

EIGHT



KNIGHTS OF COLUMBUS

ANNUAL CONVENTION

The annual convention of the State Council of Knights of Columbus for Ontario will be held on Wednesday and Thursday the 7th and 8th of June 1916, at the Clifton Hotel, Niagara Falls, Ontario.

An opportunity for an enjoyable two day outing is afforded to all who will attend. All Knights of Columbus, whether delegates or not, are welcome. Participation in the business proceedings of the convention will be limited, of course, to the duly accredited delegates but all other functions will be open to all Knights. An enjoyable programme has been prepared including a concert on Wednesday evening in the Hotel ballroom by the famous Glee Club of fifty members of The Niagara University, and electric car ride on Thursday over the George route—the greatest scenic trip in the world—and a banquet on Thursday night, at which will be present His Lordship Bishop Fallon, State Chaplain, Honourable Mr. Justice Latchford of the Supreme Court of Ontario, Honourable C. J. Doherty, K.C.M.P., Minister of Justice for Canada, Honourable T. W. McGarry, K.C.M.P., Treasurer of the Province of Ontario, and many other prominent Knights.

The proceedings will begin with the celebration by His Lordship Bishop Fallon of Pontifical High Mass at St. Patrick's Church at 10 a. m. on Wednesday.

It is the desire of the Worthy State Deputy and of the members of State Council to make our annual convention a notable gathering of representative Catholic gentlemen and to this end all Knights of Columbus who can possibly attend at Niagara Falls on the 7th and 8th of June are urged to do so.

There are not many opportunities for Catholic men from all parts of the Province of Ontario to meet in social intercourse such as will be afforded by the two days of this convention and friendships formed and mutual good will established amid such pleasant surroundings will be an important factor in the lives of many.

If it be not possible to visit the Convention on both days, all Knights are urged to attend on Thursday to participate in the social outings on that day and at the banquet that evening. The Clifton Hotel where the Convention will be held occupies one of the most beautiful spots in the world and the world renowned Niagara Falls will be at its best in the first week of June.

IRISH REVOLT

MAY BEAR GOOD FRUIT IN HOME RULE

Dublin, April 29, 1916.—There is reason to believe that some effort is soon to be made in the direction of putting the Home Rule Act into operation. As time passes it is growing more and more evident that the Sinn Féin insurrection may, after all, bear some good fruit. While it has demonstrated beyond all question that the day of the cause is gone, yet the intensity of the national feeling and the strength and purity of the patriotic sentiment that animates the people—has been so convincingly shown that Great Britain, from John O'Grada's to Lands End, has sat up and taken notice.

THE IRISH SCHOOLMASTER

This feeling as to the wondrous strength of the new patriotism in Ireland is having its effect upon Ireland's rulers. They are learning now that it is hard work to hold in slavery a nation that is enlightened and educated. The schoolmaster has been abroad in Ireland, and Irishmen to-day are versed in the history of their native land and are so proud of it that they can cheerfully die in vindication of it. So after all, perhaps, the Irish schoolmaster may have in his life and his tragic ending, written a chapter in Irish history that will be of more import than anything recorded there since O'Connell placed upon the statute books of the British Empire the Act of Catholic Emancipation. There is no doubt now that the people of Ireland are determined that the Act of Home Rule will assume some more tangible form than a mere "scrap of paper." There never was any reason stronger than fear of an Orange rebellion in Ulster, why this act of Parliament should have remained a dead letter. There is no other reason now why it is not being put into operation. And it is my belief that after all the executions and butcheries of this tragic epoch in Ireland's history are over, and they will be over soon, the Executive of the Government of Great Britain will take a long breath and be brave enough to enforce its own law. It has demonstrated pretty thoroughly its power, ability and absolute willingness to put down one kind of a rebellion in Ireland, the

question now is will it show its power, ability and willingness to put down the other kind of rebellion lying latent in Ulster and for two years defying the Imperial Parliament to put into operation its own act.

A CHANGE OF CONDITIONS

While we are thinking about and theorizing over causes that produce such extraordinary events as that of the recent uprising in Ireland, we find some remarkable conditions presenting themselves that are neither theory nor speculation but actual fact, and the fact is the effect of a cause produced or brought about by men who have lived, acted their part and passed from the stage or public arena in Ireland within one generation. I am now referring to the great land reform which was brought about by Davitt, the Connaught peasant, within the memory of most of us, thought out and accomplished within half the span of a man's life.

It will take another generation, perhaps another century, to do justice to the memory of the man who accomplished the fall of feudalism in Ireland.

