

The Catholic Record

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Another anti-Catholic measure was the withdrawal of the exemption of the clergy and seminarians from military service. The world now knows how this master-stroke of anti-clerical hatred has recoiled on its perpetrators.

L'Humanité is an advanced radical paper founded by Briand (in his Socialist days) and Jean Jaurès. It was the organ of the latter until his death some months ago. Writing of the army in this paper "a militant Socialist of the 18th division" bears unhesitating testimony to the fact that "in these terrible times men turn to religion." And as to the permanent effect of it all he thus writes:

"As far as it is possible to reckon the future by the present, judging by what we see and hear at the present time, we have reason to assert that the changed point of view in France will produce a complete change in the religious situation when the War is over. It is already spoken of everywhere, and especially among the working people. It is the universal cry. Henceforth France will not give place to an anti-religious policy. Assuredly the sectaries—the inimical minority—will not disarm. One should not be astonished to see them open an active campaign against Catholics. Formerly, by means of skillful calumnies they might have drawn in their wake the whole mass of indifferents. But to-day that great mass is no longer indifferent; that is the major point. By means of the War it has formed a religious opinion. Most of the thousands of soldiers, who, during days never to be forgotten, have lived with the priest and with death, believe and practice their religion to-day; even those who have not found faith and piety have only sympathy and respect for priests and religion. There is not one among them who would favor an anti-clerical policy, not one who would permit it. It would be like firing on their comrades in the trenches."

It will be noted that this well-informed Socialist does not predict the absolute disappearance of anti-clericalism. On the contrary: "Assuredly the sectaries—the inimical minority—will not disarm." So that the recent spiteful action of the present French Parliament—which was elected before the War—in compelling the few remaining priests physically fit to go from the Ambulance Service, and the like, to the actual fighting of the trenches, has not much significance. True it will increase the heavy list of priests who have made the supreme sacrifice; over 2,000 have already died on the field of battle. Without minimizing at all the importance of the fearful thinning of the ranks of the French clergy, it may be said with absolute confidence that they have won a complete victory over rabid anti-clericalism.

Frenchmen who during this terrible time have challenged the admiration of the world will not in happier days "fire on their comrades in the trenches."

OUR GREAT ALLY AND OUR GREAT DUTY

Not in all Canada is there a true Canadian whose heart does not feel an exultant thrill of pride and joy and fellowship at the lining up of our great neighbor on the side of freedom, justice and democracy. This action of the United States in itself goes far to shorten the War; and if war-mad Prussianism insists on prolonging the struggle the inexhaustible resources of men, money and munitions which the United States brings into the conflict make the ultimate outcome absolutely certain.

Germany's decision to fight on even against such odds can be based only on the hope or belief that her submarine warfare will paralyze the efforts of the combination against her which otherwise even the most optimistic of her leaders must regard as overwhelming.

The Germans may be anything else you care to call them, but they are not fools where war is concerned. If they believe that the submarine campaign will succeed then it is folly to deny that there is good ground for that belief.

Again, at the helm on our side are men whom every dictate of reason and duty and patriotism impels us to trust implicitly and to obey unquestioningly. From the watchtowers of Israel comes the command, imperatively, imploring: Put the last available acre of land and the last available ounce of labor into the production of food.

There is a lot of silly talk about sending all sorts and conditions of men and women, boys and girls, to "help" the farmer. The farmers could render just as effective "help" in the lawyers' and doctors' offices, or in the countless other depart-

ments of city life where skilled labor is essential. But if National Service is anything more than a name and a pretense effective mobilization of the necessary forces of labor will be forthcoming to meet the duty of the hour. However, there is a duty for individuals as well as for those charged with guidance and government. Dr. Creelman's article, "Farm Help," on another page, goes far to point out the pressing nature of that duty.

Under ordinary conditions the ruthless submarine might attain the end desired; with the invaluable aid of the United States we can radically change the conditions.

