

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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OUR DUTY

"What would you do if the enemy came?" has been a frequent question put at political meetings to the men who wished to talk futile theories up to the last moment; and few of them have penetration enough to see that the enemy is on his way here now by every route he can follow, and that he has to be met either far off or nigh, and that the man is the true defender who meets the foe afar off. As the Germans used all their carefully prepared forces to rush the War away from the German frontier; so we have made our first line of defence as far out beyond our frontier as possible, in Belgium, in France, in the Balkan mountains, on the Mesopotamian plain, with the sea as our second line of defence and the homeland trenches as a third line never to be reached.

It requires little imagination or sense to see that wherever the conflict takes place it is all the same, and the soldier or sailor who yields up his life in Picardy or the Gallipoli Peninsula, in Egypt, or on the gray North Sea is really holding the fort of his own home against a ruthless enemy. In simple truth the hero has died for us in a very direct personal way. But we rise to a far higher level, to the plane of his own instinctive nobility, when we realize that the hero died not only for his friends but for his country and all that it means to the world.

How profound that meaning is, how vital to the whole story of mankind, must by this time be dawning on the minds of the dullest. Thoughtless people who do not know the world and its varied inhabitants as they have been made by centuries of traditional training have said lightly in the past that it matters little where a man is born, for in essentials all men are the same. Is the typical Englishman or Frenchman or Irishman the same in character, in ways of thinking as the typical German? We venture to hope that by no command, compulsion, or provocation could we be made to do what the average German apparently delights in doing.

We are instinctive lovers of independence, freedom, and fair play. The German is a slave, shaped by generations of harsh, rigid training to do the grim work of enslaving others and to glory in it; and this war is a test as to which type of humanity shall predominate. The man who dies resisting the German attempt to cramp mankind within the narrow mould of the German character dies as truly as any martyr-hero in the cause of human freedom—the freedom which now Britain and her Colonies, France, America, Italy, and the little Northern lands all know, but which the Germans have never known and have been trained to suppress. Who can fail to see further that, dreadful though the price is, the decimation of our bravest and best is winning for struggling, hoping, perishing mankind release from the most terrible of the insensate tyrannies that have destroyed human happiness?

These boys of ours in a large measure will have died in vain if they have not died that war, as the method by which brutally ambitious men carry out their cruel schemes, does not itself die and peace reign under international security guaranteed by the common sense of the free peoples. Though it has required a cataclysm great enough to shake thrones, and wide enough to fill every family with sorrow, to convince us, can we not now see that war is a survival of man's primeval savagery, a survival entrenched behind the military pride of the Hohenzollerns and the retinue of followers whom they have trained?

The war was made with the utmost deliberation by the War Lord and the high priests of war he had gathered about him; and if he and they go down in the stupendous strife war will go down, and the arts of peace, of lowly, kindly, mutually helpful men, will flourish on the ruins of discarded savagery. The fabled dragon is alive again, and has to be slain. Again it takes its daily toll of life. The name of the dragon

is War, and the St. Georges of the great crusade that will trample it underfoot are these knightly boys of ours who have waged war to the death against the maker of wars while they have loathed war itself. And, if it was worth their while to make the great renunciation of life in a holy cause, it is worth our while to bear the loss with a spirit as staunch and high as their own.

AS IT STRIKES US

Extravagance plays havoc with many a household. It is a homewrecker in so far as it dissipates the atmosphere in which the flowers that bring forth blossom and fruit for the future can live. For extravagance is an offshoot of pride, is a changeling that is nurtured by ostentation, that measures life's values by dress, much or little, and by social standing.

Bred in this atmosphere, children are in a fair way to be snobs, men and women who, having no self-respect, are always climbing to the sacred mount of Society and are grateful to the verge of tears for even a smile, though it be of condescension, from the dwellers thereon. And a Catholic snob is the most obnoxious of the kind. If they had a grip of the principles of their religion they would be safe against the ridicule which is their inevitable reward. Instead of apeing others they would square their conduct in all things with the teachings of their faith.