But we have evidently gone far beyond the theories held by landowners thirty or forty years ago when even the Pall Mall Gazette comments thus on the attitude adopted towards Lord Clanricarde: "It will be a mystery to posterity how any civilized society could have so long tolerated an exponent of such unblushingly self centered claims, and allowed him to resist, almost single-handed, every program of settlement and conciliation. That a lone miser tottering about the West End of London should have controlled large estates in a country which he never visited, and out accepting any responsibility for his relations with their cultivators beyond the exaction of his legal dues, will seem as gross an example of barbarism as the nakedness of economic conflict has ever produced."

One commentator on this expression of opinion by the Pall Mall Gazette says:

"The moral is that Government should examine grievances without prejudice and be bold enough to redress them when they are proved. It is for the sake of men, many of whom are scarcely less exacting or less harsh in their dealings with their tenants than Lord Clanricarde that millions of the Irish people were driven forth from their own country, carrying with them a sense of oppression which still influences their views and the opinion of their families on public questions. The enemies made for this country by the conduct of Irish landlords almost defy counting."—New World.

THE ROMEWARD TREND

OF ANGLICANISM

From The Lamp

To the writer of this series of monthly articles, it is becoming a really difficult thing to choose from the mass of material he finds ever ready at hand.

Last month we mentioned as a sign of future changes the "Divine discontent" so prevalent among Anglicans. In this connection we quote the following utterance of the Anglican Bishop of London:

"As with the State so with the Church. We must pray the Great Potter to make it into a vessel as it seems good to Him. Why was it perhaps 20 camp of 5,000 men only on a Sunday morning, or on a battle ship with 1,000 men only a handful came? Why was it that the Labour Movement to a great extent seemed hardly to expect any sympathy from the Church? Surely the Church should be the link of brotherhood between class and class; and this day of God must not pass without our finding out what was wrong and putting it right, whatever it might mean in recasting our services and methods and temper and attitude."

A short sentence of the Bishop of Oxford is also deeply significant by the humility of its admissions, he says in speaking of the Catholicising influence of the Oxford movement: "But a grave doctrinal weakness shows itself amid sacramental fervour."

There is widespread indignation in many quarters, at a ruling of the Chaplain-General of the Army, evidently a very Protestant-minded individual, to the effect that Church of England Chaplains are not to hear confessions or preach about confession in the chapels within the sphere of his jurisdiction. But, think what the signs of the times are, that it should be necessary, from the Chaplain-General's point of view, to put forth such a mandate!

The English Church Times, protests as follows: "In wartime, when death is close at hand, unquiet consciences call aloud for help. Men's thoughts turn to the ministers of religion, and they are ready to confess their wrong doings and to make an act of contrition. But the Chaplain-General, with his *sic volo, sic voluit*, blocks the way. There is to be no confessing nor preaching of confession in the chapels within the sphere of his jurisdiction, though it is the duty of every chaplain to invite the men to come to him, or to bid them go to 'some other discreet and learned minister.' What wonder is it if letters from the Front tell us how men have availed themselves of the ministry of Roman priests? We have before us several such letters, relating how, in a time of special

danger, a Roman Catholic chaplain ministered consolations to men not of his own communion who eagerly sought his help. Those men, when they return home, will reflect how the Chaplain-General's orders hindered their recourse to a remedy which they saw so readily provided for their Roman comrades."

Very significant is the news of Mr. Asquith, the British Premier's visit to the Pope. The Catholic Times says:

"It is like an item from a page of English history. From the early days of Christianity it was the custom of the highest people in the State to turn to Rome for sympathy."

"The so-called Reformation brought about a change. Bitter prejudices accompanied and followed the religious revolt. But now, for the most part, intolerance towards the Catholic faith has disappeared from official circles. The Government is entirely against it, no longer disputing that Catholics are entitled to the same measure of liberty as people who profess other creeds. The old charges of superstition are not so often brought against Catholics. The better informed Protestants have been studying the writings of Catholic defenders of the Church and see more clearly the grounds upon which Catholics hold their tenets. To such extent is this the case that a high proportion of members of the Church of England disclaim sympathy with the attitude of the men who brought about the Reformation. They admit that there was no sufficient reason for doctrinal change, repudiate the persecutors, and openly avow their desire to promote the beliefs and practices of the pre-Reformation Church."

"Whatever may be thought of this movement, there can be no doubt that it has made and is making for the disappearance of hostility towards the Catholic Church and its Head. Amongst English people of every class the words *pope, altar and Mass* are heard and read in a spirit of greater friendliness. Antipathy has been dying away. It has not quite died out. Nor has jealousy. . . . But, of the people as a whole, as of the Christians of the entire world, it can be truly said that their respect and esteem for the Catholic Church and the Pope have grown during the war."

