

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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SANELY AND BRAVELY

We have often been impressed by the considerable proportion of people asking for advice, or for the comfort and support of sympathy, who are feeling that age is closing in gradually upon them and that life is becoming a restriction rather than an expansion. That youth should ask for advice or that those who are interested in youth should ask advice on its behalf is natural; and a warm response is assured, for beyond the good of the individual the good of the world is involved in the right guidance of youth; but to advise those who have passed their middle years may be regarded as somewhat intrusive. They have seen the world and presumably have registered its lessons. Yet we are convinced that friendly counsel and good cheer will be welcomed by many who are beginning to be conscious that the disadvantages of age are gathering more closely around them. If we are asked what we mean by age we reply that no time can be fixed to mark its coming. It is not measured by the number of our years but by our surrender to the various drawbacks which the years are certain to bring to us sooner or later. By letting ourselves go we may grow old at any age; by keeping young in spirit and acting wisely in the exercise of our physical and mental resources we may postpone by tens of years that chill of age which paralyses man's being; but if we are to keep freshness of heart and the alertness that enjoys life, we must bring ourselves to accept gradually, without useless repining, the natural accumulation of untoward consequences which accompanies length of years. That, unfortunately, is what numbers of people fail to do. They will not face the inevitable squarely. They rebel, "grouse," make themselves unhappy, become disagreeable, and so ally themselves with time against themselves. They never think once for all the question of growing old and adopt a settled theory of life that will lay the hobgoblins of Time. They are not adroit enough to accommodate themselves to what must be, and then go on cheerfully holding every advantage that remains. They are so deeply out to the heart when they have to give up a piece from life's chess-board that they do not continue nearly so well as they ought the contest with the pieces that are left.

Yet the lesson of acquiescence in loss and readjustment to suit the altered conditions begin very early for most of us. It ought to be suggested by the first extraction of a tooth. That is a loss that admits of amelioration, but is without a cure. And it is the beginning of endless lessons to the same effect. On the physical side we can look backward or, if we are more fortunate, forward to innumerable occasions when resignation to unwelcome changes has been or will be demanded. The need for it comes with some loss of the grace of figure, some fading in complexion, some falling away of facial contour, the arrival of gray hairs, the insidious creep of baldness, a recognised slackening in bodily alertness, a weakening of the spontaneity with which our muscles once made co-operative combinations—the eye with the arms and feet in golf or football, the brain and eye with the hand and fingers in music and shorthand—

"The foot less prompt to meet the morning dew,
The heart less bounding at emotion new,
And hope, once crushed, less quick to spring again."

As such changes as these are bound to find us out personally, it is well that we should be prepared to accept life's great relinquishment, which is as true, wise, and necessary as that of growth. Only so can we hope to preserve throughout life a reasonably balanced happiness and avoid disillusionment.

What are the penalties that age most certainly bring? Let us not shirk the outlook. It is better to know beforehand than to be cast down by a surprise. Some of the

physical encroachments have already been mentioned, and there are others more serious, such as chronic maladies.

Our observation supports the view that men and women who have made up their minds that they will never be well again, but have to live out their days in some degree of suffering, are usually far more contented and open to happiness than those who have greater hope, but who cannot drag themselves from the dreary marshland of unavailing regret. The blind are proverbially cheerful, the deaf much less so—partly because the blind entertain no false hopes, but accept the situation, whereas the deaf are inclined to encourage themselves with expectations of relief, and so postpone the time when they will settle down to making the best they can of a life admittedly limited by an infirmity. It is true that the deafness which is so complete that it almost shuts out speech on one side is a peculiarly harassing condition. It brings a liability to misunderstandings and suspicions. The deaf live in a region of half-truths and guesses. They see so much they cannot fully understand that they are sure to find themselves following clues which lead nowhere or to wrong conclusions; and we fear that the public generally fail to give them the sympathetic help which their limitations demand.

