

The Catholic Record

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LONDON, SATURDAY, OCT. 19, 1918

OFFICIAL

TO THE PARISHIONERS OF FORD CITY IN THE DIOCESE OF LONDON

Dearly Beloved Brethren,

In fulfillment of the duty therein imposed on me, I hereby communicate to you a Decree of the Sacred Consistorial Congregation under date of June 7th, 1918.

For the moment, I refrain from comment upon it. Its terms are clear, precise and definite. They call for prompt acceptance and entire obedience from those who wish to act as becomes Catholic, and who fear the just judgments of God and of the Church. I have the fullest confidence that those amongst you to whom the Decree may apply will observe its directions to the full both in the letter and in the spirit.

I remain, dearly beloved brethren, Yours faithfully in Christ, M. F. FALLON, Bishop of London. London, Ont., Oct. 11th, 1918.

S. CONGREGATIO CONSISTORIALIS

LONDON

PAROCHIA LOCI FORD CITY DECRETUM

Quum plures petitiones ad Apostolicam Sedem exhibite fuissent ut a parochia Ford City amoveretur sacerdos Franciscus Xavierus Laurendeau, et ad hunc finem variis allegarentur motiva, Emi S. huius Congr. Patres, de mandato Ssmi D. N. in plenario conventu examinata causa et omnibus mature perpenis, censuerunt et decreverunt: de memoratis petitionibus rationem haberi non posse et sacerdotem Laurendeau manuteneri debere in parochia regimine.

Insurrunt insuper certiores de hac re fieri Ordinarium et per eum parochie fideles; et memoratis graviter eos esse, ad quos spectat, ut ab oppugnatione omnique Inclamantia contra eum parochiam abstantent, eumque potius, utpote iure nominatum et in iuste impeditum, debito obsequio prosequantur, si prout catholicos decet se gerere velint et iusta Dei et Ecclesie iudicia verentur.

Revmi Episcopi Londonensis officii exit hinc in terminis nota facere fideles parochie Ford City, eiusque facultas datur reluctantes ad tramitem sacrorum canonum compescendi. Datum Romae, ex editibus Sacre Congregationis Consistorialis, die 7 Junii 1918.

†C. CARD. DELAI, Epus Sabien, Secret. †C. SARDI Archiep. Casarens, Assessors.

TRANSLATION SACRED CONSISTORIAL CONGREGATION

LONDON

THE PARISH OF FORD CITY DECREE

In view of the fact that several petitions have been set before the Apostolic See for the purpose of having Francois Xavier Laurendeau, priest, removed from the parish of Ford City, and that various motives were alleged to bring about such a removal, their Eminences the Fathers of this Sacred Congregation, by order of our Holy Father, having in full assembly examined the case and maturely weighed everything, decided and decreed "that no account could be taken of the aforesaid petitions, and that Father Laurendeau, priest, must be retained in charge of the parish."

They ordered, moreover, that the Bishop of London be notified concerning this matter, and through him the faithful of the parish, and that those whom it concerns be seriously admonished to refrain from every hindrance and all manner of strife in opposition to their Pastor, and whereas he was lawfully appointed and unjustly opposed, to render him the respectful obedience which is his due, if they wish to act as becomes Catholics, and fear the just judgments of God and of the Church.

It will be the duty of the Right Reverend Bishop of London to make these things known officially to the faithful of the parish of Ford City, and authorization is granted him to repress those who resist, according to the tenor of the sacred canons.

Given at Rome, from the office of the Sacred Consistorial Congregation, the 7th day of June, 1918.

†C. CARD. DELAI, Bishop of Sabins, Secretary. †C. SARDI, Archbishop of Casarsa, Assessor.