Catholics will welcome, as a proof of the reversion to sanity of a great people, the recent denunciation by the Church Times of the Penal clauses in the Catholic Emancipation Act of 1829, relics of a system which was a "standing disgrace to the nation." Mr. Bismarck's promise to ask the permission of Parliament to bring in a bill which would prevent the possibility of the Franciscans (a recent bigamy case mentioned in March Lamp, p. 101), being again treated as outlaws, meets with the hearty approval of our Anglican contemporary, which, after joining with him in the hope that the measure will be treated as an uncontroversial one, says:

"We may add that the time for mending a great wrong would be well chosen if it were the present time. Among the gallant men who are fighting for King and country are many thousands of his Majesty's Roman Catholic subjects, and we can well imagine how, if that were possible, their loyalty would be deepened and intensified by the knowledge that in all respects their rights were equal to those of all their fellow-citizens."

CHANGING

"The place where Roman Catholics go after death," was the little Protestant girl's definition of purgatory. Today, the Irish Theological Quarterly remarks, Protestants are beginning to change their views upon this subject, and some no longer right shy even of the use of the word "purgatory" itself. Others are willing to admit the fundamental truth of the doctrine, but hesitate to commit themselves to the term applied by the Church. As an illustration of this attitude a passage from "The Great Hereafter" by the Rev. J. D. Jones is quoted by the aforementioned reviewer. After some "antiquated but judicious attacks" on the alleged abuses of the Catholic Church, which may serve to make his views palatable to Protestant readers, he says:

"Nevertheless it may be permitted to a sturdy Protestant to say that when our fathers in their revolt against the abuses of purgatory, swept away the very idea of a probationary life, they went too far. There was a real truth in this doctrine which had been held by the Church for centuries. No doctrine which persists throughout the generations can be dismissed as wholly untrue. There is no principle of vitality in what is a mere falsity. If a thing endures, it is because, in spite of its being a real truth at the heart of it. And now that the fierceness of controversy has died down, Protestant theologians are returning to a belief in a probationary life after this one."

The word substituted by him and other Protestant writers for the Catholic term, "purgatory," is unsatisfactory. The souls of the dead, who have died in the state of grace, but with the stains of venial sins upon them, and other effects of their transgressions still following after further probation. The state of probation is limited to the present life.

But it is well to notice how clearly the admission is made that Protestant theologians are returning to a belief in what the writer considers the fundamental truth of the Catholic doctrine. That this doctrine has at any time been mingled with error in the mind of the Church is an assumption which further study should enable Protestants to set aside easily. The doctrine of purgatory is simple, Scriptural, and in complete conformity with human reason. It has not changed in the course of centuries. Protestants in common with Catholics must realize the need of a term of purgation for the soul not deserving to be rejected eternally and yet not worthy to be admitted instantly to the vision of God, because of guilt not wholly expiated.—America.

ANGELICAN BISHOP PRAISES CATHOLIC INDIAN MISSIONS

In opening the sixteenth synod of the Diocese of British Columbia, at Christ Church Cathedral, Victoria, B. C., the Anglican Bishop of Columbia, Bishop Scriven, is reported in the Victoria Daily Colonist as saying that "the majority of the Christian Indians on this island are ministered to by the Roman Catholic Church."

"The work of this Church among the Indians of the Dominion is part of the history of Canada. The story of the heroism of the Jesuit priests who, at daily and hourly risk of their lives, first brought the Gospel to the heathen tribes of North America, enduring, many of them, tortures and martyrdom for the faith, forms one of the noblest and most thrilling chapters of our national history. To them belongs the honor of being the pioneers of Christianity to the native population of the country, and I never read the accounts which have come down to us of these early days without thanking God for the splendid example of those saintly lives."

Referring to the falling off of missionary effort on the part of the Anglicans of his diocese—the Bishop says: "In God's name, let us hold fast what we have left! At most of the places we have dropped the Roman Catholics—all honor to them—took up the work which we let fall, and are to this day maintaining it with their accustomed devotion."—Philadelphia Catholic Standard and Times.

At a further stage in his address—referring to the falling off of missionary effort on the part of the Anglicans of his diocese—the Bishop says: "In God's name, let us hold fast what we have left! At most of the places we have dropped the Roman Catholics—all honor to them—took up the work which we let fall, and are to this day maintaining it with their accustomed devotion."—Philadelphia Catholic Standard and Times.

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