

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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SORROW

The Church does not try to hide from her children the vast amount of evil that there is in the world and recognizes that the existence of it is to a large extent a mystery. But she teaches also that the mystery will, some day, be cleared up and that out of evil good will eventually come. Moreover, she teaches that the moral evil ought to excite our regrets incomparably more than the physical.

Social workers, however, assure us that with the advance of hygienic science physical evils will be less obtrusive than they are at present; with chloride of lime, tooth brushes and the scalpel we may confidently look forward to a happy condition of the world and of life. We admit, of course, that vicious self-indulgence is the nemesis of infirmity and suffering. Most of physical suffering is due to sin. But, notwithstanding this explanation of suffering is totally inadequate; and, moreover, all our means of deadening pain and our luxuries have not driven pain and suffering from the door of mankind.

So far as we can see the innocent suffer: war and all that it brings in its train, blights the lives of myriads. There is a mass of suffering that cannot be accounted for by social workers. Sorrow plays a large role in the game of life, and human reason can assign no satisfactory cause for it. There are theories about it, but they are as void of sustenance as a sunbaked desert. Consequently unless we have faith in God and His Providence, it will destroy hope and saturate us with despair, or induce us with that stoicism that regards suffering as an inexplicable fatality against which we may battle as best we can.

OUR CONSOLATION

Happily, however, we are taught that the problem of pain must be viewed in the broad light of the eternal past and the goal of the great hereafter. Revelation tells us that God is not the cause of pain. The Scriptures assure us that evil in its origin cannot be ascribed to the absolute will of God. It is extrinsic and accidental, and it is something placed by man which one day by the power of God may be swept away forever. The Bible indeed tells us that man living for a short time is filled with many miseries. But it goes on to show how pain ennobles and deepens and purifies life. It gets us ready for the big performance in the valley of Judgment. Indifferent actors as we are, sorrow teaches us the significance of our lives and the importance of our roles.

It tells us to regard as of no consequence the things that prevent our concentration on our roles. Hard work and monotonous, this daily rehearsal, amidst things that clutter up the stage, but sorrow makes us see that is the only way to learn our part.

Suffering is the hand-maid of virtue, the source of true nobility. It increases generosity and dares all obstacles. However the winds may blow it teaches us to say: "Even though the Lord kill me, I will trust in Him."

For those who mourn their loved ones "Killed in action somewhere in France" there is no consolation better than "Blessed are they that weep and suffer, for theirs is the Kingdom of Heaven."

THE CONDUCTOR

Ontario is the home of culture, of the family of quality and the symphony orchestra famed for its rendition of amity and concord. With Signor Hocken as conductor, the orchestra wields indisputable sway over its auditors, through its colourful music of the saffron brand.

We who are some distance from Ontario are not enthralled by this classic. In fact we cannot understand it; we prefer to listen to music which, welling up out of hearts unsoiled by prejudice and bigotry, makes the world brighter and better. But whatsoever may become of the orchestra, Signor Hocken should be "embalmed" and treasured as an object-lesson of what can be effected

by mental discord. And if in the times to come some may be tempted to blur the page of national unity with appeals to groundlings, Signor Hocken in his embalmed fearsomeness may be happily a deterrent.

THE CATHOLIC TRUTH SOCIETY

The Catholic Truth Society is doing its part toward clearing away many of the lies and errors of history and showing how tradition and that prejudice that follows it have been a great obstacle to Catholic development.

It follows the advice of Cardinal Newman: "Oblige men to know you, persuade them, importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you, nor refuse to justify you."

We are pleased to note that laymen are taking a prominent part in this work, which cannot but redound to the prestige of the Church and her beneficent influence. And this is as it should be. Soporific and apathy should not be ascribed to the layman. The business and the professional men, who see life at a different angle than the priests, can oftentimes give valuable advice as to the best means of solving problems. Some of the energy and the ability which characterize their efforts for the world can be pressed into service for the temporal and spiritual good of others.

The layman, we think, is realizing more and more his dignity and the good he can accomplish. He is relieving the priest from the cares and anxieties of the management of various organizations; and this makes for closer unity between clergy and laity and for mutual understanding and greater sympathy. Catholics, therefore, should patronize the book-racks at the doors of the churches. The pamphlets are inexpensive, instructive, and indispensable to those who deem it shameful to be dumb when they are asked a question about the Church.

