

The Catholic Record.

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

VOLUME XXXXI.

LONDON, CANADA, SATURDAY, SEPTEMBER 6, 1919

2134

The Catholic Record LONDON, SATURDAY, SEPT. 6, 1919

EMOTION NOT A SUBSTITUTE FOR RELIGION

By THE OBSERVER

Out of the loose thinking which is characteristic of the mental processes of non-Catholics at the present day, emerges, in a very large proportion of the non-Catholic writings on religion, this idea: Don't dogmatize don't be positive; don't lay down rules; don't bother people with creeds; be kind to everyone; help the poor and needy; donate to hospitals; don't tell people they are sinful; tell them they are not helpful to the State; don't threaten them with eternal punishment; tell them they would be so much nicer and more refined and agreeable and helpful and well-mannered if they gave up drink and lust and covetousness and all the rest of those unmanly, disagreeable things of which they are so fond.

If all that does not work regeneration, tell them that they'll get along better and make more money by being chaste and honest and sober. That surely will touch the heart.

This is not a caricature of current treatment of religious questions; it is a true summary; and, absurd as it sounds when put into plain terms, it is an idea that is most popular and most prevalent amongst non-Catholic writers at the present day.

In other words, the popular heresy of the day, if anything so nebulous can in strict terms be called heresy, is, that religion is merely a sort of collection of the more respectable of those human emotions and sentiments which regard man merely in his human relations.

Religion is made to seem a set of rather flexible regulations intended as, and chiefly valuable as, an aid to the attainment of municipal good order and material prosperity; a set of glorified parlor manner rules.

And the Church of God is popularly supposed to be no more than a municipal training school, where people are taught to be considerate and kind and nice to one another but with an eye always to the main chance; for great is material prosperity in the new religions of the twentieth century.

When the Apostles went forth to convert the pagan tribes and nations of the world, they did not preach parlor manners; they preached things that were to be believed upon the authority and by the command of God; they preached certain things that were to be done and certain things to be left undone, on the authority and by the command of God.

The Apostles told no prospective convert that he would gain in a material sense by becoming a Catholic; they knew, and their converts for centuries knew, that the chances were very strongly that they would lose all their worldly possessions if they became Catholics. They did not tell their prospective converts that they would be healthier if they gave up their unbridled lust; they told them they must do it because God who created them so commanded. They did not tell them to be honest so that all men might trust them and so they would more surely grow rich. They told the fierce, war-loving, looting, robbing pagans of Europe that they must give everyone his own and leave everyone his own because thus said the Lord. The apostles did not say to the raiding, looting tribesman that he would get rich quicker by work and labor; and the tribesman would not have believed it, because he knew an easier way to make a living, and that was by appropriating the goods of others. They preached to him the Commandments of God; the statement of Christ; the authority which Christ had given to them; the love of God; the grace of God; and eternal punishment for disobedience to the laws of God.

That was the kind of preaching which won the lustful, thieving, drunken, blood-thirsty, idol-worshipping pagans to the Catholic Church; to the love and fear of God. Not milk and water materialism; not the bait of worldly prosperity or the promise of healthier bodies or longer life, such as is now offered in non-

Catholic sermons and writings as the chief reward of a good life.

The Apostles promised salvation; they promised an eternity of happiness with God in Heaven. They promised the peace of a good conscience. For the rest, about all they had to offer their converts in a material sense, for some centuries, was a fairly certain prospect of persecution, torture and an early death; for that was the common lot of Catholics in those days.

Emotionalism is sometimes useful; but it is not religion; and it can never take the place of religion. Emotions felt can never take the place of facts believed. There must be a basis; an unshakable basis, or else there can be no real religion amongst men. The vagaries of the human mind can never constitute a religion. Scraps of the natural law, interpreted in the light of a shallow and purely human philosophy can never be a religion or a substitute for a religion.

The whole history of the Catholic Church from the earliest ages, is, mainly, the history of a never-ending fight to prevent man from worshipping his own human nature instead of worshipping God. Some of the earlier heresies were quite frank about it; they worshipped their own passions; and, though all the heresies have not been so gross, the taint of worldliness has been the common mark of their common falsity.