THE EDITOR OF 'ROME'

The recent death of Monsignor O'Kelly, which occurred on April 11th at Calvary Hospital, Rome, will come with a sense of deep personal loss to many friends in many parts of the world. Forty years' residence in the Eternal City made him personally known to great numbers; while through the excellent weekly which he edited he kept English-speaking Catholics everywhere accurately informed on matters of great interest to them. It seems too much to hope that 'Rome' will be able to find a successor who will combine the knowledge of conditions throughout the English speaking world with all the qualities of head and heart that distinguished the lovable personality of the priest-journalist who has now passed to his reward.

WHAT THE IRISH PARTY HAVE ALREADY ACCOMPLISHED

In pointing out last week that our radical friend, the Citizen, was sadly lacking in accurate information with regard to Irish affairs we confined our remarks to one specific instance. There were many others which space precluded taking up.

Amongst them, the Citizen gave as proof of the futility of Irish politics a sample of the holdings of Irish landlords in Ireland quoting from a book "published a few years ago." And our thoroughly democratic contemporary adds: "They (the Irish) have also to win freedom from an absentee junkerdom."

Is it possible that the Citizen has not heard that the Irish people have already won that freedom; and thereby have given the death-blow to land monopoly in the sister island? That indeed is only one item in the long account of what democratic Britain owes to the indefatigable work of John Redmond, T. P. O'Connor and the others "while enjoying club life in London."

We have, indeed, ready to hand a very effective and complete answer to the Citizen's whole scornful litany of complaints against Irish politics and politicians. John Redmond delivered a speech at an Australian banquet in 1915. The Right Honorable, the Prime Minister, in the recent Irish debate said:

"I think it worth while quoting the whole speech, for it is a better summary of what has happened in Ireland during the last thirty or forty years than anything I have ever read or seen."

With this *Nihil Obstat*, with this official imprimatur, Lloyd George quoted word for word in the British House of Commons John Redmond's Australian speech as follows:

"Nearly five and thirty anxious years have passed since I was first in Australia, but what a revolution in Ireland has occurred in the interval. To-day the people of Ireland broadly speaking, are in the soil. To-day the laborers live in decent habitations. To-day there is absolute freedom in the Local Government and the local taxation of the country. To-day we have the widest Parliamentary and municipal franchise. To-day we know that the evicted tenants who are the wounded soldiers of the land War, have been restored to their homes, or to other homes as good as those from which they were originally driven. We know that the congested districts, the scene of some of the most awful horrors of the old famine days have been transformed. The farms have been enlarged, decent dwellings have been provided, and a new spirit of hope and independence is to-day among the people. We know that for the towns legislation has been passed facilitating the housing of the working classes. So far as the town tenants are concerned we have this consolation, that we have passed for Ireland an Act whereby they are protected against arbitrary eviction, and are given compensation not only for disturbance from their homes, but for the good will of the business they have created."

Here the Prime Minister interjected: "A piece of legislation in advance of anything obtained for the town tenants of England—I may add, far in advance of any legislation obtained

by the town tenants of any other country. I tried to get it for England three or four years ago."

Mr. Redmond goes on:

"We know that we have at last won educational freedom in University education for most of the youth of Ireland, and we know that in primary and standard education the thirty-four years that have passed have witnessed an enormous advance in efficiency and in the means provided for bringing efficiency about. Today we have a system of Old Age Pensions in Ireland whereby every old man and woman over seventy is saved from the Workhouse."

"We have a system of national industrial insurance which provides for the health of the people, and makes it impossible for the poor, hard working man and woman when sickness comes to the door to be carried away to the Workhouse Hospital and make it certain that they will receive decent Christian treatment during their illness."

Very pertinently Mr. Devlin, the member for West Belfast, rose on that august assembly, whose apologies now take credit for all these things, and asked:

"Will the right honorable gentleman say how many Irish members of Parliament were sent to jail for fighting for these things?"

Whereupon Mr. Lloyd George replied:

"I was going to add that this brilliant record of legislative achievements was largely attributable to the powerful party of which Mr. Redmond is the distinguished leader, and of which Mr. Devlin is such a distinguished orator."

A creditable record; but the half is not told.

