

The Catholic Record.

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

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LONDON, CANADA, SATURDAY, JULY 13, 1918

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THE USES OF ADVERSITY

Calamity is a stern monitor, and some lessons are so clear that they can only be missed by the very heedless. The most obvious of these is that our peace and happiness are not wholly in our own power; that we are members of an interwoven society, an organism within which our individual fortunes have to work themselves out; that independence is a phantom save in the solitude of the spiritual life. We are being "taught with thorns," like the men of Succoth in the old story, that each and all are linked in the same mysterious chain of being for ends that can only be partly discerned by the wisest.

Now we may philosophize about this in the light of intuitive thought or in that of practical experience. Those who distrust their fallible judgment in so deep a matter will lay emphasis on recorded facts; they will say with St. Simon: "The fundamental principles of society require us to regard men as brothers and to work together for the common welfare." They will allow the truth of Condillac's words—"To be happy, contribute to the happiness of others. If you wish them to be useful to you, be useful to them. Be good, because goodness joins hearts; be gentle, because gentleness wins affection; be citizens, for your country ensures the common well-being." Alas, these maxims seem sadly uncertain in a day of wrath like the present! Wherefore the other school of moralists invoke higher sanctions. Unhappily these have been and are applied selfishly and presumptuously, as when crowned despots lay claim to supernatural authority to justify base ambitions. Can plain unlearned men and women combine the two methods of steering a right course in this perplexing time? Can they distinguish a clear inward voice and harmonize its dictates with the laws of duty as it is embodied in statutes made by fallible legislators?

A REMINDER

One of Addison's essays in the Spectator, which appeared rather more than two hundred years ago, records a Visit to Vauxhall, or Spring Gardens, as it was then called. At the Temple Stairs, a crowd of watermen offered their services to bear Sir Roger and his companion to the other side of the Thames. The worthy knight at once selected one who had a wooden leg, explaining that he always preferred to engage an ex-soldier or naval dervish. "I would rather bate him a few strokes of his oar," he added, "than not employ an honest man who has been wounded in the Queen's service. If I were a lord or a bishop and kept a barge, I would not put a fellow in livery who had not lost a leg or an arm." It was a simple illustration of practical Christianity in a highly controversial time. It will serve as a starting-point for reflection on the obligations of the coming years. The "nearest duty" in the autumn of 1914 was to go with all speed to the help of Belgium and France and Serbia, so foully assailed by the arrogant Central Empires and their Turkish Allies. That we had neither time nor data for the counting of the cost may or may not be set down to our credit by other Powers; certain it is that our leaders acted according to their best lights, and we endorsed their resolve to withstand the enemy—no more ours than the foe of liberty and justice in general. We have paid heavily for our championship, and are far from the end of our reckoning.

NOT TOO FAST

It is a wide net that has been spread for the financing of the War, and every grade is reached, every resource tapped to the limit of its supply. Yet, above and beyond all other claims, that of our maimed and broken soldiers and sailors stands out unquestioned. These, our conscripts, vicarious sufferers on our behalf, brave defenders of our homes and vindicators of our constitutional rights in the broad field of inter-

national relations—who but they have a prior claim to just and even generous provision amid the privations and weaknesses which they inherit? We honor them in word and welcome them when they come back scarred and wounded from trench and hospital; shall we not also protect them against remedial social ills, securing to them at least the essentials of decent living, with such employment as shall best suit their depleted powers? We know now that governmental measures to remedy the social and economical evils which the War brings in its train are of limited efficacy, often indeed devious in their effect upon individual fortunes. No more pathetic spectacle offers itself to a sincere observer than that of the contradictory schemes set forth by clamorous advocates of provision for the seriously wounded and diseased who are without means of support. So many inventive but untrained administrators of vast resources to be magically procured! Just as there are born and amazingly endowed scribblers and demagogues who could replace our most trusted statesmen, winning the War speedily and checking the foe in every move on land and sea, so we have competing experts whose skill in projecting methods for covering all needs in a newly devised world obsesses crowds of uncritical followers. Truly these are a more serious menace to the future settlement than the Prussian hosts!

JOS. PATRICK O'LEARY

MAN MENTIONED IN GUELPH RAID COUSIN OF MICHAEL O'LEARY, V. C.