For example, they would have the home freed from incessant babbling about the things that pass. With responsibility awakened and their duties clear they would make their faith vibrant, luminous in word and deed. Then we might not have some of the household strutting around with short skirts and powdered and painted as if life were a comic opera show. And when we refer to these of the household we have in mind also the old ones of the sex feminine who in desperate efforts to be gay and childish are pathetically foolish. Poor people! going around with the cap and bells for the amusement of the multitude.

NOT AFRAID

The extravagant are not afraid of debt. They are not afraid of the sentence pronounced against unjust debtors. But they are afraid of not being in the fashion, even if they must leave dressmakers' bills unpaid. They are ashamed not to make a display, but they are not ashamed to do it at the expense of others. In love with the insane and shoddy creature to pass for what they are not, they live beyond their means and owe debts and are qualifying themselves for a place among adulterers, fornicators, who shall not possess the Kingdom of God.

CATHOLICS PROTEST

AGAINST PROVISIONS OF THE CARRANZA CONSTITUTION

N. Y. World
A document just received in this city from Mexico City contains a protest signed by all the archbishops and bishops of the Roman Catholic Church in Mexico against provisions in the Carranza constitution adopted at Queretaro on February 5 of this year curtailing the rights of the Church in that country.

The protest says that the Church has been willing to abide by the constitution of 1857, although, it is pointed out, injustices were done even by that constitution. The Queretaro agreement, it is stated, takes away from the Church even the remnant of the liberty it had to enjoy its rights.

Following are some of the provisions of the new constitution against which the authorities of the Catholic Church in Mexico have raised their voice:

1. Churches throughout the country are no longer recognized as entities.
2. The clergy are prohibited from establishing or directing primary schools.
3. The Church is forbidden to own or manage property, and any property so owned or managed up to this time is ordered confiscated.
4. Episcopal parishes, parish houses, church colleges, seminaries and convents or any building devoted to the propagation of the faith are confiscated for the use of the federal government to the exclusion of religious teachings.
5. All churches built in the future are to become automatically the property of the federal government.

6. The government usurps all the Church's rights to direct religious activities.

7. The government arrogates the right to designate the number of priests for each church, "according to local needs."

8. The clergy are deprived of the vote and are prohibited from meeting for political purposes.

9. No clergyman is permitted to receive by inheritance any property devoted to the advancement of religion or to charitable work.

10. No priest is allowed to receive by inheritance any property from any citizen unless through relationship within the fourth degree.

11. Marriage is made merely a civil contract.

THE ROUND TABLE CAMPAIGN

Toronto Globe

At a time when the public attention in Canada and the Empire is distracted by the War and by the possibilities of a world famine, the Round Table leaders in this country are carrying on a campaign for an Imperial merger. Notwithstanding the fact that McGill University, Montreal, and the University of Toronto are the headquarters in Canada of the New Imperialism, which in its origin, outlook, and tendencies, deserves to be known as the New Oxford Movement. On Friday night last the Convocation Hall of the University of Toronto was given up to the furtherance of the Round Table propaganda, a political movement which, after years of organized effort in this country, has failed to produce any practical scheme of closer Imperial union on which the Round Table members themselves are willing to agree. Before the Round Table leaders undertake to educate public opinion would it not be well for them to point to some plan of Imperial reorganization which has stood the test of criticism and which commands their undivided support? They do not agree with the proposals of Mr. Lionel Curtis. As to Mr. Lash's scheme, even the author himself has found it necessary to modify it. In abandoning the private methods of the past, and in deciding to appeal to public opinion, the Round Table organization in Canada has taken the first step in a campaign which may be fraught with fateful consequences for the Empire as well as for Canada. In appealing at this time to the fervid loyalty of ultra-Imperialists, and in opposing Imperialism to Nationality, they are awakening latent forces in this and every Dominion which prudent statesmanship would refrain from antagonizing at this critical juncture in the affairs of the Empire. Mr. Rowell, the Liberal leader in Ontario, was the only speaker present who appeared to be seized of the importance of putting first things first. "Save the Empire before we try to reorganize it," he exclaimed in a powerful speech that won the applause of the audience. If the Round Table leaders have no ulterior ends in view, if it be their desire, which The Globe does not doubt, to see this War ended in a way that will leave the Empire strong to face the problems of the future, why this unnecessary haste to precipitate a political controversy at a time when the War calls for unity and concentrated effort in the saving of the Empire?