Helpfulness for the blind is spontaneous and universal, but sometimes the deaf are treated as if they were actuated by dulness instead of suffering from misfortune, and they are therefore the more liable to become sensitive and to be driven in on themselves. But these difficulties and dangers being very well known, it is particularly desirable that the deaf should be close students of a wise comportment; that they should, for instance, be frank about their deficiency in hearing, cheerful and agreeable, and so draw out the better qualities of those with whom they are in contact. In short, by accepting thoughtfully the disadvantage they cannot remove, they may fit themselves more easily into their human surroundings than would otherwise be possible. Ills borne with fortitude lose half their sting.

If we are not willing to accept with a good grace the necessarily accumulating penalties of age, the punishment of failure is inevitable. It will be that we shall make ourselves a nuisance to those about us, and this will react on ourselves and add to our unhappiness. It is a merciful provision that often in advanced years the acquiescent temperament is developed, the spirit grows less rebellious and its fires burn themselves out, a mellow contentment supervenes, though in occasional cases cantankerousness is accentuated and everything in the world seems wrong. As these possibilities both lie ahead of us it is a wise forethought to grapple firmly with signs of age as they arrive and never to allow them to disturb or distress us. Some people fight a kind of despairing battle through a long series of years in hatred of the idea of living suitably for the age at which they have arrived, and they finish embittered by the loss of a fight which they ought not to have waged.

These comments on age are not offered to the aged alone. They concern youth and many prime as well. Particularly is that so in two respects—the provisions of a financial reserve that will secure a modest independence of spirit and the winning and keeping of friendships that will endure to the end of life. Without these two safeguards the disadvantages of age have a redoubled keenness.

Dependence is a fate that should be dreaded from our earliest years. It adds weight to every cross. As for friendships, they thin out with the years just when they are most needed, and ought to be sustained and renewed and reinforced with sedulous care, for they are the best of all secular fortifications of the spirit when the stress of active life is over and only years of quiet defence against time remain.

Let no one regard this subject as doleful. The dolefulness comes when men and women fear age and

shirk it. Our plea is for a frank acceptance of it as in the natural sequence of life an experience to be welcomed, its disadvantages allowed for as they arrive, and its special enjoyments heartily enjoyed. For age, we must remember, has its own rewards for those who have filled their place in the world with fidelity, energy, and good sense. It brings, or should bring, release from strain and stress, a time for the quiet pursuit of one's most favored objects, a mellowed wisdom and preparatory rest, and time to learn the great truth that "who the race of man doth love loves also Him above."

POLAND, GALICIA AND THE UKRAINE

Everyone who loves liberty must rejoice with the Poles on their re-entry, after so many years of bondage, into the family of nations. The idealism and patriotism by which Poland has preserved her national life through more than a hundred years of suffering and oppression has been the marvel of other more fortunate peoples. Her well-wishers cannot however do otherwise than regret that one of the first uses to which her new found freedom has been put should have been an attempt to coerce others. Yet that appears to be what is happening. In so far as her conquests in Polish Prussia are concerned there cannot be any great objection. Territory the population of which is preponderantly Polish should by all means be annexed to the Polish state. That would seem to be the intention of the Allies. It is all events in accordance with the principles of self-determination. Galicia, however, is in a different position. The Eastern portion of it is not Polish, but overwhelmingly Ukrainian and the population vehemently objects to passing under Polish rule. Yet the Poles have undertaken the conquest of it by force of arms and are already in possession of some of it, including the Ukrainian City of Lemberg, which has been for generations the intellectual and literary centre for the whole Ukraine. The total population of Galicia is about 8,200,000 of which the majority are Poles but about 42% are Ukrainians, otherwise known as Ruthenians or Little Russians. The two races however for the most part inhabit opposite ends of the province. They hate each other heartily. In 1907 the Austrian Government at the price of Polish support in the Parliament at Vienna, handed over the Government of Galicia to the Poles and permitted them to restrict the use of the Ukrainian language in the schools and elsewhere and to pass other measures which the Ukrainians considered oppressive. The Ukrainians are therefore not in a frame of mind to look forward with equanimity to a continuance of Polish domination. Moreover their intense desire is for annexation to the Ukraine.