CANADA'S POLITICAL FUTURE

Politics in the party sense are in a rather chaotic state in Canada at present; but politics in that sense is not a subject which we discuss with our readers. The term, however, covers a much wider field. The issues which divide a war-conquered world today are political; between those, a century and a half ago, who fought for British connection on the one side and for American independence on the other there was only a difference of political opinion as to the future of the American colonies. When politics have for long humdrum periods been confined to the issues often commonplace which divide parties and to the methods often sordid by which they are decided the term and its derivatives fall more or less into disrepute. But in the history of all nations come times when politics absorb every national energy and claim the deepest interest on the part of every citizen; for at such times the whole political future of the country is at stake. Has such a time come to Canada? Not yet; but we believe that just such grave and decisive political crisis is imminent. If so it goes without saying that it behooves Canadians to inform themselves of the issues involved that they may reach thereon an intelligent decision. And it is precisely now before these issues come, as they eventually must come, into party politics that study an intelligent decision are of the highest utility, indeed an imperative duty of Canadian citizenship. We admit, nevertheless, that it is rather a matter for quiet study than for public discussion until the one all-important end is attained for which all are striving, subordinating all political aims and opinions however important these in themselves may be. We shall, therefore, do no more at present than state the political issue confronting Canadians.

That issue is nothing less than the political status of Canada after the War. Without clear apprehension of its gravity and radical importance, politics, practical politics may take on such directions and tendencies that our whole political future may be determined without our realizing it amid the belouding influences of party warfare. In private conversations a good deal is heard that indicates a somewhat uneasy realization that a tide is coming in the affairs of Canada, but few, apparently, feel at all clear as to how it should be taken at the flood. Amongst the public references to the subject is a recent editorial in the Toronto Star which took for its text this quotation from a letter of Sir John Willison to the Calgary Albertan:

"My Imperialism means only one thing, equal citizenship for Canadians in the Empire. That we never have had. That we have not yet secured. Nor do I believe that we can acquire such citizenship through War Cabinets or periodical Imperial Conferences. For the time these are useful as means to an end, but we know that after all actual ultimate control over peace and war rests in the Imperial Parliament."

And the Star approaches the subject with such an astonishing statement that we shall give its own words: "It was generally supposed that the idea of an Imperial Parliament with power to tax the Dominions overseas having been rejected by Sir Robert Borden as neither feasible nor wise, had been abandoned, but Sir John Willison still adheres to it."

The italics are ours. In the Israel of his old party followers Sir Robert Borden would not find such sublimis faith as this. Loyalty to a political chief does not usually invest him with infallibility. But to the Star—Rome has spoken; the question is settled. To the new disciple it is a matter of surprise to find even one who dares to question the ipse dixit of the master. This extraordinary docility of the neophyte will hardly be paralleled in those to the manner born.

For the rest the Star's argument is a platitudinous digression from the issue raised, and furnishes a perfect sample of what logicians call ignoratio elenchii.

The Star says: "As to every question except peace and war and foreign relations Canada has equal citizenship through its own Parliament."

This is precisely the measure in which Canadians fall short of equal citizenship in the Empire; the very point Sir John Willison emphasizes. Canada controls her domestic affairs; but in all the vast field of relations with the outside world, in questions of peace and war with all their tremendous consequences, Canada

has constitutionally no voice whatever. We boast that we are "an integral part of the British Empire," but in the present colonial status Canada has nothing whatever to do with that Empire's Government. That is a status which in the history of the world no people of the white races have ever been content to accept as permanent.

Imperialism with us is the loosest of loose terms. Some get quite fussed up about it without knowing what either they themselves or their opponents mean by the term. Sir John Willison in the passage quoted indicates one sort of imperialism,—that which would claim for Canada, if she is to remain "an integral portion of the British Empire," full and equal citizenship therein. That is to say, in other words, a way in which Canadians may attain to the full measure of self-government and still remain in the Empire. It is not to be accepted and not to be rejected without examination. It may never commend itself to the mass of Canadians. It behooves us, therefore, to examine the alternatives.

The course that suggests itself immediately is that of complete Canadian independence in foreign as well as in domestic affairs. This is attractive at first blush to many; but this like full citizenship in the Empire may be considered neither "feasible nor wise" by those who seriously study the consequences. Independence is not to be lightly accepted nor lightly rejected.