What is the Church's attitude toward Socialism? Read the Catholic Truth Society's publication.

What is her attitude toward science? What has she done for education? What is she doing in social work? Why does she claim to be the only Church of God? These and a thousand other questions are answered succinctly and satisfactorily. Get the habit of patronizing your Church book-rack. Don't be the victim of every ignorant scribbler. The knowledge of your religion will give you strength and happiness. Ignorance in this is always inexcusable. We sin against faith when we fail to try to know what God has taught by neglecting to learn the Christian doctrine. If we cannot answer any simple question about our religion then we say with St. Paul: "I speak it to your shame—you have not the knowledge of God."

How many of us could answer the question: What do you mean by the infallibility of the Pope and the Immaculate Conception? Why does the priest sometimes use white vestments, sometimes red and sometimes purple when he says Mass? If we desire to become intelligent Catholics we should lose no time in acquiring the Catholic Truth Society habit!

HEROIC FRENCH PRIESTS

BELGIAN KING DECORATES ONE WITH KNIGHTHOOD AND CROSS OF WAR (C. P. A. Service)

Brussels, May 3.—King Albert of Belgium, has just decorated another heroic priest, in the person of Father J. Martin, whom he has appointed Chevalier of the Order of Leopold II, and has decorated with the Cross of War. The devoted and courageous braverier was seriously wounded in the first line, while carrying in the injured and anointing the dying under a heavy fire. He is now, unfortunately, suffering from a grave affection caused by his wound. A heroic French priest was only this week received in audience by Benedict XV, amongst other pilgrims. When the Pope saw the French uniform he paused before him and Joseph Guerin, and asked him why he was no longer at the front. The young priest replied that he had been invalided, owing to wounds received in the Church of St. Catherine-lez-Arras while celebrating the Holy Sacrifice. A bursting shell had struck him on the head and arm and killed his captain, who was serving his "poilus" Mass. When the Holy

Father asked if they expected the possibility of the church being struck the Abbe answered that it was the third shell which had taken effect. The Holy Father looked at him with paternal tenderness and said: "I bless you with all my heart," and at the priest's request extended that blessing to the venerable pastor of his parish and to the director and members of the Patronage of Good Counsel.

THE FOREGONE CONCLUSION

By the Right Rev. Monsignor F. Bickerton, D.D., K. H. S., etc., Protonotary Apostolic Senior R. C. Chaplain to H. M. Forces in the United Kingdom

It has always been maintained by those most likely to have expert knowledge concerning Prussianism, its secret aims, and its ultimate purposes, that open expansion of Germany's territorial frontiers in Europe was only a minor and contingent object, with that German Military Camarilla by whom the War was engineered. Even the fact that Germany's first step in the War left her, as she still remains, in military occupation of considerable alien territories, is not taken as contradicting this theory of the real Hohenzollern object.

There was no frank response to the plain and simple demand that Germany would state on what terms she desired peace to which (most of her) she declared her longings to be wistfully bent. But she has flung several *ballons d'essai*, unofficially and irresponsibly in the sky of neutral journalism, and from those balloons were dropped deftly folded hints of her willingness to abandon almost the whole of her territorial acquisitions in Europe—almost; for a comparatively tiny, an apparently tiny, exception there was which will concern us presently.

If Germany had any sort of sincere intention behind these irresponsibly dropped hints, it can only be deduced that, costly as the acquisition of these alien European territories has been to her, she gained them and keeps them for a special ulterior purpose. It is not now the point that she is fully aware that under no circumstances would she be permitted to retain them. She would certainly assume very loudly that she must be *immoveable* in them were there not considerations which made her willing herself to contemplate their abandonment—at a price. The price is the point.

The value to her of her occupation of these alien territories is as *prochaine-money, exchange-money*, for something she wants (at present) much more than them. She did not go to war for the removal of the western frontier a little further west, and the pushing of her eastern frontier a little further east at the expense of France and Russia. Her gaze was stretched much further afield. It was her world Empire she was bent on evolving, not the mere addition of certain snips of territory to her mileage at home. The point of the war in 1870 was not the mere theft of two French provinces, but the foundation and proclamation of her Empire in Europe. Her present purpose was the exploitation of the Empire far outside Europe. And that is the true reason why she regards Great Britain as her real opponent and enemy.