Mr. Rowell dissented from the view, prevalent in Britain, that Canadians are dissatisfied with the present relations between Canada and the Empire, and desire a change. In another direction Mr. Rowell was equally explicit:

"The Irish question must be settled before they settle the question of Imperial relations. I think the statesmen of Great Britain must display sufficient statesmanship to solve the Irish problem before we would be justified in putting our destiny into their hands."

Canadians must be satisfied of the good faith and democratic tendencies of the statesmen at the heart of the Empire before they would be justified in entering into any entangling Imperial bonds. So long as British Governments insist in forcing a titled class upon Canada, so long as the champions of the New Imperialism in Canada are represented in Imperial councils by men of the calibre of Hon. Robert B. Eggers, plans for closer Imperial relations will be viewed with distrust and suspicion. Nor can there be any true with that class of Imperialists which sees in Canadian nationalism the enemy of Imperial unity and progress. Mr. J. W. Flavelle, referring to Canada's part in the War, said:

"We are doing these things not because Britain needs our help, but because we had travelled much farther along the way of idealism than we had imagined. Is this development towards nationalism or is it toward what we call Imperialism? Be careful that we are not possessed of the same spirit as our French-Canadian brethren and travelling the same way under a different guise."

Mr. Flavelle differs from Sir Edmund Walker, who expressed the view that Canadians must think nationally before they can think

Imperially. Can it be said that Canadians, after fifty years of Confederation, are thinking nationally? Has not Sir Edmund Walker raised the most forceful and the most reasonable objection to the Round Table propaganda?—its insistence upon the subordination of the national idea, so frankly stated by Mr. Flavelle, who gave voice to the strong current of political thought that underlies this New Imperialism. That thought has found expression in the unreasoning opposition to Irish self-government, and in the strong opposition of the same ultra-Imperialists to the granting of self-government to South Africa.

Before plans of Imperial reconstruction can be considered the foundations of democratic government in the United Kingdom must be well and truly laid. The reform of the upper House, electoral reforms, the contentment of Ireland on a sound, national and democratic basis—these are questions that must be got out of the way before Canadians are asked to agree to plans of closer Imperial union. The future of India also must be settled. What guarantee have Canadians that the men who are at the head of this movement in England—the same men who opposed the establishment of the South African Union, and who to this day resist self-government in Ireland—would prove safe guides for the democracies of the Empire in the task of reconstruction after the War? Canada will not put her head in the Round Table noose so long as Lord Milner and Lord Curzon are at the other end of the rope. In freedom, consultation, and coordination lies the road to Imperial strength and continuity.

IRISH QUESTION

ONLY BAR TO FULL SYMPATHY FOR BRITAIN

N. Y. World

Washington, April 27.—If informal negotiations now pending between the United States and Great Britain are successful—and there is strong prospect that they will be—an American President will accomplish more toward obtaining real freedom for the Irish people than has resulted from a century of agitation and revolution.

The London Foreign Office is understood to have been informed by Arthur James Balfour, British Secretary of State for Foreign Affairs, that President Wilson is of the opinion that a speedy solution of the Irish problem will do more to further the fight for universal democracy throughout the world than any other concession Great Britain could make.

Speaking unofficially during two interviews with Mr. Balfour, the President told the Foreign Secretary that the Irish question was the sole obstacle that stood in the way of actual sympathy and co-operation between the people of the United States and Great Britain.

The speedy adjustment to the satisfaction of the Irish people of their ancient fight for freedom was pointed out by the President to Mr. Balfour as the chief cause for irritation to this Government in the present crisis in the world's affairs and mainly responsible for the prejudice existing in the United States and the breadth of the United States against the people of England.

Without taking counsel with any one, the President is believed to have made up his mind to espouse the cause of Ireland even before the coming of the British High Commissioner under the leadership of Mr. Balfour.