Special to The Star
London, Ont. June 25.—Pte. J. Patrick O'Leary, a native of Cork, Ireland, and a cousin of the famous Michael O'Leary who, in slaying the entire strength of a German machine gun crew, won the Victoria Cross and world renown, in the early stages of the War, was interviewed by a Star reporter at London Camp this morning.

O'Leary for several days has endeavored to avoid publicity, but today he concluded, he said, that attacks against his character and his patriotism have gone to such a limit that he felt constrained to place his record before the people and to demand retraction of gross infamies and deliberate untruths "that have been directed against him by certain gentlemen in Guelph, since the raid on the Jesuit Novitiate, where he was employed at the time.

HIS FIGHTING FAMILY

"Here is my record," declared O'Leary, "let these men who mouth their patriotism show which of them can place his personal case for comparison against mine. I was born in Cork, Ireland, twenty-five years ago. I came to this country when I was thirteen years of age. To-day my mother resides on Defoe St., Toronto. She was widowed and I was orphaned by the death of my father from nine wounds he sustained in the service of the King in the Fifth Royal Irish in the South African War. I come of fighting stock and I am not the breed to flunk this thing now. Three brothers of my father went with him to Africa. Two died in the service. Two are living. One of them, James O'Leary, is the postmaster of the general post-office of Cork to-day.

WITH MICHAEL IN CLARE

"In this War I have a number of cousins, including Michael O'Leary, who won the Victoria Cross. I was with him for a time myself when on leave from my regiment when I went to England as a volunteer in 1916. I was at the celebration in Clare when my cousin delivered his speech in acknowledging the great reception the people tendered him when the War Office allowed him to go home on leave.

"My family is represented the same in this country. Two of my cousins in the O'Connors, enlisted with the 38th Battalion in Peterboro, a D. C. M., was killed in action.

OFFERED AT FIRST CALL

"I was in Montreal when the War broke out on August 4th, 1914. Unlike some of those who are now abusing me, I immediately sought out my cousin, Martin Hayes, in that city, and on the first call to arms we offered ourselves. Martin was accepted and he has been there since the first shot the Canadians fired, as I would have been had it been possible but to my great regret I was turned down as undersized. I went then to Malone, N. Y., and as there were indications from time to time that the Americans were coming into the War on our side I hoped that their standards would be less rigid than the Canadians, and I tried to enlist there in the regulars, so that I would be trained and ready.

ENLISTED IN 95TH BATTALION

"In May, 1915—and the War was then only ten months old—I came back to Canada to see what could be done. I presented myself a second time as a volunteer at the Armouries on University avenue, Toronto, but was rejected because they said I was not big enough to make a soldier. I went back to New York and worked for a time at Far Rockaway. Then I thought that there might be some slackening in the medical requirements and I paid my way back to Toronto to try a third time early in 1916. That time I made it and I was attached to the 95th Battalion under Col. Barker.

"I worked hard and when I was ready and got on the first draft for France when we were in England. Then my teeth were inspected and they took me off and sent me to have three teeth extracted. Capt. Crawford, without reason, extracted 18, most of which were absolutely sound. That put me out of it. They wanted to discharge me, but I protested. After a time they gave me a plate of false teeth and sent me home. I weighed 115 pounds when I enlisted but I went down to 80 pounds.

JOINS G. W. V. A. IN TORONTO

"I was discharged from the service in September, 1917, after 20 months in the army, my documents bearing the notations, 'This man's conduct and character while in the service was very good, and no longer physically fit for war service.' I was given a Class B war service button at headquarters, College street, Toronto, and I joined the Great War Veterans Association there.

"I still wanted to do what I could so I went to work on a farm in Emily Township near Peterboro, and there I remained until April. I concluded that there was no longer any hope of gaining a place in the ranks. So I went to the Novitiate at Guelph and secured employment as a gardener. I was not studying for the priesthood though it felt possible it would have been my ambition. Now those men in Guelph say I was boarded in Kingston, placed in category A, that I escaped, was apprehended again, boarded at Toronto, that I again escaped and found refuge as a defaulter in the Novitiate. If they are men they will produce their proofs or make the retractions to which I am entitled. If they follow any other course they will condemn themselves.