What it is important to note is this: that Germany has already lost that for which she has been intending this war during so many years; that for which she might have paid away for the present any territorial acquisitions in Central Europe. The fall of Baghdad to the British is a bitter shame and humiliation to the dying Turk, one of the horrors of the Sick Man in *extremis*; but to Germany it is much more, it is the collapse of an entire policy, the decision of an appeal, the wakening from a dream. Had it been in the decrees of fate that Germany should win the War, Baghdad would not have been a Turkish outpost but the Eastern frontier post of Germany—till she should be able to shift it further East still. It would have been a German gun emplacement, with its guns trained on the furthest East. The Sick Man would only have been ground landlord complimented with a pepper-corn rent. The passing of Baghdad to Great Britain is Germany's failure in her essential world purpose.

That it will lead to results more lamentable still for the moribund Turk is obvious enough; what will ultimately be left to him neither he, nor his present feudatories, nor anyone, can yet surmise. That Constantinople will not be left to him he already believes and trembles. But he was perishing of senile decay, and the inevitable Nemesis of an ill-spent life, in any case. To him it will all make only a slight difference of time and condition. His exit will only be a little sooner, a little sooner. He has indeed been an unconscionable time dying, this Sick Man; and his death-bed has been miserably unedifying. Now he will be buried, shrouded, jostled towards his end; he will miss the meagre, dismal dignity of expiring in his own

bed, in his old scandalous house—and that will be all.

To Germany Constantinople will be lost far more truly than to the Turk. The passing of the long-dying Osmanli Caliphate will not worry Islam; but the Hohenzollern Caliphate prematurely announced will never be born. The neutral world already may see that Hohenzollern plans are too big for Hohenzollern hands by this time set the neutral world wondering whether, instead of clutching everything, the Hohenzollern will be able to save anything. The bigger anything is the slower will it move; and it has taken Russia a long time to stretch her vast arms and free herself. What will the Germanic peoples do when they know, as they must at last? The grievance of the Russian people against their misled, fateful, unhappy master is nothing in comparison with the grievances of his peoples against the Autocrat of all the Teutons. What will they do when they hear how quickly a people that has resolved to be free becomes free? Will there ever be the necessity for the Allies to demand as one of the Peace Terms the punishment of the plotter of the War? May not that be done, beforehand, for them? Who can doubt that those quietly vagrant eyes are scanning now the eastward wall of his house, and spelling the words which Nemesis is already chalking there—*Mene! Mene! Tehel!*

The peoples of Germany probably care very little about Baghdad; what they do care about is bread (as did the French people before their Revolution), as did the Russian people before theirs; and their Emperor will be as little able to give it them, as he has been able to give himself Baghdad. A Napoleon can do almost anything with his people; but if a people becomes aware that their Napoleon is only a Sergeant Major they grow tired; and hungry eyes are quick to note the difference between glory and the long-deferred promise of it. The German Emperor has no Austerlitz nor Jena to offer his people in lieu of bread. His imagination is vivid; has he rehearsed yet the part of Diocletian? One can almost picture his morbid pleasure in the pathos of abdicating a world-throne which he never possessed.

ELECTION OF IRISH REBEL PRISONER MAY CAUSE FRESH CRISIS

London, May 11.—The London papers take a grave view of the situation created by the South Londonderry election. The Chronicle says: "The Empire had in John Redmond's party at the outbreak of the War an incalculable asset—a party which combined the unshaken political leadership of Catholic Ireland, with a reasoned and enthusiastic reconciliation to the Imperial tie. Our plain interest was to strengthen this party by every concession in our power. Unfortunately the reactionary wing of Toryism has been allowed to veto that day to this splendid loyalty of Redmond and his associates has not been altered thereby, their leadership over the Irish people has inevitably been shaken to its foundations.

"If successive British Governments had deliberately planned to foster all the wrecking elements in Irish politics they would hardly have acted otherwise than they have. The position is not spoiled beyond retrieving. The Redmondite party is still the strongest political organization in Ireland but there is no time to lose. Lloyd George's long-expected statement must not again be deferred, and it is supremely important that it should not leave things as they are."