Most often the desire of the human mind to throw off the idea of the divine, has manifested itself in an attempt to put the State in the place of the Church; and this has been common to nearly all the heresies of all the ages. And the same idea crops out in the curious little philosophies which call themselves new religions when they do not offer themselves as perfect substitutes for all religions. Kings and emperors not being what they once were; and it being rather too obviously absurd to set up our elected legislators as substitutes for the Church, the latest-fad is, the State in the sense of the whole people. We are now told that to be religious means to be a good citizen; that is, to be a useful cog or wheel in a machine which is the State; to the end that factories may grow larger and railways longer, and buildings higher and ships faster, and air ships better balanced in the air and that so the State, which is the latest substitute for God, may be great.

It is merely the latest form taken by the effort of fallen human nature to get rid of the things that are divine.

CROAGH-PATRICK PILGRIMAGE

INSPIRING SCENES ON THE MOUNTAIN

The pilgrimage to Croagh Patrick on Sunday, July 31st, was attended by a vast throng of pilgrims. The Archbishop of Tuam celebrated Mass in the Oratory, and a sermon was preached by Father Maguire, late of All Hallows, Dublin.

The area of Westport has recently undergone the rigours of military law, and relaxations took place only a few weeks ago.

The pilgrims to the Mountain began to arrive in Westport as early as Friday, and on Saturday there was an influx from places as far away as Dublin, Wexford, Kildare, Limerick, Cork, and Kerry, while all the western counties were well represented. Several hundreds encamped in the vicinity of the Peak on Saturday night, and climbed to the summit at daybreak to hear first Mass at 6 o'clock, and in many cases to approach the Blessed Sacrament. Masses were celebrated from 6 a.m. to 12, and during that time there was a constant stream of pilgrims to the base of the mountain.

ARCHBISHOP ON THE SUMMIT

Archbishop Gilman, who was accompanied by several priests, ascended to the summit. It was the first occasion an Archbishop of Tuam had been on the same spot since some fourteen years ago, when the late Dr. Healy opened the Oratory.

Father E. McGuire, D. D., late of All Hallows College, preaching from the Mount, thanked God the Faith was today deep-rooted and unshaken. The people had refused to touch any educational system which might in any shape or form endanger that Faith, and any attempt that might be made to secularize primary education in Ireland would be as relentless as the sun.

Their people were virgins beyond, and superior to the people of other

nations. Of course, their enemies would have it that they had merely cast out one devil in order to make room for another, that they had merely exchanged the whisky bottle for the rifle, and that the last state was worse than the first.

"RULE OF SWORD"

Of late instances of violence had come to light which, in so far as they were criminal, everyone deplored; but when they considered the violent form of government under which they were trying to live, these instances had been surprisingly few—much fewer than, he ventured to conjecture, in Catholic Belgium during the period of the German occupation.

The cause of violence in such cases was not far to seek. Militarism invariably made trouble for itself as well as for its victims. The Irish hierarchy recently on this subject in an historic sentence stated: "We have the evils of military rule at our doors in this ancient civilized nation. The people are not permitted to rule themselves through men of their own choice; the work is done for them by some stranger without any knowledge of the country. It is the rule of a civilized nation and provocation of disorder and chronic rebellion. The acts of violence we have to deplore, and they are few, spring from this cause, and from this cause alone."

The preacher also referred to the great missionary spirit of their countrymen, and said that this was the acid test of the vitality of their Christian faith.

The Irish sermon was preached by Father Patrick O'Donnell, B. D., Maynooth Mission to China.—North-west Review.

HOLY FATHER'S LETTER

TO GERMAN BISHOPS

Translated for Catholic Press Association

"Venerable Brothers: Health and the Apostolic Benediction.—The day has at last arrived, which marks for you the end of the long and most distressing War; with the signing of the treaty of peace an end has been put finally to the blockade, which made many victims, especially and above all among those who, in point of fact, were taking no part of the War. We who, as the universal Father, have at heart the belligerents on both sides, and tried by every means in our power to put an end to the terrible conflagration or to mitigate the consequences—we give the Almighty thanks for this boon, together with you and all your nation. It should be your care now to repair as soon as possible the immense harm produced amongst you by the War; and, inasmuch as nothing can be so useful to that end as the work of the Catholic Church assisted by divine grace, we have thought fit to send you this letter, and first of all in order that there may not come to pass in Germany public disturbances which would bring on your nation and, indeed on Europe the ruin, which is overcoming other nations, every effort must be made that the populations may not lack food.