For the past half-century every step in democratic progress, every measure for social betterment in Britain itself, was not only powerfully aided by the Irish members, but, in nearly every instance vitally dependent on the support of the Irish Home Rule Party in the British House of Commons.

THE JUDGMENT OF THE ORIENT

"The East looks into the past for its directions, and its course is shaped accordingly with tranquility and certitude. The West has no historic sense worthy of the name. It scorns experience and revels in experiment. . . . But all change is not progress, and the restless West is now at war. What does this signify if not that the theory and practice of Western civilization have broken down and that progressive Europe has reverted to the conditions of a primitive and savage era?"

Thus K'ung Yuan Ku'suh, an educated, travelled and observant Oriental, begins an essay on the problems suggested by the Great War. It is not necessary to believe that this wise man from the East has solved the problems to feel, amid the deluge of familiar explanations, the quaint charm of his Oriental point of view.

What we call "the national consciousness," "public opinion," etc., he prefers to call "the soul of a nation." And to each national soul attributes sex, which is determined by the predominance in the nation of masculine or feminine soul characters. East may be East and West West, and the twin may never meet, but K'ung Yuan Ku'suh right here betrays a striking kinship with many Occidental writers—he elevates his conceit, which might pass as a figure of speech, into a profound scientific truth and philosophic principle.

Masculine and feminine characteristics as the Oriental conceives them are not such as an Occidental politician would care to proclaim where woman suffrage prevails. "The female soul is an envious and grasping spirit. It submits to superior strength, but it scorns the compulsion of ethical restraints. The male soul is apt to be cruel, but it is incapable of spite. It loves justice, and except when influenced by passion it voluntarily serves the ends of justice." He adds that history teems with instances of women possessed of and governed by virile souls; and that life teems with instances of men animated by the effeminate souls.

In passing we may note the illuminating fact here once again emphasized that it is Christianity alone in the world's history which recognizes not only the equality of woman, but surrounds the dignity of womanhood with chivalrous respect and reverence. Woman when she was in honor did not understand. Modern feminist movements tend to degrade womanhood to Oriental and pagan levels.

With the educated Oriental's estimate of woman in mind, it is not so hard to understand the custom of ignorant Chinese deliberately

allowing superfluous girl-babies to die of exposure and neglect.

This being his philosophy of sex the author says that the soul of England is "intensely, arrogantly masculine." And that, while claiming to be the most virile nation in the world, Germany's national soul is essentially and dominantly feminine.

"The women of England and France may have been as silly as the women of Germany, but if so, their behaviour failed substantially to affect the general attitude of their nations towards Heaven. Their attitude, indeed, remains today much as it was before the War. England is perhaps more reverent, and France more prayerful; but the posture of both nations is masculine and dignified. The position of Germany, per contra, is that of an impassioned, pagan priestess urging on her servant-god to reward her ministrations by supernaturally augmenting the capacity of her people to pillage, murder, and destroy."

A shrewd observer of national characteristics and conditions, the writer's judgment is always interesting, sometimes illuminating. Of the Italians he says: "They seem to me an old race—a race that has matured every faculty and allowed some of its finer spiritual attributes to mortify, or maybe, to assume a twisted form that simulates morbidity." But he confesses that he does not understand though he admires the Italian nation. "I have looked into the nation's heart but I cannot read it."

Think what we may of his philosophy, his powers of observation, or his judgment, there is one passage in his book which is the judgment of East and West, the unanimous opinion of the present, and the certain verdict of posterity; it voices mankind's heart-felt tribute to wartime France:

"Least of all the world has this splendidly regenerated nation cause to grieve that Armageddon has appeared. War alone could have transmuted the dross of self-indulgence and the sordid aims of bourgeois industry into the refined gold of patriotism which is now the universal spiritual currency of France. Do not repine, oh people of France, that so many of your cities have been demolished, that so many of your gallant children have been slain! You who survive and your descendants are and will be infinitely richer for the cruel chastening; and the treasures you have already won and are destined to acquire will not decay, for they are treasures of the soul. Do not ask for pity. Your right is to be praised. From a far country a simple Oriental sends you this humble word of greeting and lays this tribute at your feet: You have changed to good your worst defects and blended them into a steadfastness of character which terrifies your enemies and fills your friends with admiration. March on to victory! The way is rough and your foes are strong and merciless. You will suffer greatly, but your triumph is assured."