HUMANITARIAN WORK OF THE VATICAN

Rome, April 2.—Until the last bullet has been fired in the European war the world will understand little of the extent of the humanitarian work of the Vatican during the titanic struggle. The suffering of both sides have reason to bless heaven for not only the existence of the Papsy but also for its ability to remain neutral in the struggle. It is with lively satisfaction then, one sees that many who were so eager to draw His Holiness Benedict XV, from his avowed attitude of impartiality among the belligerents now open their eyes to the good results which have come from the failure of their unhelpful efforts.

It was well brought home to the writer the other day when in the Department for Lost Soldiers, which the Pope established in the Vatican to trace out the whereabouts of missing men. The area of the searches of this bureau extends over every battlefield, in every hospital and concentration camp from Baghdad to Belgium. Men are discovered for their sorrowing relatives after being on the list of missing as far back as the year 1914. From camp to camp from hospital to hospital the Pope's messengers proceed

searching for John Smith or Fritz Schmidt, or Jean or Luigi in Germany, England, France, Turkey, Belgium, Austria and Bulgaria, facilitated everywhere in their work of love by the civil and the military authorities, by men of all religions and by men of no religious persuasion.

Now how could this be attempted—and it is only one of a hundred humanitarian works initiated by the Vicar of Christ—if the Holy Father had departed one hair-breadth from a position of neutrality during the last three years? Could he have effected the exchange of certain classes of prisoners? Or indeed both sides to allow their sick prisoners into Switzerland for that careful nursing which could not be so well given to them in a country at war? Would his appeal for mercy for men under sentence of death be heard in case either of the belligerents had reason to suspect his neutrality? Most decidedly not. Every country has reaped the benefit of the Pontiff's position, and every country will reap still more.

WHAT DOES IRELAND WANT?

This is an exceedingly difficult question because neither Ireland nor her friends nor her enemies can agree, even among themselves, what she wants for herself or what they want for her.

At present only vague abstractions which sound better to wild music than to mild common sense are being used such as "Coercion for Ireland," "Coercion for Ulster," "An Irish Republic," "Twenty Years of Resolute Government." These are all wanted by different groups in Ireland, but they all imply failure or threaten confusion worse confounded.

The colonial solution, that is, a workaday gift of autonomy based on the free dominions in the Empire, has the merit of being acceptable to more groups at one time than any other. What Ireland wants is not so much any particular system as the recognition of her nationality.

The trouble is that only extremists can make themselves heard in Ireland. The majority are not asking for the impossible. Ireland does not wish to hitch her wagon to the moon. Her people are not clamoring for revenge or republics. Vengeance anyhow belongs to the Lord and republics are for countries like Russia and France which have discovered the art of putting up successful revolutions. The world we live in is one which believes more in success than in principles. Ireland is a country which has staked so much for principle that she has failed of success. A humdrum, practical, cooperative, unromantic home administration is what Ireland needs, whatever her most impulsive and gifted sons have demanded and continue to demand.

The time has come for the dead to bury their dead on both sides and for the bitterness of the past to be engulfed in the peace of the future. If Ireland wants anything she wants peace at home and abroad. To ensure peace at home the cessation of internal strife is not only a desirable expediency but an absolute necessity if Irish nationality is to be carried into the next era.

Agonized by the War, distraught by the insurrection and menaced by the submarine, Ireland is not the buoyant, irreconcilable nation some of her absent partisans imagine. She is sad and a-weary. She is just as prepared to make peace with the Ulsterman within her gates as the liberal majority of Englishmen are to give terms to Ireland herself. And it is time surely. For Ireland is no longer young. Even her lovers and her poets personify her as a poor old woman. She is not qualified for a republican adventure. There is no older, no more traditional, no more conservative people in Europe. Ireland only asks to conserve her nationality.