There remains the alternative to which a curiously instill and distasteful appellation still adheres—annexation. The term is not only offensive but misleading. If Canada's future is to be politically as well as geographically a part of America a better term would be North American Union. For we should enter into this Union as a group of free States joining another group of free States, merging only common national interests in a common central government at Washington over which Ontarians would have equal control with Californians, Albertans with Marylanders. This possible future for Canada demands intelligent study of intelligent Canadians before it is accepted or rejected as the ideal toward which our national destiny should be shaped.

Only those who have given no thought at all to the subject will maintain that Canada can remain always in a state of arrested development in the matter of self-government; that the present national status in which Canada is inferior to Holland, to Switzerland, to the South American republics, can be the ultimate goal of her national aspirations and national development.

Open advocacy of Imperial Federation is not a national danger but a national stimulus to Canada. The danger lies elsewhere. One of the few serious and thoughtful political writers in Canada, John S. Ewart, has shown that imperialism may assume more insidious forms, and that Canada's future may be compromised while Canadians rest in placid ignorance of the direction and tendencies which will determine her whole political future.

What better use could be made of the long evenings of the coming winter than to study the problem of Canada's political future? Debating clubs, those societies which pretend to any intellectual activity, groups of studious friends, can find no subject of such absorbing interest, no subject so imperatively demanding their thoughtful consideration, their earnest study.

It is inevitable that the realignment of parties in Canada, whether they retain the old names or not, will be determined by deeper political considerations than the piffing politics of pre-war times.

Whether or not, or in what measure the great issues will be met squarely and above board by the politicians will depend largely on the general information, intelligence and active interest of the rank and file of Canadian citizenship.

FOOD FOR REFLECTION

Without comment we call attention to some eloquent facts: The total American casualties are just about one quarter of the total Canadian casualties.

The grand total of all American casualties up to the present writing is 41,921: the British casualties during the single week just past were 37,946.

We are not going to use these figures to point a moral or adorn a tale; but they should be allowed to tell their own story.

MORALE

'Morale' has become the most commonplace of terms, yet it is not easy to grasp its full significance. It is not a single quality, nor is it a combination of many qualities so much as their resultant. With health good, spirits high, hope so firm that it merges into confident certainty, consciousness of a cause so holy that it is not presumption to think themselves the instruments of God's retributive justice, swinging on from victory to victory, the morale of the Allied troops must now be at flood tide. Though we may not be able even to enumerate all the vital things that go to form this most vital of all the factors of victorious warfare, we can all understand what is meant when we are told that the morale of our soldier-lads is splendid, their spirit indomitable, their driving force irresistible.

We can quite as readily understand that the morale of the enemy is at its lowest ebb.

We marvel at the multifarious engines of destruction that scientific ingenuity has devised for modern warfare. In our wondering admiration or horror we have to force ourselves to bear in mind that not one of these, from the greatest to the least, on the land, in the air, on the sea, or under the sea but depends finally on the man-power that sets all in motion, on human control and on nothing else. Science falls short, and must ever fall short of finding any substitute for, or indeed any artificial aid to this final and supreme human motive force. Evidently, therefore, morale is the greatest of all the factors that enter into the decision of the world-struggle.

Many would have had President Wilson curtly refuse Germany's peace offer and peremptorily demand unconditional surrender. This is precisely what German militarists must have hoped for. They could then say to the German armies and people: we have asked for peace on President Wilson's own terms and it was contemptuously refused. Annihilation is our enemies' aim and purpose. Therefore there is nothing left but to fight to the death in defence of homes and country. That would seem to be the only way in which German morale could now be restored. It would not be the spirit which animates our victorious armies; it would be rather the courage of desperation, the savage fight for life of an animal at bay; but it would effect a marvelous restoration of enemy morale.