"A slight mistake occurs in the foregoing account. O'Leary after being recommended for discharge by the Medical Board in England, returned to Canada in September, 1917, and was honorably discharged Nov. 23 at the Exhibition Camp, Toronto. E. C. R.]

PERMANENT PEACE

TAFT AT GREAT CONVENTION CALLS FOR FIGHT TO LAST DROP OF CIVILIZED BLOOD TO CRUSH MILITARISM

MESSAGE FROM CARDINAL GIBBONS

At a recent Convention in Philadelphia of the League to Enforce Peace, ex-President Taft presided. A message from Cardinal Gibbons breathing the spirit of enlightened and fervent patriotism was read to the Convention.

Mr. Taft said in part:

"This convention speaks an irrevocable public opinion that the War must go on until our foe is defeated. We are fighting the German people led by the Hohenzollern dynasty, its military hierarchy and Prussian reactionaries. They maintain the undiluted and cruel doctrine that might is right. They have been strengthening their might for fifty years in order to establish their right to the domination of the world. "No one in the wildest flight of his imagination now can think of undefeated Germany yielding either proper indemnity to Belgium or justice to Alsace-Lorraine. Nor will the unconquered German ruling class consent to lift the German paw from prostrate Russia, or give over to decent rule the blood-stained Christian provinces of Turkey. If the wrongs of the oppressed are not righted the War will have been fought in vain."

LETTER FROM THE CARDINAL

The following letter from Cardinal Gibbons was read to the convention:

"My Dear Mr. Taft:

"The convention, which is so fortunate in having yourself as its guiding spirit, is to emphasize, as I understand, the necessity of overthrowing the spirit of military despotism which threatens to supplant the benign constitutional Government under which we live, and also to form an organization by which permanent peace may be maintained. "At the outset, it may be well to recall a similar convention held in the same city of Philadelphia in the year 1787. At the time the necessity was felt by all present, of laying down certain principles which would insure permanent and lasting peace. The Fathers of the Convention of 1787 saw clearly that if the newly

formed country was to endure she must rest upon the eternal principles of truth and justice and righteousness.

She must rest on a devout recognition of an overruling Providence, who has created all things by His power, governs all things by His wisdom, whose guiding hand directs the affairs of nations and men, without Whom not even a bird can fall to the ground.

"Unless the Lord build the house, they labor in vain who build it. Unless the Lord keep the city, he watches in vain that keepeth it."

"It is the constant adherence to these eternal principles which has guided our chief magistrates from Washington to Wilson, and which has enabled our country, with her glorious institutions, to weather and survive the many storms that have confronted her in the past. As proud as we are of the genius of our statesmen; wise as are our laws; noble as has been and is the patriotism of our people, our country rests upon a stronger basis than any or all of these.

"The recognition of a moral governor of the world, together with righteousness which exalteth a nation, have been the guiding principles from the very beginning.

"It is to be hoped that the same eternal principles of truth, justice and righteousness will again hold first place in the 'Win the War for Permanent Peace Convention.' Only by such principles can nations live together in harmony, and the world's history go on progressing.

"The doctrine of might and brute force must give way where the teachings of God find welcome and firm footing. May the Convention flourish more clearly than ever these same Divine teachings, and the aid in bringing about true, lasting and permanent peace."

Oscar S. Straus, former U. S. Ambassador to Turkey, concluded a stirring address as follows:

"Our sacrifices will have been made in vain unless it results in a world freed from the dangers of an insidious slavery to the teachings and practices of conscienceless might and ruthless militarism. This is the victory which must be won as a preliminary to peace and as an added fortress for its security."

Dr. A. Lawrence Lowell, president of Harvard University, said an offer of peace might be expected from Germany at any time, and she might agree to accede to all demands of the Allies. He said such an offer without the elimination of militarism would be one to beguile the Allies. He said it would be a truce while Germany propagandized and brought under her control 200,000,000 people for her next great war. He continued:

"If the upshot of this War is inconclusive the whole world will be preparing for another. During any temporary truce men of science in all countries will devote much of their thought to making engines more destructive and more deadly for the next struggle, which will be well nigh a war of extermination."

"Civilization as we know it has reached a point where it must preclude war or perish by war, and war can be precluded only by a conquest of the world by a single power, or by an organization of many nations to prevent its recurrence."