A local contemporary likens the situation in Galicia to that in Ireland, but the cases are not parallel. The people in Ireland are all Irishmen and the cleavage is over a difference of opinion between them as to how the country should be governed. But there is no such thing as a Galician in the sense that there is an Irishman. Galicia is a province with arbitrary boundaries, the western portion of which, adjoining Poland, is inhabited almost exclusively by Poles and the eastern portion of which, adjoining the Ukraine, is inhabited almost exclusively by Ukrainians. The province therefore lends itself readily to dismemberment. If Galicia has hitherto happened to form a single province, is that any valid excuse for handing over to Poland against the will of its inhabitants a territory which is overwhelmingly Ukrainian?

The Poles are also making claim to the Russian Province of Cholm, assigned by the Brest-Litovsk treaty to the Ukraine, a proceeding which the Poles characterized at the time as a new partition of Poland. Here their Polish population of Polish dominion only fifteen per cent. while the Ukrainians form sixty per cent. Again the Poles are proposing to occupy Lithuania. If this were only a temporary measure for the protection of the country against the Bolsheviks there could be little objection to it; but that it will be confined to this by no means clear. The truth seems to be that the Poles are not concerned with ethnological considerations unless when they tell in their own favor. What they aim at, perhaps naturally enough, is the inclusion in the new Polish Republic of all of the territory which once belonged to the old Kingdom of Poland. This would include not only Lithuania but the whole of the Ukraine as well. But both the Lithuanians and the Ukrainians are bitterly opposed to being again subjected to the Polish yoke and if ethnological considerations and the principle of self-determination are to have any weight they certainly should not be given again to Poland. The Ukraine was an in-

dependent and powerful State as far back as the ninth century. In the fourteenth century it was conquered and annexed by Lithuania and in the sixteenth it passed with that principality to Poland. But the Ukrainians never lost their intense feeling of nationality, and have not to this day and in the seventeenth century they revolted and the bulk of them regained their independence. From the Poles however succeeded in retaining Eastern Galicia and Volhynia. The Ukrainians were later conquered by Russia but, like the Poles, have always hoped and strived for a day of deliverance and freedom. It is said that the feeling in the Ukraine today is unanimously in favor of independence and against reunion with Russia. As the population number some thirty-seven millions and the soil is extremely fertile the Ukraine should in that event constitute a powerful State.

The Ukraine has been sometimes spoken of as being infected with Bolshevism but for such a statement there appears to be no warrant. Immediately after the recognition by the treaty of Brest-Litovsk of the independence of the Ukraine war was declared by the latter against Bolshevik Russia and hostilities have continued ever since. What has perhaps led to the confusion is the fact that there is in the Ukraine an acute agrarian question which the people are determined to settle. There are immense estates many of them thousands of acres in extent owned by foreigners, often Poles or Germans, and the people insist that these conditions shall be put an end to and the lands given to those who cultivate it. The demand will no doubt have to be eventually complied with. But this is very far from being Bolshevism.—The Ottawa Evening Journal.

SIR HORACE PLUNKETT COMING

GOVERNMENT KNOWS ONLY THREE CLASSES OF IRISHMEN

POSTERS EXTREMISTS OF THE NORTH; COERCES EXTREMISTS OF THE SOUTH; AND IGNORES THE MODERATE MAN

London, Jan. 11.—Sir Horace Plunkett, who presided over the Irish convention, which after long deliberation failed to reach an agreement on a scheme of self-government for Ireland, will leave for the United States next Wednesday. He intends to confer with prominent Irishmen in America on the grave situation in Ireland and counsel against impatience, which, in his opinion, constitutes one of the gravest menaces in view of the existing conditions. "We cannot expect the world to be reconstructed in a few weeks after the ending of the war," Sir Horace said to The Associated Press correspondent, "and attempts to unangle quickly the complicated Irish problem, I fear, may lead to more serious consequences than possibly most of us believe."

With the exception of standing for Home Rule, Sir Horace is not aligned with any Irish faction. He recently said:

"The Government divides the population into three sections—the extremists of the north, who are fostered; the extremists of the south, who are coerced, and the moderate man everywhere, who is ignored."

He maintains that the man who is identified with neither of the extremes has no means of making his opinion felt. "The future of civilization," continued Sir Horace, "depends upon the relations of the United States and the British Empire, and with all that has been said and all the misrepresentations which have gone on, the Irish question forms a dangerous shoal in the way of those friendly relations."