The subject is known to have been discussed at the initial interview between the President and Mr. Balfour at the White House last Monday and to have figured in a subsequent discussion on Tuesday night.

What effect the representations of the President made upon Mr. Balfour is not known beyond the fact that the latter is believed to have communicated to his Government the information that the President, disclaiming any responsibility for intervening in the domestic affairs of his British ally, was convinced that the consummation of the British promise to grant real Home Rule to the Irish people would cement by the strongest possible ties the people of the British Empire and those of the United States.

In an editorial the N. Y. World says:

In his Guildhall speech Premier Lloyd George spoke of Ireland as "a suspicious, surly, dangerous neighbor" that must be converted to "a cheerful, loyal comrade." The way to accomplish that is to grant to Ireland the full measure of Home Rule pledged to it by Parliament three years ago.

Americans are keenly interested in the Irish question. As the partner of Great Britain in the War, this country, earnestly hopes that the last obstacles to the establishment of self-government in Ireland will be speedily removed. In the response to the appeal made by Lord Northcliffe through The World for expressions of opinion in the United States, there is the plainest evidence of this active sympathy with Ireland. In the circumstances, it cannot fail to carry weight in Great Britain.

"Settlement of the Irish question," said Premier Lloyd George at the Guildhall, "is essential for the peace of the world and essential to a speedy victory in the War." Nothing at this time would more certainly promote loyal friendship between the American and the British peoples and strengthen the bonds of alliance by which they are now united in a common cause.

The New York Evening Mail says editorially:

There are millions of Americans in whose veins flows the blood of Irish ancestors. The survival of justice in Ireland is a powerful factor in shaping the sympathies, not only of these Americans but of all Americans. If England hopes for close co-operation with the United States in the future she must remove the stain that has attached to her administration of Irish affairs. She must give Home Rule to Ireland. And the scope of Home Rule should not be limited by dismemberment. As in every other democracy, the voice of the majority should be decisive in Ireland. To give Home Rule to one part of Ireland and keep another part in its present relation to the United Kingdom would be abhorrent to the great majority of Irishmen.

England must recognize the rule of the majority in Ireland. By so doing she will clear the way for the establishment of that equality of rights and opportunity for all races to shape their own destinies to which England, like the United States, has pledged her faith.

That principle is the main issue in this War for the triumph of democracy. That principle should apply to Ireland as to every other sore spot on the political surface of Europe.

FIGHT FOR FREEDOM

EPOCH-MAKING ADDRESS OF GENERAL SMUTS

London, May 1.—(Through Reuter's Ottawa Agency)—What may be described as an historical record in the annals of the city, was celebrated to-day, when the freedom of London was conferred on five of the empire's representatives, namely: Gen. Jan. Christian Smuts, Minister of Defense, of South Africa; Sir Edward Morris, Premier of New Foundland; Sir James Meston, the Maharaja of Bikanir and Sir Satyendra Prassano Sinha, of India, delegates to the imperial war conference. A striking speech was made by Gen. Smuts, who said:

A GREAT HONOR

"I will not suppose that any poor merits of mine have justified the distinction of being enrolled among many of the greatest and most illustrious names of history; but I confess that I am very proud and grateful and the small boy of South Africa, especially the poor people to whom I am proud to belong, will also feel greatly pleased and honored. A decade ago you similarly honored my leader, Gen. Botha, who ever since, through storm and sunshine, has led the people with a firm, wise and kindly hand, under whose guidance the enmities and antagonisms of the past are disappearing and a new nation is slowly but surely being built up in that great lone land. No one will be more pleased with the honor you have done me than my friend and companion in arms, whose heavy task in far South Africa has prevented him from attending the imperial war conference."

I know your best wishes accompany him in his great work of statesmanship.

Gen. Smuts then referred to the great historic tradition of the City of London, in which it showed it was a bulwark of liberty and the refuge to which oppressed liberty could flee and never in vain. He continued:

"Centuries of prosperity followed during which you and the nation grew and flourished and became rich beyond the dreams of avarice. People whispered that you had become corrupted with luxury and were soft and that the day of trial would find your leaders nerveless, yourselves wanting and unprepared.