FRENCH FREEMASONS NOT ADVERSE TO VATICAN EMBASSY

London, Eng.—The Gaulois, commenting on the petition organized by the Catholic Women's society of Jeanne d'Arc, which has now more than two hundred thousand signatures, including Protestants, Jews and freethinkers, and which is to be presented to the Chamber of Deputies to ask for the renewal of diplomatic relations with the Holy See, says that many parliamentarians support this petition. It gives a selection from the statements of well-known men on the matter, from which it deduces that were the project introduced into the chamber there might be a debate in which a majority of anti-Catholics would declare against it, but were it placed before the chamber by the President as a "fait accompli" there would not be a single protest. It is said that even Senator Debrerre, grand master of the Freemasons, had directed that the project of a new mission to the Vatican should not be combated. One of the arguments which has been carried a great deal of weight is the following offered by M. Lerolle, a Paris deputy:

"When we have reconquered Alsace Lorraine, the question will arise of substituting for the German Bishops French ones. Who will have the authority necessary for this work? Only the Pope can nominate the new Bishops. It will become necessary, then, to go to the Pope. But it is certainly good policy not to wait till the last moment before taking the necessary action."

This argument carries a great deal of weight.

What you cannot tolerate in another, take care not to tolerate in yourself.—Anon.

UNITED IRISH LEAGUE

POINTS TO RESPONSE OF RACE TO AMERICAN FLAG

RENEWS PLEA FOR HOME RULE

At a meeting of the delegates of the Municipal Council of the United Irish League of New York and affiliated societies, held at No. 624 Madison avenue, a resolution pledging the loyalty of the League was unanimously adopted. Captain Stephen McFarland presided and the resolution was introduced by Dr. Joseph P. Brennan.

The resolution follows:

"Resolved, that we renew our pledge of absolute and undivided allegiance to our country, that we regard this War as one for the preservation of civilization and liberty from barbarism and autocracy; that we agree with our illustrious President in his policy of continuing it until democracy has been made safe in the world by the defeat and destruction of the hideous Moloch of German militarism;

RESPONSE TO COLORS

"That we record with pride that the men of our race have rushed to the defense of our flag with the same promptitude and in at least equal, if not larger numbers, than any other race; already they have been among the foremost to fight and to die in this sacred cause; that we record with equal pride the large part the women of our race are playing in all forms of war work;

"That it is a matter of pride to us as Americans, and mainly Catholics, that in all the great movements among the different communions for the health and comfort of our soldiers, the Red Cross, the Knights of Columbus, the Y. M. C. A. and other organizations, the men of our creed and of all other creeds have joined in fraternal assistance;

"That taking an interest in the motherland of our race, while not permitting even her interests to divide our individual allegiance to America, we pray she may soon be given that right of self-determination which is one of the aims set forth in the eloquent messages of our President, and we make an appeal to the masses of the British people that they will continue their loyal and united assistance to this cause and overcome such resistance as still exists in the ranks of reactionaries as much opposed to their rights as to the rights of Ireland;

ALLEGIANCE TO IRELAND

"That, regarding the constitutional movement as the sole practical means of attaining Irish rights, we now renew our promise of allegiance and support of the Irish Parliamentary party and to the leadership of John Dillon; that we have not had and will never have any sympathy or association with any movement which is directed against the vigorous prosecution of the War by any of the co-belligerents of our country, and regard any such attempt as treason to America, to Ireland, and to the repute of the race.

At the same time we deplore the series of blunders by English reactionaries which have endangered Ireland, including the recent outrage in the suppression of a Catholic Irish Lord Chancellor by one of the bitterest leaders of the Tories and the Orangemen movement, and we implore all British, as well as Irish democrats, to repair these blunders and save all the countries, and especially England, Ireland and America, from the disastrous and enduring consequence of such policies in the future relations of these countries."

A CORRECTION

We very gladly give space and prominence to this correction of an error which was copied into the columns of the CATHOLIC RECORD, and we are sincerely grateful to our correspondent for calling our attention to the matter.

THE CATHOLIC CLERGY AND THE MILITARY SERVICE ACT OF ENGLAND

To the Editor of CATHOLIC RECORD: Under the above heading in your issue of June 8 appears the following paragraph which repeats an unfortunate error inadvertently circulated and subsequently apologized for, by the Cardinal Archbishop of Westminster.