To that end, venerable brothers, by means of the parish priests and such other ecclesiastics as are in the closest touch with the people, you should strongly urge the faithful in country districts not to refuse the inhabitants of the cities, who are suffering hunger, as much food as they themselves can manage to spare. In these hard times that duty is laid on them strictly by the law of charity, which, if it embraces all, including enemies, wishes that we should specially love our fellow countrymen.

And, in addition, we feel civilized nations and, in particular, the Catholics among them, will hasten to help the populations, which they know are reduced to extremities, doing so not so much on account of the dangers threatening society as from their membership in the family of mankind itself, and under the impulse of Christian charity. Indeed, we should all call to mind what the Apostle St. John teaches: "My little children, let us not love in word or in tongue but in deed and in truth."

In the second place, venerable brothers, each one of you should use all the authority of his sacred office to heal the spiritual wounds which the War either inflicted on your nation or made more sore.

It is especially necessary to eliminate every feeling of hatred either toward foreigners with whom the nation was at war, or toward fellow-citizens of other parties; and in the place of hatred put the brotherly love which is of Christ, which knows no barrier or limit or strife of class. And we repeat here the hope we expressed at the last consistory, that men and peoples may be again united in Christian charity, because if that lacking every peace treaty will be in vain.

We feel sure that you, venerable brothers, as good pastors and ministers of peace and charity, will engage all your care and energy in this task, and will not cease to ask pity of

the Lord, together with your clergy and your flock.

"For us, our help will never fail for in these terrible times for your country, because our heart of a father turns with greater pity toward our children who are suffering most, following the example of the loving Redeemer, who, taking pity on the sufferings of a great multitude, spoke those memorable words: 'To have compassion on the multitude.'"

Meanwhile, as harbingers of heaven, only gifts and witness of our great benevolence to you, venerable Brothers, and to all those entrusted to your pastoral care, we impart from our heart the Apostolic Benediction."

CANADA AND THE IRISH PROBLEM

The Canadian Parliament on several occasions has supported Ireland's demand for Home Rule. Conservatives as well as Liberals have recorded their votes in favor of Irish self-government. Later developments in Ireland are not sufficiently understood or appreciated by the Canadian people to call for a decisive verdict on one side or the other. But, waiting for the moment the fact that about seventy five per cent of the Irish people have gone much further than Home Rule, and set up a Republic, the final adjustment of the age-long feud between England and her first colony is one that emphatically concerns Canada.

It is the declared intention of the Imperialists, who are now in power in England, to take early steps to bring about a closer organic union of the Empire. This intention was voiced by Mr. Asquith when War broke out, and since then by Mr. Lloyd George and Lord Milner. The Englishman views this question from an entirely English standpoint. He has listened to the declarations of Sir Robert Borden, and Mr. Hughes of Australia, and is prepared to be magnanimous and to make personal sacrifices. Mr. Asquith, however, was careful to close the door against those who hoped that England would relinquish or share any part of her sovereign rights in the control of foreign policy. But Mr. Lloyd George, in not so frugal of promises, particularly if they tide over the difficulties of the day.

History will record how far he has succeeded in making good his pledges. It is the hope of Mr. Lloyd George to bring about a closer imperial union. This question, as it affects Canada, has been discussed by every newspaper from Halifax to Vancouver, and in nearly every case the Round Table proposals for the creation of an Imperial Parliament, representative of all the British self-governing dominions, were scouted as inexpedient and impracticable. The idea has been dropped during the war, save for the resolution passed at the last Imperial Conference, which makes the question one of primary importance on the conclusion of peace. With the signing of the Peace Treaty the Press propaganda for a reconstruction of the Empire was opened with hints of a suggested settlement of the Irish question on lines that will conform to the idea of Imperial federation.