"The Judgment of the Orient." Some Reflections on the Great War made by a Chinese Student and Traveller, K'ung Yuan Ku'suh. Englished by Ambrose Pratt. Dent and Sons.

SOCIOLOGY

It is most gratifying to know that the social study of propaganda has actually passed from the realm of academic discussion into that of actual achievement. In one church club in the city of Toronto, the study of social and economic questions has been taken up systematically during the past season, and quite recently at a very representative meeting in Newman Hall a society was formed for the promotion of social service work. This is very consoling, if it were for no other reason than that it is an evidence that Catholics are waking up to the fact that "eternal vigilance is the price of liberty" and that action and organization count for much more than indignant protests.

The War has brought us face to face with new conditions that demand organized watchfulness. Mr. Henry Somerville, the honorary secretary of the above named association, referred recently to the spiritual dangers and material injustices to which Catholic returned soldiers may be subjected, if their interests are not safeguarded and proper care exercised in their segregation. There is another class that presents even more prospective difficulties than the soldier. We refer to the emigrants, especially the orphans who will come to our shores. To illustrate what dangers beset these poor people, we might mention a case which fell under our own observation. In November last an orphan girl from Glasgow landed in Quebec. Through the Emigration Department she was engaged as maid in a family that

dwelt in a town where there was a Catholic Church. Upon arriving at her destination she was immediately transferred to another family, eighteen miles distant, in a district where there was not a single Catholic. She wrote to the nearest priest, expressing her disappointment at not being able to attend "chapel" and asking him to obtain a place for her. This he did; whereupon the people with whom she was living, who were paying her eight dollars a month—she is now earning twenty—and who were urging her to attend the Protestant church, offered to increase her wages and motor her to her own church occasionally if she would remain. She wisely refused. Since then she has been the recipient of copies of the Appeal to Reason and the Menace, posted in a distant city by someone, whose identity is as great a mystery to the poor girl as the contents of the papers; for, as she says, "I dinna know a soul in this country." Those who have had to do with Children's Aid agents and with local Emigration agents know that this is no isolated case.

Another purpose of this association, which especially commends itself, is the study of the ethical principles that should govern a man in his capacity as a citizen of the State. A Catholic who knows his Catechism is aware of his duties as a Christian, as a member of the Church. But how many of them have any clear idea of their rights and responsibilities as citizens? God instituted only two societies, the family and the Church. The State, whether we consider it in its municipal, provincial or federal scope, was instituted by man with the sanction of God to attend to those needs and those necessary tasks which could not be coped with successfully by the individual or the family. The State was made for man, not man for the State. Human nature is such, however, that the civil power continually strove to arrogate to itself rights that belong to the individual or the family. What is history but the record of the struggle of the individual to maintain his right against the usurping power of the State? In that struggle the Church has always championed the cause of the people against unjust governments or autocratic rulers. While there was a united Christendom, tyrant kings dare not go too far; for the Church could free their subjects from allegiance to them. What has brought about the present calamity in Europe? It is State Absolutism unrestrained by any religious influence.

Now the reader may ask: What has this to do with the study of social and economic questions? Very much indeed. That same spirit of State Absolutism is rife in this country. What means this agitation for State ownership of railroads, electric light plants, etc.? Why this desire to do away with competition and private initiative? What means this movement to give the State fuller control of the mental and physical education of the child? Why are so many restrictions put upon private works of charity? All these things spell nothing else than State Absolutism. As citizens, it is our duty to resist these encroachments which may entail heavy burdens upon the generations to come. In a humorous reference to the Senate, Mr. F. H. Gadsby said in all seriousness that its existence was necessary in order to supply a second thought to the deliberations of the Commons; and that this was all the more necessary since the people do not think at all. The multitude is swayed by sentiment, prejudice and politics. There is all the more reason, therefore, why Catholics should introduce into our legislative bodies and into our social service work the leaven of true ethical principles.