"The Bishop of London (Anglican) has recently stated that his clergy are 1,100 in number, and that 24 of them are acting as military chaplains. The active secular clergy of the diocese of Westminster are fewer than 300 in number, and 52 of them are serving as chaplains. This gives some idea of what the Catholic clergy of England are doing in this respect."

On the Bishop of London's attention being called to this grotesque misstatement as to the number of his clergy whom he is represented as having declared to be now acting as naval and military chaplains, his Secretary at once wrote to the Car-

dinal's Secretary pointing out that the correct number was 240, not 24—a figure which puts a vastly different complexion on the matter. The fact is, of course, that neither Catholic nor Anglican clergy working in the great metropolis (nor, for the matter of that, anywhere else) can possibly be accused of a lack of patriotism. I am sure that in the interests of common justice to Anglicans you will be glad to have an opportunity of following the Cardinal's example by rectifying your mistake as far as it is possible to do so.

I am, etc.,
EX-ANGLICAN MINISTER,
St. Augustine's Seminary,
Toronto.

A DISGUSTING DISPLAY OF INTOLERANCE

Toronto Saturday Night

The pastoral district of Guelph has lately been the scene of one of those "No Popery" hunts which occasionally enliven our Canadian communities, and which everyone who earnestly desires harmony and good-fellowship to prevail in this country sincerely deplores. Though we live in the twentieth century there are apparently persons whose teeth chatter and whose hair stands on end when anyone mentions the word "Jesuit"—though we are informed that "Jesuites" is the popular pronunciation among the persons who are responsible for the recent rumpus.

This appears to have been the situation: The Jesuits, who, as most well-informed people are aware, are an order of highly educated gentlemen, mentioned with respect by all Canadian historians, have long been established at Guelph, and have gotten on in a neighborly way with all classes of the community. Somebody with anything but patriotic motives, started a story that their Novitiate was a refuge for young men endeavoring to escape military service. A suggestion that he "go out and get them there Jesuites" was acted on by Captain Macaulay, an officer of the Dominion Police, who staged a raid with full dramatic effect—as though he were about to arrest the conspirators in another Gunpowder Plot. He went to the Novitiate at dead of night, placed a guard around it, and entering ordered all inmates to get out of bed and parade before him in five minutes. A more wanton or exasperating abuse of power has not been known in connection with the Military Service Act.

The Jesuit authorities, however, handled the matter tactfully, and were able to present a clean bill of health. When the Government learned of the affair an apology was promptly forthcoming from Hon. Mr. Newburn, the Minister of Militia, and at the request of the military authorities the Guelph newspapers said nothing about the matter. Such an outcome did not satisfy those who were anxious to fasten a charge of disloyalty and criminality on the Jesuit order—solely because they are Jesuits and Roman Catholics. Moreover, they saw an opportunity to frame up an agitation against Hon. C. J. Doherty, the only Roman Catholic member of the Federal administration, whose son happened to be an inmate of the Novitiate. The charge that young Doherty was a slacker, liable for service, proved to be as false as the general accusation.

The Guelph Ministerial Association took up the matter, and through their chairman, Rev. W. D. Spence, obtained publicity in the Toronto press for what Guelph newspapers, who knew all the circumstances, were very glad to let alone. The result is that all the forces of intolerance, bigotry and ignorance have been temporarily let loose. The mere fact that the Jesuits were shown to be innocent seems to have merely enraged their enemies the more. That they should present proof of innocence has been taken as evidence of deeper guilt, and Rev. Mr. Spence even had the affrontery to cover his defeat by stating that, with a Jesuit, to lie is the highest virtue. Pulpit utterances make it abundantly clear that the purpose of the whole agitation was not that of augmenting Canada's military forces, but of persecuting Roman Catholic priests because of their faith.

Rev. W. D. Spence was guilty of singular presumption when he said in the pulpit he spoke for all Protestants. As a matter of fact thousands of decent, intelligent Protestants are probably more indignant than the Jesuits who have been insulted, because they feel that in this sorry affair it is not the Roman Catholic clergy who suffer by comparison.