Dominion home rule for Ireland is part of the plan proposed. No authoritative statement to this effect has been made, but events in the United States called for prompt action, and the British Press agencies have been busy assuring the American people that Ireland can have all the independence of a republic, without the name, under a scheme of Dominion home rule about to be announced. The first intimation of this appeared a couple of months ago in The Christian Science Monitor, a well-known Boston organ which is the channel of British Government propaganda in the United States. This reference to Dominion home rule for Ireland was published almost immediately with a declaration by Sir Horace Plunkett that this was the only possible solution. Sir Horace, only America believes, came to the United States on a British mission, the object of which was to discover how far it would be necessary to go in Irish legislation in order to weaken or destroy the hold which the Irish republican movement had secured on this side. Mr. Clement Shorter, the well-known London editor, on his departure from America, echoes the conclusion of Sir Horace Plunkett, that American opinion must be placated by a generous measure of Dominion government for Ireland. So far, however, these English kites remain kites. There is no positive assurance that Mr. Lloyd George will propose anything of the kind.

It is unfortunate that these efforts to gain the ear of the American people by unofficial statements regarding Ireland should be followed by official reports of an entirely different complexion. Dominion home rule will be preceded by a ruthless policy of coercion and when Dominion government on the Devolution scheme of Home-Rule-All-Loyd George's pledges to Ireland. This is the only meaning to be attached to Associated Press despatches from Dublin and London, which appear in the Toronto Mail and Empire of July

11th. We publish below a London despatch, and an extract from the Dublin despatch, which appear simultaneously with the proclamation of the County of Tipperary.

ASSOCIATED PRESS

London, July 10.—The Government has decided to appoint a Parliamentary body to report on some measure for legislative evolution along the lines of Federalism. This was announced to-day in the House by Andrew Bonar Law, Government leader.

ASSOCIATED PRESS

Dublin, July 10.—In political circles the belief is increasing that the Government at Dublin Castle will seek to gain time in which to arrange a settlement by providing for the continued operation of the Suspension Act and by the appointments of a commission of enquiry, with special reference to the possibility of whether such a settlement might fit in with a scheme of federalization designed for the entire United Kingdom. Ireland, under such a scheme, would be on the same footing as Scotland and Wales; but with the possibility that Ulster might be created a separate federal unit.

UNRELIABLE NEWS SERVICE

The words "legislation evolution" apparently were cabled in skeletonized form, and should read, "legislation involving evolution along the lines of Federalism." So this is the "Dominion home rule" which is to make Ireland as independent as if she were a republic. So unreliable is the news service from England that Canadians no longer accept anything as true until corroborated beyond the shadow of a doubt. After misleading the Canadian and American newspapers with unofficial statements regarding the settlement of the Irish question, it now transpires that Ireland will be put off once more with less than the former Home Rule Bill now on the statute book, but imperatively. To expect the Sinn Féiners to acknowledge the right of a British Parliament to reduce Ireland to the status of Ontario or Saskatchewan is absurd. No wonder that Irish Unionists who have come round to the idea of self-government scout the devolution scheme of ten years ago as preposterous and dangerous.

For Canadians the Irish question now becomes a Canadian issue, for the proposed settlement on federal lines is the prelude to the reorganization of the Imperial Parliament on the lines of an Imperial federation. It may not likely come in the crude form suggested by the Round Table leaders, but it will be no less dangerous in its subtle attempt to arrest the growth of Canadian national independence. The proposals for the settlement of the Irish question concern Canadians very closely, and will be watched with a zealous eye by those who look to Canada to emerge from the War with Germany with national rights equal to those of the British nation, including full recognition as a unit of international law. It is not the American people only whose good services must be invoked in the settlement of the quarrel between England and Ireland. The Canadian people will regard any British proposal for the granting of political freedom to Ireland as a test of England's good faith and intentions in the wider Imperial schemes that affects Canadian national independence.

The Associated Press correspondent in Dublin, commenting on the Devolution scheme of Home-Rule-all round, says:

"It is not believed that such a policy would gain much popular support in Ireland. The moderates, who formerly favored it, generally have become identified with the new Irish Dominion League under the leadership of Sir Horace Plunkett. The Irish centre party, which was established to advocate a scheme of federalization within Ireland, with a Parliament for each province, has been dissolved, and the leaders have asked the members to support Sir Horace Plunkett's plan."

