself or any other occupant, past or future, of the Chair of Peter. How could I? Nothing would serve me worse than the downfall of Popery. My source of employment and maintenance would disappear should Popery perish too soon. Holiness, I should be obliged to regard you as my bitterest enemy if you reformed a single Popish corruption, or did away with even one of the astounding abominations of the Church of Rome or lessened by a jot its menacing dangers. Rather would I have you give some evidence of their existence from time to time.

Now, dear Holiness, I am in a condition of great uneasiness and alarm. The market for my particular industry has fallen flat; there is no longer any brisk demand for ex-priests or escaped nuns; Home Rule is much less Rome Rule than formerly; the voracious and indiscriminating appetite of Toronto for Popish abominations has sadly decreased; the Ne Temere, for which I am indebted to your amiable and benevolent predecessor, is played out; and, worst of all, many thousands of the Constant Readers of the Orange Sentinel in the Back Townships of Ontario have escaped across the border into the United States to avoid military service in Canada. The result of all these deplorable facts is that the subscription lists of the Orange Sentinel have been woefully depleted. I am at my wit's end, and unless I get help from you, Very Dear Holiness, I see nothing before me but the workhouse. I am too old to begin to earn a livelihood at any decent occupation.

I implore you, dear Holiness, not to be indifferent to my appeal. I am now engaged in bolstering up the membership of a strictly secret organization established for the purpose of keeping alive the corruption of Popery and the menace of Rome in the interests of evangelical Protestantism, that is of the Orange Sentinel. I beg of you, dear Holiness, to help me. Could you not send out another Ne Temere? It does not matter what the subject is so long as you get the date right. I would gladly bear all the expense of the issuance thereof, or, if you prefer, you might cable it "collect." And I would willingly pay a liberal commission on increased circulation and put your name on my list of dead-head subscribers. You need not be afraid to help me out. Protestantism here is dying, and Protestant Ministers are the biggest cowards in the world. I claim to be the only genuine Protestant in Canada; but how can I play up to the role if I have nothing to protest against?

I enclose a substantial contribution to Peter's Pence. Yours etc., Holiness, I. AM. HOCKEN.

Given at Toronto this First day of April, the Patronal Feast of my Followers.

Evidently Mr. Hocken's appeal reached the very centre of the great heart of Rome. And never in all its history has Rome replied to any appeal with more touching promptness. For, a few days ago, Mr. Hocken was able to announce to a mass-meeting of London Orangemen this startling fact:

"If there is not a written understanding between the Pope and the Kaiser, there is an understanding of some kind, and we are entitled to regard him as an ally of the Kaiser."

Does not the touch "Pope and Kaiser" display the perfection and the genius of Roman diplomacy? Of course the cable gave only the summary. Details will follow by mail.

Though we have drawn largely on an almost forgotten comedy of the last century, we may venture a bit into the region of prophecy.

Whatever else may happen in this year of increased production there is one crop that will not fail—the crop of fools.

THE ANGLO-SAXONS

What has become of the Anglo-Saxons? It is true that hyphenates are not in favor at present; but the unquestioned and unquestionable superiority of Anglo-Saxons over all other races, tribes, peoples and tongues has so long been accepted as a truism that to emphasize the exclusive and unique virtues of this small section of the very composite English people has long been regarded as the correct thing.

But this time of storm and stress tries men so as by fire.

Lloyd George, the Premier who guides the ship of state through unprecedented perils, is a Welshman.

Sir David Beatty, Commander of the Fleet, at a time when not alone the safety of England but the hopes of civilization depend upon it, is an Irishman.

Sir Douglas Haig, commanding Britain's great and growing armies in the crowning struggle of her long history, is a Scot.

General Maude, who has retrieved the reputation and restored the prestige of Britain in the East, is an Irishman.

Is it not about time that a certain type of writer and orator should relegate the Anglo-Saxon myth to where it belongs, and recognize that like all great peoples known to history, the English people are composed of many elements each making its important and essential contribution to the character, the achievements and the mission of the whole.