Nor in any other respect does the President's interrogative reply to the German Chancellor give room for the slightest uneasiness. The more the situation is studied the less is seen cause for anxiety. It would be less than profitable to make a further hypothetical analysis here as before this reaches our readers actual developments will probably have justified President Wilson's diplomacy.

A VISION

We knelt recently in a vast cathedral filled to the doors with children from the Catholic schools of the city, who had assembled to pray for their Bishop on the occasion of the anniversary of his consecration. As we looked upon that assemblage of youth and innocence we seemed to see in it the hope of the future. Frequent Communion would nourish in the hearts of those children a virtue Catholicity that would tend to leaven the mass of worldliness about them, while the advantages which they would enjoy of continuing their studies, under Catholic auspices, beyond the elementary grades, would make for an increase of Catholic influence in the national life. We seemed to see men and women rising up out of that youthful congregation who would fill up the depleted ranks of the clergy, or join the organized band of religious workers in our schools and houses of charity. But, equally consoling vision! many others did we see not only taking their part in civic affairs in the busy world, but becoming leaders in every movement looking to the nation's welfare, moulders of public opinion and directors of social movements along the lines of true ethics. The watchers upon the towers, scanning the future, tell us that what the Church will especially need for the great work of reconstruction that is before her will be well educated and zealous Catholic leaders among the laity, cultured and well informed men and women who will employ their talents and their energy, not in the selfish acquisition of wealth and honors,

but for the glory of God and salvation of souls.

That same day two other incidents occurred that seemed indicative of how this work referred to is to be accomplished, at least as regards our Catholic women. News came of the death of the gentle nun who had been the editor of "St. Joseph's Lilies." We enjoyed by an epistolary acquaintance with the late Sister Emerentia; but that slight acquaintance revealed to us the charm of her personality, her religious zeal and her more than ordinary literary attainments. She was a pioneer in the field of higher Catholic education. Highly proficient herself, she possessed the rare quality of being able to marshal the talent of others, so that their united efforts might bear greater fruit. She has passed to her reward but others are following in her footsteps.

Having read the simple request to pray for the repose of her soul, we entered the convent assembly hall where the Bishop presented to a young sister a bronze medal, the highest award donated by the School of Faculty in one of Canada's leading seats of learning. This young religious is but a type of a coterie of brilliant young women, not only in her own community but in sister communities, who, forced by the necessity of a law that was framed to thwart the laudable ambition of the Church to secure advanced education for Catholic people, have accepted the challenge, have stepped out from their convent homes into the open arena and have proven that they are not only the peers but the superiors of the best that secular training can produce.

We must pass the palm to our Sisterhoods. While men have been complaining to the moon about the injustice of legal enactments and infringements upon Catholic rights, these teaching Sisters, some of them after a score of years spent in their profession, have accepted the task of complying with the letter of the law, and have thus not only frustrated the designs of those who would hamper the Church's efforts in education, but, to the honor of the Catholic name, have wrested the highest laurel from the pampered favorites of a bigoted educational department.

In one of the monthly letters sent out by the British Catholic Information Society, Rev. Father Plater, S. J., dwells upon the role that Catholics are playing in the work of reconstruction and the tendency among the masses of the people to seek guidance from the Church and to revert to the social traditions of the middle ages. May it not be that those incidents which we have referred to are a happy augury that our women of today are to play a part like to that enacted by so many of their illustrious sisters in the Catholic centuries of the past?

Our Catholic men may well learn a lesson from our Sisterhoods. If the former exercise so little prestige in a country nearly half of whose population is Catholic, it is not altogether due to bigotry but to lack of efficiency or lack of moral courage. We have some men in public life who have courage enough but who are handicapped by their lack of education. We have others who are well informed and capable but more influenced by expediency than by principle. What we need, and need badly, are well educated, cultured and devout Catholic leaders, not a few but many of them, who will have the courage to profess and to put into practice in their official capacity those principles that actuate them in private life.