Let us reverse the case! Suppose a Roman Catholic officer had taken a squad of men and surrounded the Wesleyan Theological Seminary of Montreal, and behaved to the inmates as did Capt. Macaulay at Guelph. What an uproar there would have been throughout Canada, what bible pounding and tub-thumping, what raucous vituperation from pulpit and platform, what vitriolic screeds in the press! It is clear that in their dignified treatment of their very substantial grievance the Jesuit Fathers of Guelph have out a number of Protestants who call themselves Christian ministers to shame.

CATHOLIC NOTES

Impressive ceremonies were held in the Convocat of the Franciscan Missionaries of Mary, New York City, to celebrate the departure of ten nuns for the Far East missions, one of whom is going to Japan, six to China, and three to Ceylon. Two have been assigned to a leper settlement in China.

Boston, June 20.—Cardinal O'Connell visited Camp Devens, at Ayer, and administered the sacrament of confirmation to a class of sixty-five soldiers. Kneeling all about the Cardinal and the candidates were over five thousand boys in khaki, waiting for the call to duty overseas.

According to official records for 1917, says the Catholic Bulletin, ten thousand people in England who had been reared otherwise came into the Catholic Church, an increase of 2,000 over the average for former years. But this does not take account of the large number of converts among their fellows at the front.

The Knights of Columbus have at present 183 recreation buildings in the various military camps in the United States and this number may be doubled before autumn, as the need for many more is imperative, the edifices being taxed to their utmost capacity at the various services and gatherings held in them.

The Most Rev. John Joseph Keane, D. D., titular Bishop of Clois, second Archbishop of Dubuque and first rector of the Catholic University of America, died at Dubuque, Ia., Saturday, June 27. He was seventy-nine years old and completed the fifty-second year of his sacerdotal life.

Among the officers decorated by King George at the recent investiture was the Rev. Henry Day, S. J., the well-known preacher and writer, who has been awarded the military cross in recognition of his bravery while discharging his duties as chaplain with the forces in the field.

In the list of awards of the Kaiser-i-hind Medal made by His Majesty, George V., on the occasion of his birthday, is the name of the Jesuit rector of the Catholic Mission at Rauchi. The medal was awarded Father Van Hoek, S. J., in recognition of distinguished public and social service in India.

Rev. Father Fraser, our Canadian Chinese Missionary, conducted a series of Lenten conferences in the Cathedral of the Immaculate Conception, Hong Kong. The South China Morning Post says that large congregations of all nationalities attended especially during Holy Week.

Rome, June 17.—Owing to an appeal from the Holy Father, the requisitioning of church bells in Belgium for war material purposes was prevented. A similar appeal in regard to the occupied province of Venio has also been successful. Cardinal Mercier and the clergy of the Archdiocese of Malines, Belgium, in thanking Pope Benedict for the new code of canon law—"that great monument of Christian jurisprudence" have availed themselves of the occasion to express also their gratitude to His Holiness for having had the bells of their churches spared.

London, June 27.—The Food Controller has expressed a wish to the ecclesiastical authorities which has resulted in instructions going forth that all lamps in our churches are to be suppressed with the exception of one light before the Blessed Sacrament during the duration of the War. In those churches where the liturgical light, of seven lamps, are burnt, six of these will have to go, while lamps before shrines of saints will also have to be extinguished. Already candles have been cut down to the minimum at all functions of the Church.

A continuation of General Pershing's communique just made public said: "Sec. B. Lieutenant William J. Flannery, infantry, received the Croix de Guerre on the afternoon of June 5 for swimming the Marne on June 3 and bringing back a wounded French soldier." The exploit of Lieutenant Flannery, whose home is in Pittsburg, was reported in press dispatches from the American front on June 6. The dispatch stated Flannery was the first American to receive the French war cross for bravery in the present battle on the Marne. Young Flannery's father is a Catholic and a prominent man of affairs in Pittsburg.

The Right Reverend Aalred Carlyle has returned to Caldey Island, after six months' absence from home. During this period the Abbot has visited many places in the United States, and has also been in the West Indies, passing through France on his return journey. He was not only able to interest a great many people in the work of his community and obtain the assistance which he sought, but he found many opportunities of helping British propaganda, and especially in the States what he had to say on the war conditions in England met with much sympathy, and roused the interest and enthusiasm of his audiences.