THE SHELTERED SYSTEM

"Madam," said Dr. Johnson to an anxious mother, "you are a fool. Turn your daughter's wits loose in your library. If she be well inclined she will choose only good food. If otherwise, all your precautions will amount to nothing." "Let the puppy," said Rudyard Kipling, "eat the soap in the bathroom or chew a newly-blacked boot, until bye and bye he finds out that blacking and Old Brown Windsor make him very sick; and so argues that soap and boots are not wholesome." The above quotations give expression to a philosophy of life that has many advocates in our day. In practice, if not in theory, there are many Catholic parents who subscribe to it, some through a careless disregard of their duty and others through an overweening confidence in the impeccability of their offspring. Leaving to the pulpit and the confessional the duty of admonishing such parents, we will deal with what may be called the sheltered system, adopted by the Church to guard her children against unnecessary temptations.

We are taught to believe that God grants us each day the actual graces or graces of assistance necessary to overcome the ordinary temptations of our daily life; and that, if in the exercise of our duty we are called upon to resist an extraordinary temptation, He will make issue that we may be able to overcome it. But if we needlessly expose ourself to the proximate occasions of sin, we are tempting God if we expect Him to prevent us from falling. In order to warn us the Church erects certain danger signals, such as are placed on our highways to call the attention of motorists to an unsound bridge, a railroad crossing, a steep hill, or a narrow winding road through a swamp where there would be danger of a collision. The motorist who would despise these warnings would be considered foolhardy, but a much stronger word would be needed to define the action of a Catholic who would pay no heed to the warning of the Church that a certain book or newspaper, a certain play, a certain place of amusement or recreation, or a certain society was dangerous to faith or morals. "Safety first" has ever been the Church's motto; and in conformance with it she shelters her children by her disciplinary laws from unnecessary dangers. If ever there was a time when Catholics should keep close to their spiritual mother, the Church, and implicitly obey her warnings, it is in this pagan age in which we are living. The world may not be any more wicked than it has been, but certainly there is less outward show of reverence for truth and virtue, and a public and brazen disregard of the conventionalities that would have shocked even the worldlings of a decade ago. A man would need to have the virtue and grace of a St. Anthony to run the

gamut of the temptations that surround the youth of today. Must they all be met and overcome? Must a man not be considered virtuous unless he seeks out the cage of every chained demon, and worships him in conflict? By no means. Most of them can be avoided if we but pay heed to the safety signs of the Church. As to the rest, we have Christ's assurance—for Christ spoke to each of us in the person of St. Paul—that His grace is sufficient for us; for power is made perfect in infirmity.

The Church approves of the sheltered system, not only in the avoidance of evil but also in the performance of works of piety. The example of school companions, the naming of special confession and communion days, the inducement of gaining rich indulgences, all these are wisely intended by the Church as an impetus to devotion, as a means of schooling the child into having frequent and regular recourse to the waters of grace that flow from the Church's fountains. Of course there is danger of routine if sufficient scope is not left to the child's personal initiative. For obvious reasons we refrain from any reference to a danger the avoidance of which lies in the prudent judgment of the confessor. It is certain, however, that if the sheltered system of the schoolroom and the Church is to bear fruit sixty or a hundredfold, it must be supplemented by that of the home.

Educationalists tell us that the reason why the ungraded school often turns out better pupils than the graded one is that in the former the child has to depend more on its own personal efforts, since the teacher's attention is divided among the different classes. The analogy between the intellectual and the spiritual life holds good. It is not a wise thing to equip the hill of knowledge with a moving stairway that would convey the unperpiring youth to the summit. In like manner it is the will of the Church that, while every reasonable assistance should be given to the child to aid it in acquiring habits of piety, as much as possible should be left to the exercise of personal will power.

In a parish where there is no Catholic school we were witness of the effect of an exhortation to the children to go even daily to Communion during Lent. The result was far from ideal, as only three little ones, children of exemplary parents, complied with the request. They walked a mile to church in all kinds of weather, bringing their breakfast with them. They persevered in their self-appointed task of receiving Communion every morning that the Mass was offered up. As the discipline of the Church aims not at the survival of the fittest but at the salvation of all, it would be wrong to argue that only those who, unaided by the example of others, overcome all obstacles in the way of the practice of devotion, should be deemed worthy of receiving Communion frequently. Yet there is no gainsaying the fact that it is such as these who, as the men and women of the future, will not only be amenable to the good example of others, but will swell the all too small company of those who do right because it is right, who put their faith into practice in the face of indifference and criticism.