THE CLEANER

NOTES AND COMMENTS

THE COUNTRY through which the Allied armies are now battling their way to the German frontier is the most historic in northern Europe. Not only has it been the battleground of the nations from time out of mind, but it has also been the scene of many of the supreme intellectual achievements of the race, and the spiritual birth-place of many of those great movements of thought and endeavor which through the turmoil of the ages have kept the lamps of faith and of civilization from extinction.

DOUAY, upon which point the soldiers of Canada and Australia are now converging, is of special interest as the birth-place of what is known as our modern Catholic Bible. It was here that the noted Oxford scholar, Dr. Gregory Martin, put in hand and brought to completion his great work of translating the Holy Scriptures into the English tongue,

being moved thereto by desire to place in the hands of his countrymen an authentic version of the Word of God, freed from the glosses, misinterpretations and mendacious annotations which had characterized the several versions put forth by the "Reformers." The story of the Rheims and Douay Version, though often told, is not as familiar to Catholics generally as it should be. It is a story of faith and fortitude; of consecration of the highest scholarship to work holding no prospect of material reward. With our own sons now waging the fight for freedom amid scenes consecrated by the labors of Dr. Martin and his collaborators, a brief recital of events connected with the Douay Bible may be timely.

WHEN AFTER the death of Mary, Elizabeth came to the throne measures were immediately adopted designed to banish the old Faith from the Kingdom. The rigor of these measures caused many of the Catholic clergy to seek refuge abroad. Among them was one William Allen, member of an old Lancashire family which had adhered to the Faith through the troublous times of Henry VIII. and Edward VI. Dr. Allen was a canon of York, and an Oxford doctor in theology. He subsequently became Archbishop of Mechlin, and a Cardinal. On leaving England, Allen passed over to Louvain, where he formed a friendship with one Vendeville, a professor in the University. The two, accompanied by Dr. Morgan Phillips, formerly Provost of Oriel, made a journey to Rome. While on the road the idea occurred to Allen of erecting a college on the continent for the education of English priests, a project which he discussed with his two friends who entered warmly into the scheme.

SOON AFTERWARDS, in 1562, Vendeville was summoned to Douay as Professor of Canon and Civil Law in the University there, and he was hardly installed in his new office when it struck him that Douay was the very place for the carrying out of Dr. Allen's plan, and at his earnest solicitation the latter also took up his residence in the university as Professor of Theology. An opportunity soon after presenting itself a beginning was made with the project of an English college. A small house, purchased by Phillips, was the scene of this memorable event. The College soon took form, and ere long former students of Oxford and Cambridge, scattered through France and the Low Countries, flocked to Douay. Philip II. of Spain, and Pope Gregory XIII. extended their protection, and the institution was soon an assured success.

IN BUT A VERY few years the new college was exercising an important influence upon the fortunes of the Church in England. Many priests were sent on the English mission and as the repressive laws of the time were directed specially against them, it was not long ere the College sang the Te Deum for the martyrdom of some of them. The catalogue of these seminarians who laid down their lives for the Faith is now one of the most cherished possessions of the revived Church in England. And while the institution itself, which gave them priestly birth, has long since ceased to exist, Douay on this day boasts no prouder distinction than having been the home in days of trial and persecution of these exiled sons of Oxford.

THE HOUSE, subsequently enlarged, in which the English College carried on its important work, remained in English possession until the period of the French Revolution, when it was alienated, and is now an artillery barrack. On its walls are still visible the mutilated remains of the armorial bearings of several old English families who had contributed to its establishment. Here it was that the Liberator, O'Connell, studied as a boy, and where Alban Butler wrote his "Lives of the Saints," by which his name will be forever remembered.