It is remarkable that every movement which has agitated Ireland in the past century has been a conservative movement to conserve land, language and religion. The supreme and outstanding movement has been one to recover an eighteenth-century parliament out of the past. Home Rule is not a hazy experiment or political phantasm. It is a fixed idea round which many proposals and solutions have gathered. It is the national yearning for a visible and central sign that forming part of an Empire does not preclude Ireland from being a nation. As the Jews treasured their temple in a nationalist as much as a religious sense, so the Irish still look to the desecrated buildings on College Green, and even if the latter were razed to the ground as utterly as the former, the Irish race scattered over the world would never cease dreaming and planning some such restoration as lies at the root of the Zionist movement.

Ireland wants to combine the satisfaction of an ideal with the hope of economic salvation. At the root of her troubles lies the economic squalor of congested counties in the west and of congested cities in the

east. These she wants to remedy by home legislation.

Ireland has asked for very little. Her demand is two-thirds sentimental and one-third economic. O'Connell's Repeal was for the restoration of Grattan's parliament which meant practically a landlord's parliament. But Protestant and landlord as it was, it had kept Dublin among the first half-dozen capitals of Europe. Her Repeal had been carried we should have had a mixed assembly of old-fashioned landlords and Catholic demagogues, who between them would have held off the horrors of the "Famine." A Home Rule Parliament in the eighties would have had no place for the gentry. It would have been fiercely agrarian but would have attracted a strong element from the radical Ulstermen. Since then Ulster Radicalism has passed over to Toryism and Radicalism itself has found a strange but striking guise in Sinn Fein.

What Ireland wants is a fusion Government in which agrarians, gentry, Sinn Fein, Ulstermen and other elements can be represented to the exclusion of the fanatic. Ireland does not favor the triumph of any particular partisanship, but she does want an ideal fulfilled. She is prepared to be governed by Conservatives on condition they are monarchs and Ulstermen ruling for the common good with a spice of Sinn Feiners and Laborites in honest opposition would not be a hopeless opening of the new regime.

So important is an unpartitioned Ireland that Carson must be welcomed at College Green. He should be removed from naval affairs, of which he could know nothing, to Belfast, which he thoroughly understands. His ladle, more than anybody's, stirred the seething pot, and no living man has more unrest to set right in Ireland today than the original begetter of civil strife.

The kind of government Ireland wants is neither republican nor reactionary, one that need not be identified with any one of the present parties, though of course a Dublin parliament would be considered the climax of the Irish party's thirty years of struggle. Though Ireland wants a practical, she does not want a machine government. Bosses are bound to make their appearance, but free-lances can be expected to keep up a critical and healthy opposition. It would be difficult to exaggerate the loss of such a citizen as the late Mr. Sheehy Skeffington in a Dublin parliament. An even greater misfortune would be the prevention of illness of Sir Horace Plunkett assuming the portfolio of Irish Agriculture.

All sects and classes, all the social strata left behind by Irish history should find interest, representation and pride in a Dublin parliament. The only types who may be profitably excluded are the *gombeen* men, graziers, absentee landlords and dynamiters. These are all uneconomic factors. Ireland wants cooperation to succeed the disastrous lending class, tillage to swallow grazing, and dynamiters to become absentees and the landlords to take an interest in the community of which they are part and of which they might have become leaders had they recognized the bed rock principle of Irish nationality as Parnell.

The ideal as it exists in Ireland herself will be satisfied by what must needs be a compromise. To say so is no slight on those who gave their lives in Ireland a year ago. They rose for Ireland and not for a type of government which could not possibly have claimed a united and unpartitioned Ireland afterwards.

The ideal that exists in many minds outside Ireland is disturbed by emotion and distance and demands more than Ireland herself wants. Ireland wants less than any other small nationality in Europe today. She asks to possess and enjoy that full colonial independence which the principle is assured to the world by the entry of America into the War. She cannot ask less. She need not want more at least in this generation. For the time we must be practical and reconstructive, remembering that Ireland is immortal and that her final form and destiny is with God.—Shane Leslie, M. A., in America.

It is a bad thing to tell a lie that will do no harm to anybody, very much worse to give utterance to a calumny and falsely impute to an individual or to a body of men actions or intentions that will bring them into disrepute, but the worst of all is to perpetrate that unjust lie by writing, printing and publishing it, by binding it in morocco and advertising it to the unsuspecting as history and truth. It matters not whether the calumny concerns Catholic or Protestant, friend or foe, have nothing to do with it. The man who has any share in such a transaction is a rascal. If you must meet and deal with him, be ever on your guard. He cannot be trusted.