THE GLEANER.

NOTES AND COMMENTS

THE ANONYMOUS editor of "The Outlook of the Church," a regular department in the Saturday issues of the Toronto Globe, (the "Church" in this instance being the usual indefinable and formless abstraction usual amongst Protestants) gave expression recently to some curious ideas as to Martin Luther and the outcome of his teachings. Dr. Sarolea, the Belgian lecturer on philosophy in the University of Edinburgh, has, it appears, been contrasting the teachings of Luther and Calvin, and their bearing upon the present War, much to the disadvantage of the former. Calvin, according to Dr. Sarolea, is the father of modern freedom, whereas Luther's teachings are directly responsible for the present War, and for all the emanations of tyranny and frightfulness which have earned for the German people the title, "Huns."

THIS HAS aroused the ire of the Globe scribe. The Globe has been as vigorous as any Canadian newspaper in its denunciation of German ruthlessness and barbarity, and, if we mistake not, has voiced the general opinion that these un-

amiable characteristics are the direct outcome of the school of philosophy which for more than a generation has prevailed in German universities. But to trace them back to Luther himself is a proceeding which the "Outlook of the Church" editor cannot abide. He rebuts the charge in very vigorous fashion. "It is a pity," he says, "that even anti-Germanism should make people forget the simplest element of fact and truth for it ought to be universally known that Luther's characteristic doctrine of Justification by Faith is the very heart of all liberty, be it religious or civil, and it is the forgetfulness of this, by the insistence on the distinct opposite of Luther's teaching, that has caused the present awful conflict. If only the Prussians had strictly followed their great leader's principle to its logical outcome they would never have been dominated by their tyrannical militarism. Justification by Faith breaks down every barrier between the soul and God, introduced into the immediate presence of our Maker, and enables it to stand "four-square to all the storms that blow."

WE MAY leave these vehement champions of the two "reformers" to fight it out between themselves as to the respective share of their two examples in the heritage of tyranny or of freedom which each either repudiates or claims for each. We do not envy either his task. Dr. Sarolea, for his part, if he is constrained to pursue the enquiry, will find it necessary to elucidate a good many things in the life of Calvin himself—the reign of Godly tyranny in the Geneva of the sixteenth century, for example, or the burning of the free-thinker, Servetus, for presuming to withstand the theology of the "Institutes." Or, transporting himself in thought to the Scotland of Knox and "The Kirk," he will have his hands full in attempting to prove that the grinding tyranny which the historian Buckle fixes upon as the special characteristic of Calvinism in Scotland from the sixteenth century to the dawning of the nineteenth was in reality but the apotheosis of liberty if only its hapless victims could have been so persuaded.

AS FOR THE doctrine of "Justification by Faith alone" being the "very heart of all liberty" as the Globe writer proclaims, the facts as they lie on the very face of history tell quite another tale. It is not necessary to enter upon a prolonged dissertation to prove this. The ones is upon those who in their excess of sectarian zeal or animosity, make so preposterous a claim. It is to be regretted that the writer in question did not illustrate his assertion by a few examples. He might, for instance, have pointed to the Anabaptists of Holland who, in Luther's own generation and inheritors of his doctrine, gave a new meaning to fanaticism and intolerance on the one hand and, as all the world is now agreed, to unbridled license on the other. Like a prairie fire they swept over the Low Countries leaving ruin and desolation in their train, much as the Hun of our day, but without the excuse of war, has done in Belgium, Serbia and Poland.

OR THE REVEREND editor (for such we take him to be) might have called up the ghosts of Cromwell and his Ironsides. He might have expatiated at length upon the period of cruel repression through which England had to pass under these zealous exponents of Luther's doctrine of Justification, or better still, he might have dwelt upon a chapter in Irish history which has forever stamped the name of Cromwell and of the Puritanism of which he was the most illustrious example with infamy. Even modern German frightfulness must hide its head in presence of the Protector's reign of terror in Ireland.