"This is no time to jump at conclusions. I hope to explain to the Irishmen in America the phases of the situation which have been so rapidly developing in the last few weeks, some of which doubtless are obscure to them, and to emphasize to them what I believe—the necessity for the calm and careful consideration of each problem as it arises."

THE CANADIANS AS INTERPRETERS

Chas. H. Grasty in N. Y. Times

In the effort for this good understanding, in which a large majority of thinking people on both sides of the Atlantic share, there is an interpreter respecting the two points of view who could be brought in with vast advantage. The Canadians are loyal Britishers and near Americans. They are citizens of Britain with the American temperament. This war has somehow brought the Canadians and ourselves closer together than ever before. No American soldier has come in contact with the Canadian troops in this war without feeling his heart warm toward them. It has been my good fortune to see much of them. It is no partiality,

but an informed opinion shared by the very best observers, that all things considered, the Canadians made the best corps record of any troops who fought in this way.

Of these troops no inconsiderable portion were citizens of the United States. For this reason, and perhaps for others, the Canadian soldier has conceived a deep and sincere feeling of brotherhood for America. From the magnificent commander of the corps, General Sir Arthur Currie, down to the last private in this respect and affection is shared by the Canadian forces. They all predicted what afterward actually happened in the rapid development of the green American into an efficient soldier. The like thing had already happened to them in their experience of over four years, and they know that the American was made of the same stuff.

If the war had lasted another year or two the American Army would have contained many corps precisely like the Canadian. The Americans and Canadians had the same qualities; that is to say, they had all the courage that any other soldiers had, plus that resourcefulness and ability to take care of themselves peculiar to the North American weed.

I recalled that when I visited Canadian Corps Headquarters, about June 1—the darkest hour in the war—I found there a sentiment that filled me with awe. The Canadians were prepared for extinction. Not one of them expected anything except to sell his life as dearly as possible. The boche was thundering toward Paris, and apparently at that moment he could not be stopped. But every Canadian officer and man was ready to give himself to the end that, if and when Paris was reached, the Germans should be in such a state of exhaustion as to make their victory empty because they would not have strength enough to stand against the oncoming tide of fresh Americans. The Americans got in sooner than was expected and through their help at the Marne and elsewhere the Canadians were enabled to form the spearhead of a victorious advance instead of offering themselves up as a sacrifice. Their losses were heavy as it was, but the corps, with its replacements is still a corps. I say again that these brothers in arms from North America are the best interpreters of the real Britain to America and the real America to Britain.

"HE IS LIKE A MONK"

THE CATHOLIC GENERAL GOURAUD

Attention has been repeatedly called to the fact that the great French Generals are mostly staunch Catholics. In the current issue of "Studies" Charles Haussan gives an interesting account of General Gouraud, a noted and fearless Catholic, whose name is now of world-wide fame for his great exploits in the late war. He is only fifty-one. When he was sent to the Sudan in 1894 he carried with him a copy of the "Imitation of Christ" which his sister had given him (he is the eldest of six children, one of whom became a priest). When the doctors decided that his right arm must be amputated, after being crushed by shrapnel in July, 1915, he said: "All right, doctors, amputate the arm since it is necessary; I offer it to God for France." After recovery, his first attempt to walk was on September 8th (Feast of the Nativity of Our Lady) in order to receive Holy Communion in the little chapel. In the hospital he used to recite the "Angelus" and make the morning meditation with the nuns. "He took the greatest delight," we are told, "in listening to their hymns and had not forgotten them. In his sick room he had an altar in honor of Jeanne d'Arc which the great officials of State—the President, the Prime Minister and others—could not fail to notice on the occasion of their visits. The Rosary, novenas, all ordinary acts of piety are familiar to him. He is faithful to the devotion to the Sacred Heart, he did not miss it even on the day of his operation. . . . his first steps as a convalescent were to the Communion rail. . . . General Gouraud does not conceal his faith. At Paris in the Church of Notre Dame des Victoires near the altar on the Gospel side, plainly visible to the kneeling faithful, is this ex-voto in white marble—A Notre Dame des Victoires on reconnaissance du 30 Jun. 1915. General Gouraud." He decorated the altar of Blessed Joan of Arc with the hospital flowers that came to him every day. "He is like a monk," say some as they see him passing along in Paris. His character is well summed up thus: "He has the generosity, the loyalty, the sincerity, the deep faith of a true knight. He is a fervent Catholic in public as in private life"—and beloved of all, especially his own soldiers.