"What was your answer? Your enemies forget on what milk you had been nurtured. Free men have hearts to do and to dare anything. Without conscription and compulsion you raised millions of men; you transformed your industries from a peace to a war basis and in the end you became the financial, military and moral mainstay of the alliance. Such are the fruits of liberty in these islands. And beyond these islands, millions of the white inhabitants of the British Empire live on the equator, beyond the seas, scattered far away over the

whole globe, practically having no interest in the struggles and feuds of old Europe. Germany counted on their apathy, perhaps on their disruption. Yet see what they have done voluntarily. And why have they made their magnificent effort? Not to help the mother country, but to help the cause which is as much theirs as hers—the cause of freedom the desire of all nations to work out their own salvation without coercion without the terror inspired by an ever growing, ever more insolent more threatening and more aggressive military autocracy.

WHAT FIGHT IS FOR

"We shall never understand the mightiness of the effort of the British Empire until we recognize that the fight is for not mere self-interest or mere small issues, but for the greatest of all issues. It is because we all realize that the greatest, the most essential and the most fundamental interest, that of human liberty, is at stake; that the old cause for which millions have in all ages sacrificed their all, is once again in danger. It is for this that you witness today this spontaneous uprising—an uprising not only among the nations of the British Empire, but of the world.

WHY AMERICA JOINED

"Why has America at last joined the conflict? Some say it is because of the submarine, some say it is because of President Wilson, some that American honor was hurt by Germany, some that America was afraid of isolation after the War. It is far more than all these. Slowly, painfully, America recognized what was at stake—realized that it was once more the old historic issue, the same as their issue of George Washington versus George Rex—the issue of freedom versus slavery, of democracy versus autocracy, of national self-government against imperial despotism. You will find it set forth with matchless skill and burning eloquence in President Wilson's historic message. Just as we had no option in August, 1914, so had America come to see that she had no option, unless freedom was again to be endangered throughout the old and the new world, unless Russia was again to be delivered over to reaction, and unless Germany had to be given up as lost forever. Even the soul of Germany will have to be redeemed before the end. Do we not see how, under the terrific strain of this struggle, the bonds of military despotism which shackle the German and other peoples are beginning to snap as the end is approaching—for the end is coming.

DAINGEROUS TIME AHEAD

"There are difficult, dangerous weeks and months ahead; but the spirit of our armies at the front is magnificent. In confidence and determination let this spirit of the nation be equal to that of its armies. Let us be neither too elated by victory nor too depressed by ill fortune. Greater forces are fighting for us than our armies. The spirit of freedom is on the wing. A great creative spirit is once more moving among the nations in their unspoken anguish. Let us gather inspiration from our cause, and when the end comes—it cannot now be far off—let us in the hour of victory remember the greater ally and endeavor to build up a better world on the enduring foundation of liberty. Let all institutions be monuments to the real victory of this greatest, and let us hope, last war of the world.

FACE DANGER UNFLINCHINGLY

"I have emphasized the cause we are fighting for, because I am assured that in the grave dangers ahead a clear consciousness of that cause alone will strengthen us to hold on unflinchingly. The circumstances of my life have made me realize more than most men what that means. In my day and country I have seen freedom go under in what appeared to be the death agony of a people. I have seen her rise again, indestructible, deathless and immortal. I have seen the same beaten people fight for the same freedom, no longer for themselves alone but for the whole world. To-day I see another vision. From the freedom of the City of London to the freedom of humanity may the vision come true."

A VALUABLE FIND

A manuscript of eighty-five folio sheets, written by an Italian monk of the sixteenth century, Rev. Benigno Bibobetti, has been discovered, according to an announcement by Prof. Walter Lichtenstein, librarian of the Northwestern University, Chicago. The manuscript includes a vocabulary of 2,500 words in the Mosetenan and Spanish languages, a treatise on Mosetenan grammar and a religious tract. The Mosetenan Indians inhabited at the time of the Spanish exploration what is now known as Bolivia. The manuscripts were contained in a library, purchased in Bolivia from Senor Lonata Lanza two years ago. The importance of the manuscript was first noted by Dr. Rudolph R. Schuller of New York, who was doing research work in philology at the Northwestern University.—The Catholic Bulletin.