IT WAS AT THIS College, and at Rome and later at Rheims, that Dr. Gregory Martin prosecuted his great work of translating the Scriptures. In this work he had associated with him Cardinal Allen, Dr. Richard Bristow, an Oxford man and Fellow of Exeter, Dr. John Reynolds, Fellow of New College, and others well skilled in the sacred languages. The work of translation may, however, be entirely ascribed to Dr. Martin, the others

being only revisers. All authorities place in the hands of his countrymen now agree, that it is the work of a great scholar, a very faithful rendering of the originals in pure, vigorous English. The New Testament was already in form and about to be issued, when the college faculty and students were compelled by the Government to leave Douay. They found a temporary home at Rheims, and here it was that in 1582 the precious volume made its appearance, printed by John Fogny. It is a quarto volume handsomely printed. It was immediately proscribed by the English Government, and it became in consequence a penal offense to have a copy in one's possession. Thus it was that notwithstanding the boasted zeal of the Protestant party for the dissemination of the Scriptures, Catholics were hunted into the earth when, at the cost of much self-sacrifice and hard work, they had produced one of their own.

IN A FEW years the college was permitted to return to Douay, and in 1609-10, the publication of the Old Testament was proceeded with. Meanwhile in 1600, a Second Edition of the New Testament was printed at Antwerp, at the press of D. Verulief, and a Third (a pocket edition) also at Antwerp in 1621—J. Seldenslach, printer. The Fourth Edition, a handsome quarto with engraved title and seven illustrations, was printed at Rouen (J. Cousturier) in 1682, and the Second Edition of the Old Testament at the same place and press in 1685. So that, in spite of repressive laws, Catholics were not disregarding of the sacred volume, but in face of all opposition, produced what has since been acknowledged to be a most faithful and graceful rendering of the original text.

CARDINAL WISEMAN has said that no English Catholic could enter Douay without tears. The desecrated college and chapel recall not only the hundreds of martyrs who shed their blood for the True Faith, but the consecrated labor of Dr. Martin and his colleagues in giving us our modern Catholic Bible. For, while the Rheims and Douay version has been edited out of all recognition, and existing versions are therefore very far removed from the original translation, Dr. Martin's work remains the basis of all modern renderings, and, in a sense very much truer than it can be said of Wycliffe or of the numerous Protestant translators, he is the real "father of the English Bible."

AS THE Rheims and Douay Bible was proscribed, and all copies sent over to England were seized if found and publicly destroyed, the original editions are very rare. The present writer has the good fortune to possess the First, Second, and Fourth Editions of the New Testament. Each one of them is linked with suffering, perhaps death, under the terrible Penal Laws, and may have been the treasured possession of some martyr or confessor, who laid down his life, or spent years in a dungeon for the Faith. Certain it is, that each volume bears in itself testimony to the fidelity of our fathers in the Faith.

ON THE BATTLE LINE

LE CATEAU has been occupied by the British Army. It is a historic spot. British troops suffered heavy losses, but won great honor there a little over four years ago. Le Cateau, Caudry and the line of the Selle River, reached yesterday by Haig's swiftly advancing troops, saw fierce fighting when von Kluck's army sought to cut off and destroy Sir Douglas Haig's army corps on August 26, 1914, during the retreat from Mons. There was fighting again about Caudry yesterday but the enemy made only a short stand and retired, rapidly pursued by British cavalry.

THE BRITISH advance, Sir Douglas Haig states, is a rapid one along the whole battlefield. At Soesmes, on the northern end of the line, Haig's troops are eleven miles due east of Cambrai. At Le Cateau the advance guards are fifteen miles southeast of Cambrai, and are nearing the Forest of Mormal, a great area of woodland, fully forty square miles in extent, which occupies a large part of the ground between Le Cateau and Maubeuge. Here the enemy in the shelter of the forest may endeavor to make a stand, and piece together his shattered divisions so that they may again become a cohesive fighting force. Lantriac, about six miles east of Le Cateau, is the objective of the British to day. The French in the region east of St. Quentin are also advancing steadily, and are approaching the Oise southeast of Fontaine-Notre-Dame. The first effect of these extraordinarily rapid advances will be to disorganize entirely the enemy's system of railway communication in