In one way, it is a lamentable thing that we should have to single out a French General here and a General there, and say "he is a genuine Catholic," for they should all be genuine Catholics, these Frenchmen; the natural thing would

be to have to say "General So-and-so is not a Catholic." Let us hope that these exemplary Catholic Generals will do something now to make their influence felt by the unbelieving French Government leaders.—Catholic Herald.

"THE PUPPET SHOW"

ENGLISH PAPERS ASSAIL NEW LLOYD GEORGE CABINET

Special Cable to The New York Times

London, Jan. 11.—Lloyd George's new Ministry is the subject of strong criticism in this morning's editorials. Nowhere is complete satisfaction expressed.

"A reshuffle when the country was looking for a reform, a careful balance of old party interests instead of a bold advance with like-minded men from every party, so many palpable mistakes and such a pervading air of stalesness—it is impossible that there can be any real permanence in a Government composed of lines like these. The Prime Minister, we suspect, fully recognizes that fact."

"His notion is to carry on for the period of the Peace Conference with something like his old administration and then to see what comes of his reconstruction program. If so, he has merely postponed one set of difficulties while creating another. The final test will come when the Prime Minister unfolds his detailed domestic policy. We look forward to it now, we confess, with far greater belief in his good intentions than in his capacity to carry them out."

"The Daily Mail says the new Ministerial list makes it too clear that Lloyd George has succumbed to old influences which were too strong for him, and The Mail, like the Times, is particularly opposed to the appointment of Chamberlain as Chancellor of the Exchequer, Walter Long as First Lord of the Admiralty, and Winston Churchill as head of the Joint War Office and Air Ministry."

The Daily Express says: "In the main it is the old troupe performing in slightly different roles. If the Prime Minister had schemes of grandiose reconstruction the party machines have been too much for him."

The Morning Post (ultra Tory) is severely critical of Churchill's appointment. "An appointment," it says, "which makes us tremble for the future." It declares that Churchill "is even more unsuited to direct the affairs of the army than any other Department of State."

The Daily News condemns the new list from top to bottom. It says: "The easiest explanation of this extraordinary list of new Ministers would have been that it was a malicious joke played by an enemy who realized the difficulties which beset the Prime Minister. If a man were to sit down and deliberately assign to the posts concerned the public men most manifestly unfit for them his nominations would probably coincide very closely with those now published."

The Chronicle (recently purchased by friends of the Government) alone shows some restraint. It says: "We all know that there will be changes in any event after the Peace Conference when the public will have become familiar with fit and proper candidates for office who are still in the background, and the opportunity may then be taken for fresh reconstruction mainly dictated by domestic and not international considerations."

Over the names of the new Ministers published in The Daily News is the heading, "The Puppet Show."

Sir Robert Stevenson Horne, Minister of Labor in the new Cabinet, was one of the discoverers of Sir Eric Geddes, First Lord of the Admiralty, during the war. Sir Robert was largely responsible for the transportation system behind the British lines in Northern France. He never sat in Parliament before, but was returned in the recent general elections.

Sir Eric Geddes is expected to take the place of General Smuts in the War Cabinet after the latter's return to South Africa. Sir S. H. Sinha, Under Secretary for India who is likely to be a member of Parliament, will probably be elevated to the peerage so that he may sit in the House of Lords.

If a man stumbles it is a good thing to help him to his feet. Every one of us needs a helping hand now and then, but if a man lies down it is a waste of time to try to carry him.—Roosevelt.

Would you like to know the secret of happiness—a secret that no navigator ever brought from the sea; a secret that no merchant prince was ever rich enough to purchase? I will tell you. The secret of happiness is the appreciation of the beautiful in Nature; the appreciation of God's unwritten poetry. Ah! you are disappointed. You expected me to tell you how to make a fortune, how to be famous. Do not be mistaken. The secret of happiness is the love of the beautiful; the secret of happiness is the appreciation of unwritten poetry.—Joaquin Miller.