THE MESSAGE TO CANADA

What is the meaning of the false statements of the past month regarding Britain's intention to grant Dominion home rule to Ireland? Is it by such deceptions that the Irish people can be won, or the good faith of British statesmen established in the minds of the American people? The danger of the outlook for Canada cannot be minimized. The danger is real is evident from the activities of the phrase-pretenders and the effects of the latter upon the Canadian Press. Only the other day Lord Milner spoke of "an equal partnership" between Great Britain and the overseas Dominions, and at once the Press took the bait. An unthinking paragraphist on The Globe said words as follows:

"Lord Milner wants an 'equal partnership' between Great Britain and the overseas Dominions. He has travelled far since the South African War."

If The Globe had given the slightest consideration to the statement of Lord Milner it would not have permitted such a misleading paragraph to be published. But our daily news-

papers leave the thinking to the British Government agencies that seek to manipulate the Press. What has Lord Milner said that should lead any Canadian to hope that he has become more progressive? He stands with the Round Table policy which endeavored to bait the Imperialistic scheme with the same phrase-pretarication" (to adopt Mr. J. S. Ewart's coinage) about equality of status mean? No one is better fitted than Lord Hugh Cecil to express the mind of the Imperialist in this matter. In his little volume on "Conservation" he regrets the fact that the Dominions live a separate existence, inasmuch as they "are not so organized as to be a regular part of our national force... such action is avowedly the action of independent allies rather than the co-operation of different parts of a single body. They tie outside the idea of a person called to a high function." (Italics are ours.) Proceeding from this discovery of the Empire, "the monster of a heterogeneous personality," Lord Hugh, admits:

"This brings us to the greatest problem of Imperial affairs, the problem of how to make the Empire a single organism without destroying or imperiling the full liberty which each part of it rightly and uncompro-misingly claims. We want the people of the Dominions to be in the fullest sense part of the national power. We want them to hearken with a single ear to the dictates of the national conscience. We want the whole body to go forth on an appointed task with a single mind and will. But we want also that all citizens of our race, in whatever part of the King's Dominions they may live, shall be equally sharers in the great inheritance of free self-government. To the solution of this problem Conservatism is already addressing itself."

It is important to remember that a main purpose of fitting the Empire to be organized for war, and what belongs to war, for the foreign policy that leads up to war and for the armaments and other means of defense that are necessary for carrying on. It is in respect to our relations to foreign countries and to our dependencies that we feel principally the lack of imperial unity and the consequent difficulty of fulfilling our national vocation as a single people. Organized unitarily for war, we should have the machinery which would be also available for carrying out any imperial policy within the dependencies of the Empire. We should, in short, act as a unit in so far as our vocation required. But that further and closer union for all purposes which depends not a little on geographical proximity is, however, theoretically desirable, probably unattainable for the whole of an empire so scattered as ours. We do not desire to press the cause of Union in a way inconsistent with the facts of distance, and consequently with well-informed and skillful government. We do not, in short, wish to interfere with any powers the colonial Dominions now possess. But we wish to bring them into activity as part of the operative power of the Empire as a whole, in order that a single national unit may feel to the world its appointed vocation."

So far, therefore, from conceding the equality of status which The Globe reads into Lord Milner's pronouncement, the end in view, as Lord Hugh Cecil frankly confesses, is to make the Canadian feel that Imperial citizenship is greater than Canadian, for the same reason that the whole is greater than the part. "A single national unit," in which Canadian nationality will be absorbed is the "equality of status" of Imperialists, including Lord Milner, who have been fighting against this idea Ireland is fighting the battle of all the self-governing Dominions.

There can be no real Anglo-American entente so long as the Irish question remains unsettled. The fight for Ireland's national rights is an international issue. Both Mr. Lloyd George and President Wilson—the former by his appeals to American opinion, and the latter by the enunciation of war aims in his famous Fourteen Points—have transferred the fight from Irish to American and Canadian soil.—The Statesman.

RETURN TO FRANCE

The Trappist monks who for over a century have maintained a monastery at Tracadie, Nova Scotia, have decided to return to France, whence they were expelled in the early years of the nineteenth century. Every effort of the severe-lived religious to make their monastery self-supporting and successful has failed. It would appear that subjects are not attracted from among the Nova Scotians to a life of rigorous self-denial and perpetual silence. The men who elect to serve God in the garb of Trappist religious are called on to observe a renunciation of self that is, to say the least, heroic. In spite of all that has been said against the religious attitude of France, the erstwhile superiors of the Tracadie convent feel that they will thrive better in that, their native land.—Catholic Transcript.