THE GLEANER

NOTES AND COMMENTS

SOME OF OUR American exchanges announce as a quite recent event the conversion of a Presbyterian minister in the person of Mr. I. L. Game-well. Mr. Gamewell was for many years a Presbyterian minister, and is now a Catholic, but far from being a recent event, his reception into the Church took place fully ten years ago.

MR. GAMEWELL has an interesting, and to himself a distressing history. He was born and baptized a Catholic, but brought up in surroundings inimical to his Faith, to which on that account, he grew up a stranger. He has himself told how for years he knew no religion, but coming into touch with Presbyterians in his early manhood, he attached himself

to that body, and in course of time became one of its ministers. For many years he served in that capacity in various parts of the United States, but while discharging his obligations dutifully and conscientiously never felt perfectly at rest. As years passed he found himself more and more out of sympathy with the increasing laxity of his associations in regard to dogmatic teaching, and becoming, finally, thoroughly alienated, he severed the connection and became again a layman and a drifter in the shoreless sea of uncertainty and indifference.

THESE WERE the most distressing years of his life. He felt more than ever the need of guidance, but living in a country where Catholics were practically unknown no thought of his ancestral Faith came to him, and no other anchorage was in view. Finally, however, there was a rift in the clouds which surrounded him. Some Paulist Fathers giving missions in the South came to the town where he was residing. Curiosity drew him to one of their exercises; he heard the One Truth proclaimed in no uncertain tone, got into personal touch with the missionaries, and found that what, unknown to himself, he had long sought was now within his grasp. He was soon reconciled and for the last ten years has devoted himself to catechetical work amongst the scattered Catholics of the section. The intelligence that he has now become editor of a Catholic paper points to a great extension of his sphere of usefulness.

THE ACCESSION OF THE UNITED STATES

TO the cause of the Allies, and the increasing perils which encompass Germany in the troubled waters upon which she embarked three years ago, recall Sir John Tenniel's world-famous cartoon, "Dropping the Pilot," which appeared in Punch on occasion of Bismarck's dismissal in 1890 by the present Kaiser, soon after the latter's accession to the throne. The cartoon was at the time considered one of the strongest and most effective that had ever appeared in the famous London journal, and it may be said to have made as great an impression abroad as it did in England. We have not heard that anyone has thought of its republication but its reappearance at this time or at the close of the War, would certainly not be selve to the Kaiser's conscience.

BISMARCK had shaped and guided the destinies of the German Empire from its inception until the coronation of the present Kaiser. His was the master mind that brought about the War of 1870, and initiated that policy of centralization and aggression which aimed to make the whole world subservient to the glory of the Fatherland. "Deutschland über alles" in his hands became in fact as in name the German ideal of government. Bismarck, therefore, is as much responsible for the present War as any man. But of Bismarck it must at least be said that he possessed a strong hand and a far-seeing vision. He knew his own limitations and the limitations of autocracy, and when he realized that a false step had been taken did not hesitate to retrace it. In the infamous May Laws against Catholics, for example, when it came home to him that he was attempting the impossible the more drastic of them were repealed. It is inconceivable, therefore, that under his leadership Germany would have stumbled into the pitfalls by which she now probably realizes she is encompassed.

TENNEL'S CARTOON

represents Bismarck as a pilot descending the ship's ladder to the waiting boat below, while the young Kaiser, leaning on the gunwale, regards him with a haughty and supercilious smile. The dropping of the pilot usually signifies that all danger from rocks and shoals is past, but if for any reason he departs too soon the way of the navigator becomes perilous. When Wilhelm II, boarded the ship of state its course lay through a stormy and rock-betwren sea. But it was under the guidance of a capable and experienced pilot. With that over-weening sense of inerrancy, however, with which he is credited, the new Kaiser considered himself quite equal to the task and in no way dependent upon the pilot. There was to be no rival on the ship, he directing its course, hence the dismissal of the pilot. That is the purport of Tenniel's cartoon, and it is its own eloquent commen-