CATHOLIC NOTES

Catholic Tyrol is now a republic. It is governed by a National assembly of Parliament of 110 members. Its capital is Innsbruck, the seat of the great University.

The great Cathedral of Metz is undamaged. It is a Gothic structure, of the Rheims school of architecture, begun late in the thirteenth century. Its fine stained glass is of that century. Its tower is 287 feet high.

The Rev. Wilfrid Moor, formerly an Anglican minister, who was recently ordained in Rome has taken the Doctorate of Philosophy in the International College of the Dominican order.

Paris, Dec. 14.—A votive chapel of imposing dimensions is to be built on the battlefield of the Marne, on the spot where the German troops received their decisive defeat in 1914. The chapel will be in the fashion of a national memorial, and a committee of prominent French Catholics has been formed to carry through the project.

The men of the Archdiocese of Boston, under the inspiring leadership of His Eminence, Cardinal O'Connell, have for many years considered it a point of honor to celebrate the Feast of the Holy Name of Jesus in every public manner that testifies to their reverence for the Name of the Saviour and their detestation of blasphemy and profanity. Fully one hundred thousand men participated.

Rev. Edward P. Tivnan, S. J., professor of chemistry and regent of the School of Medicine, Fordham University, has been appointed president of the university to succeed the Rev. Joseph A. Mulry, S. J., who has been obliged to retire because of ill health. Father Tivnan is one of the youngest university presidents in the country, being only thirty-seven years old.

In a statement concerning Col. Roosevelt's death, Cardinal Gibbons said on Monday: "It was a terrible shock to me to learn of the death of former President Roosevelt. I had been intimately acquainted with him from the time he was elevated to the high office of President of the United States, and we were very dear and good friends. It is a terrible loss to me and to the whole country."

Washington, Jan. 7.—The project to erect an arch of triumph in Washington to the men, who fought in France, has been endorsed by the Governors of a large number of the States, who have written to Robert H. Harper, chairman of the Arch of Triumph Committee. The idea is to secure an appropriation from Congress large enough to make the arch a fitting monument to the deeds, which America's Army performed in the War.

London, Eng., Dec. 19, 1918.—King Albert of Belgium, accompanied by his Prime Minister, visited Cardinal Mercier in his Cathedral city of Malines on Sunday last to invest His Eminence with the Grand Cross of the Order of Leopold. The King thanked the great prelate for his devoted patriotism during the war, and after an hour's intimate conversation His Majesty inspected the damage to the Metropolitan Palace, which suffered considerably from bombardment.

Magr. Sigourney W. Fay, a distinguished former Episcopalian clergyman, who on June 8, 1908 was received into the Catholic Church at Deal, N. J., died of pneumonia in New York last week. He was forty-three years old. After he became a convert, Magr. Fay attended the Catholic University in Washington. He was ordained to the priesthood on June 21, 1910, at the Baltimore Cathedral by Cardinal Gibbons, who later entrusted him with special missionary work. Some months ago he went abroad at the invitation of the Red Cross. He was attached to the Archdiocese of Baltimore.

The Cathedral of Cologne is one of the great architectural wonders of the world. The whole edifice covers an area of 7,570 feet wide with three aisles. The height of square yards. It has a nave 45 feet long, five aisles, and a transept 283 feet. The Germans are proud of such a masterpiece, and prince and peasant have all contributed their share to make it what it is—namely, the greatest Gothic structure in Germany. Took over 600 years from the laying of the cornerstone to the day when it was formally opened for public services October 16, 1880. The architect's name was unknown for centuries.

Cardinal Mercier of Belgium has sent this message on the justice of Ireland's demand for liberty to Cardinal Logue, Archbishop of Armagh and Primate of all Ireland: "It is inconceivable that Ireland's right to self-determination and Nationhood be not recognized by the free nations of the world at the peace Conference. Your country, the most faithful and venerable daughter of the Church, deserves justice from all mankind and must surely receive it. The Irish people are the oldest and purest nationality in Europe and their noble adherence to faith and nationality, the most glorious record in history."