CATHOLIC NOTES

Rome, Aug. 21.—During the recent visit of the Italian Minister of Foreign Affairs to Belgium, he paid a special visit to Malines, and invested Cardinal Mercier with the Italian War Cross.

The late Cardinal Casazza, who was left a millionaire by his father, has left all his means to the Sacred Congregation of the Propaganda, for poor Missions.

Joseph Outshaw, a former soldier, of Burnley, England, suddenly regained his sight after bathing in the holy well at St. Winifrede, in North Wales, according to the "Express." He had been blinded in battle during the war.

When the divorce courts adjourned for summer vacations in Chicago, it was found that record of 6,220 decrees had been entered for the year. The war, it was said, and an increasing trend toward free love were given by some judges as chief reasons for the increased number of divorces.

In a citadel at the foot of Mount Sinai is a church and a monastery that have been uninterruptedly used for more than thirteen hundred years. The light before the tabernacle has been burning all those centuries. The church was built by St. Helena, mother of Constantine, and is on the traditional site of the burning bush where Moses heard the voice of Jehovah.

Paris.—Plans are now being made for the erection of a chapel in memory of those who fell in the battle of the Marne, and as a thanksgiving for victory. The chapel will stand on the banks of the river at Dormans, on a height overlooking the fields where the decisive battle of the war was fought. The site was chosen by Marshal Foch, who stated that it was on this exact spot that the German offensive was broken, and the tide of invasion turned.

The Bishops of Holland have issued a pastoral letter denouncing socialistic doctrines regarding property ownership, marriage, family authority and society, which disregard the eternal and immutable laws of God. "Socialism," says the pastor, "is in conflict with the Catholic religion. It is therefore forbidden to Catholics to be members of or to support anarchist or socialistic associations, and the Sacraments must be refused to any Catholic so long as he remains an adherent of anarchism or socialism."

Rome, Aug. 21.—Cardinal Giustini, as Protector of the Friars Minor, will visit Palestine this year, taking the opportunity afforded by the seventh centenary of the foundation of the Franciscan guardianship of the Holy Places. Thus Jerusalem will have had visits from three princes of the Church in 1919: Cardinal Bourne, who recently returned from a journey to the East; Cardinal Bourne, Archbishop of Rouen, who is going next month; and Cardinal Giustini.

London, Eng.—One of the most amusing of the many strikes now in vogue, and one which should open the eyes of dupes, is that of the spiritistic mediums. All intercourse with the spirit of the world is cut off, because the mediums insist upon their patrons producing more money before they themselves produce more spirits. Sir A. Conan Doyle must feel a little out in the cold; and the disinterestedness of the cult has suffered greatly by this move, showing that filthy lucre is the underlying motive for practicing spiritism, according to the adepts themselves.

The Rev. W. Bradley, who has gone from St. Benedict's Monastery, London, has a valuable record of war work as a radiologist at various hospitals, including that at the Jeffrey Hall, V. A. D. and at the Monkenwetham and Southwick Hospital, where for some time he has held the post of official radiologist and where he was instrumental in having installed a new X-ray equipment. Father Bradley has in the course of a little over two years treated nearly 3,000 cases, thus rendering valuable help when so many medical men had to go into the army. Prior to leaving Sunderland Father Bradley was the recipient of numerous presentations from those with whom he had worked.

Washington, July 28.—Legislation providing for the permanent rank of admiral for Admiral William S. Benson, Chief of Naval Operations, and Rear Admiral William S. Sims, who commanded American naval forces overseas during the War, was recommended unanimously last week by the House Naval Committee. The higher rank for the officers was requested by President Wilson in recognition of their services during the War. The rank of Admiral, United States Navy, was last held by George Dewey and was conferred upon that officer by special act of Congress in recognition of his services for his victory at Manila Bay. As the rank was bestowed upon him personally, it ceased at the time of his death. The pay of an admiral is \$13,000 a year. Admiral Benson will retire on account of age on 31 September. He is a prominent Knight of Columbus, and is often heard from the meetings of the councils at Washington.