CATHOLIC NOTES

The President has received a telegram from Dr. T. R. Starynski, president of the Polish Alliance of America, offering the services of 100,000 Poles for the army to serve during the War.

Eleanor C. Donnelly, who was the author of more than 50 volumes, died at Villa Maria Convent, West Chester, Pa., on Monday, April 30. She was seventy-nine years old. Miss Donnelly was styled "The Adelaide Procter of America."

Right Rev. Mgr. John Chadwick, who was chaplain of the Maine when it was blown up in Havana harbor in 1898 and who resigned his services to the Government, Mgr. Chadwick is now rector of Dunwoodie Seminary, Yonkers, N. Y.

Very Rev. Dean McCarthy, Vicar-General of the Archdiocese of Melbourne, has been appointed Bishop of Sandhurst, Australia. He was born in County Clare, Ireland, and was educated at the Irish College, Rome. After his ordination the young priest spent some years in the Irish Missions and then went to Australia.

The Holy Father has appointed Monsignor Pacelli, secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, to be Nuncio to Bavaria. He was connected for twelve years with the Papal Secretariate and his new mission is one of great importance. He will be consecrated Archbishop of Sardis by the Pope on May 11.

Right Rev. Cornelius F. Thomas, pastor of St. Ann's Church, Baltimore, and editor of the Baltimore Review, has been named by Cardinal Gibbons to succeed Bishop Russell as pastor of St. Patrick's Church, Washington. Monsignor Thomas is fifty-nine years old, and after ordination, thirty-four years ago, served as assistant at St. Patrick's.

Before the War the Archdiocese of Cologne had 450 students of theology, now there are 90; Paderborn had 250 as compared with 24; Treves, 280, now 70; Rottenburg 40, now 6. For the Bavarian dioceses much the same proportion obtains. Of the theological students from Bavarian dioceses 128 have been killed at the front. Most of the German dioceses were short of priests before the War.

Rome, April 13.—The Corriere d'Italia announces as the result of Pope Benedict's intervention Germany has released Mgr. Louis LeGrave, Vicar General to Cardinal Mercier, Primate of Belgium. Mgr. LeGrave was sentenced last month to nine months' imprisonment and deported to Germany for sheltering a discharged French soldier for one night.

Rome, March 30.—Last week appeared in Rome a Catholic weekly in English which is to be called the Roman Review. The Holy Father and the Papal Secretariate of State consider the project to be an excellent one, especially as the policy will be guided by the ecclesiastics who are responsible for it. The Roman Review is to be rigidly non-political, its motto being "To hold with Peter."

The Right Rev. Peter Muldoon, D. D., Bishop of Rockford, Ill., has been named Bishop of Monterey and Los Angeles, to succeed the late Bishop Conaty. He was born in Columbia, California, in 1863, and is therefore returning to his native State. He was ordained to the priesthood when only twenty-three years old, and has rendered invaluable services to the Church in America.

The Belgian Minister of State, Jules van den Piereboom, who has just died at his house of Anderlacht, and who was a very pious man, has bequeathed the whole of his considerable fortune to the Belgian societies which are employed in providing for the widows and orphans of the War, especially of soldiers fallen on the field of honor. To the commune of Anderlacht he left his museum of antiquities, many of which are of great value, and also the most precious volumes of his rich library.

Dr. John G. Coyle recently made the statement that more than 1,600,000 children are educated in the Catholic parochial schools at a cost of \$10 a head, or \$15,000,000 throughout the country, while the average cost of public school education was \$12 a head, and that, therefore, the sacrifices of the Catholics, owing to their determination to have religion taught as a part of education to their children, save the taxpayers of the United States more than \$63,000,000 a year.

Another Anglican clergyman has joined the Catholic Church in England. The Rev. W. J. Scott, who was received into the Church by Monsignor Coombs at Eastbourne a few days ago, was for nearly twenty years vicar of St. Saviour Sunbury, and before that was curate of well known Anglican churches in Plymouth, London, Ramsgate and Barnsey. Though not now young Mr. Scott is still active and alert. He was noted as a preacher in his Anglican days, but his plans for the future are not yet decided.