IF ONE wishes to see the working of Luther's doctrine of Justification in perfection, however, let him cross the seas and study the reign of Puritanism in New England in the seventeenth century. The descendants of Cromwell's Ironsides, feeling the repressive measures directed against them in turn after the Restoration somewhat irksome, sought new fields wherein to display their zeal for liberty and the untrammelled working of Luther's doctrines. They found such an asylum on the shores of Massachusetts Bay, and migrating there in considerable numbers proceeded to erect their ideal commonwealth.

THE LANDING of the Pilgrims on Plymouth Rock has long constituted one of the epics of American history. It has been glorified beyond measure by the New England school, but most Americans have now come to regard the arrival of the Mayflower as an event full of evil omen for the future Republic. That it ushered in the reign of as soulless tyranny and as grovelling superstition as ever disgraced humanity let the hounding to death of Catholics and the witch-burning craze; both of which prevailed down almost to the close of the eighteenth century (and in the case of the former has even raised its unhalloved head down to our own day), bear witness. Well might the best elements in the American people wish that these chapters in their history might be blotted out. But history is relentless and will not be set aside. One writer has epitomized this feeling in affirming that well would it have been for the nation had it happened that instead of the Pilgrims landing on Plymouth Rock, Plymouth Rock had landed on the Pilgrims.

THE ESSENTIAL spirit of the Lutheran doctrine of liberty is nowhere better illustrated than in the history of Maryland. To that colony, founded by Catholics, belongs the glory of having first decreed by statute and guaranteed by charter, freedom of conscience to all who bore the Christian name. The persecuted from all lands there found an asylum, and among those who took advantage of it were many of those same Puritans who having flourished in England under the Commonwealth had also tasted the bitter waters of repression after the Restoration. Under the equitable operation of just laws they prospered and multiplied in their new home. Others came, and in process of time these exponents of Luther's doctrine of Justification found themselves in the ascendant. What use they made of the power thus placed in their hands is matter of history. Having in their time of distress experienced the hospitality and beneficence of their Catholic rulers they used their new found power to harass and oppress adherents of that Faith. It became a felony for a priest to say Mass in Maryland, or for Catholics to harbor him. This went on until the harshness and oppressiveness of Puritan rule became a by-word and reproach throughout the Thirteen Colonies. Thus, once more, did Luther's doctrine of liberty take form and flourish on this side of the Atlantic.

SO FAR, then, from the doctrine of Justification by Faith alone being the "very heart of all liberty" as the Globe writer would have us believe, it has been the fruitful mother of cruelty and oppression, and Dr. Sarolea is so far right in attributing to Luther's teachings direct responsibility for the present devastating War. Lecky, the most philosophical of historians, it was who said that the execution of Charles I, and the reign of Puritanism under Cromwell, put back liberty in England a hundred years. Puritanism was Luther's doctrine in full form and flower and it will take more than the rhetorical assertions of sectarian philosophers to convince the world to the contrary.

The Catholic Church it is who is and ever has been the mother of true liberty and the proof of it is written large on every page of the world's history.

ON THE BATTLE LINE

Nivelle's invincible troops continue to make headway in the great battle that is proceeding between Soissons and the Champagne region. They are pushing northward on Laon, pressing the enemy back from the Craonne plateau, and extending their gains around Rheims and Morvilliers.

Berlin admits Hindenburg's retreat to the Siegfried positions. This new German line of defence runs east and west across the Craonne plateau, between Laon and the Chemin-des-Dames. The French have penetrated north of the Aisne to a maximum depth of four miles.

Six hundred thousand French troops have been used up in the big offensive, according to a Berlin official statement.

The Germans last night evacuated the dangerous angle north of the Aisne, according to a despatch from Philip Gibbs. Following the capture by the French of Fort de Conde, the position of the German defenders became desperate. In this sector the French are pressing on to Anizy-le-Chateau, on the main road to Laon. The Germans are counter-attacking with increasing violence, but in no case has Hindenburg's mass formations succeeded.