CATHOLIC NOTES

Hon. William B. Young, a leading banker and former mayor of Augusta, Ga., has been received into the Church by Father Morrow of St. Patrick's Church, in that city.

Rev. Father Haig, C. S. S. R., the superior of the Redemptorist house at Perth, Scotland, is a brother of Sir Douglas Haig, commander-in-chief of the British army in France and a convert.

John McCormack, famed Irish tenor, in an interview, declared his intention of offering his services to the American Red Cross in event of war and help raising funds for relief of the poor, sick and wounded. He says he could do more good that way than by "stopping bullets in the trenches."

Boston priests have from the beginning been especially interested in the American Seminary for Foreign Missions at Maryknoll, Ossining, New York. Two pastors, recently deceased, Rev. Patrick H. Billings of Abington, and Rev. James J. Keegan of Woburn, remembered this new and worthy work in their wills.

Bishop Charles E. McDonnell, of Brooklyn, who received a purse of \$125,000 from Roman Catholics in honor of the anniversary of his consecration made plans to dispose of the money. He will send \$15,000 to Pope Benedict XV., and the remainder will be used in diocesan charities, the orphans and sick receiving most of the fund.

The Ancient Order of Hibernians, Chicago, have presented Most Rev. George W. Mundelein with a check for \$2,500 for a fund to be known as the A. O. H. perpetual scholarship. The fund will be used to educate Irish youths for the priesthood.

Mrs. Dewey, widow of Admiral George Dewey, who is president of the Woman's Section of the Navy League, has presented to that organization a fund for the equipment of a naval base hospital. She has also founded six scholarships at the second encampment of the First National Service School of the Woman's Section of the Navy League, which opened in Washington on April 16.

Among the literary treasures in the library of the Carmelite Fathers at the Catholic University of America is one of the sacred books of India written on palm leaves. This book was brought from India by Father Paschalis Heriz, O. C. D., formerly Apostolic Missionary in that country for fourteen years. It is one of the four principal religious books of Brahmanism and is written in Tamil.

The Foreign Mission Seminary at Maryknoll has received a report of Catholic activities in China for the past year, and remarks a smaller increase of Christians than usual. For several years past, the annual gain has been about one hundred thousand (100,000) souls, but this past year it was only sixty thousand (60,000) and the cause is traceable to the War in Europe which has withdrawn missionaries, kept others in the home-lands, and diminished the propaganda offerings. It is interesting, however, to remark that the number of Chinese native priests has increased, so that at present they are 828 as against 803 a year ago.

Rev. Thomas Francis Regan, of the Catholic University of America, has been appointed chaplain of the United States Navy, by Secretary of the Navy Daniels—this being the first appointment to the chaplain corps since the declaration of war with Germany. Father Regan is a native of Wisconsin, and a son of the late Captain Matthew O. Regan, a veteran of the Civil War, who acted as Quartermaster and Postmaster of the National Home, Wisconsin, for more than twenty-five years. Another son is a lieutenant in the United States army.

The death has occurred, in his seventy-eighth year, of Very Rev. T. J. O'Mahony, D. D., All Hallows' College, Drumcondra, Ireland. A native of Cork, he spent the final years of his ministry in that city and Carrigrohane. He was an accomplished and widely read scholar, was proficient in the ancient classics and in several modern languages, wrote mystical and lyric poetry of a high order, contributed articles to various reviews, brought out an admirable compendium of the "Summa," and took part in nearly all the International Catholic Congresses.

The Holy Father has conferred the title of Doctor of Philosophy upon Mr. Alfred Herbert, a layman, who since 1904 has held the responsible position of prefect of studies in St. Edmund's College, Old Hall, which is the diocesan seminary of Westminster, England. Mr. Herbert belongs to a Protestant family and was originally destined for the Anglican ministry. He became a Catholic in 1873 and devoted himself to teaching. The duties to which he has given his life have never allowed him time for literary avocations. The honor conferred upon him is as unusual as the post he holds at St. Edmund's.