

# 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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### THE FAREWELL

There is a touching passage in the Acts of the Apostles which marks a crisis in the Great Missionary's wonderful career—a passage which must have brought responsive tears to unnumbered eyes during the score of centuries that have reverberated with echoes of the Pauline tradition in divers keys.

At the close of his address to the Ephesian elders, the fearless apostle bade them an affectionate farewell, and then "they all wept sore and fell upon Paul's neck and kissed him, sorrowing most of all for the words which he spake that they should see his face no more." So the ship sailed on that fateful voyage, as many another has sailed since, but never so many as of late, bearing precious human lives to fields of dangerous duty and scenes of tragic happenings. Truly, the parting of friends and the sundering of the tenderest ties has been on a scale of such magnitude that all previous records seem to shrink in comparison. There is danger in the very frequency of such experiences; familiarity is apt to dull our apprehension of life's uncertain tenure, glorifying the exceptional at the expense of the common, the sudden call to face wounds or death in concrete form obscuring the ordinary risks of daily living.

None of us can quite get away from the pressure of custom; only when some startling break occurs in our intimate relationships does the opportunity come to escape into a larger world of thought and feeling, to realize our affinity with beings who share the same hourly risks, whose fellowship enhances the joys and assuages the pains which we cannot wisely bear in loneliness.

### WIDESPREAD

So general and widely distributed are the pangs of separation in these dreadful years that a new and enlarged vision of the elemental things which underlie our phenomenal existence from hour to hour is imperatively called for. Is it not evident that this dislocation of the framework within which our activities have been so long confined has brought about a striking alteration in the popular attitude towards unseen verities? Not that the change implies a return to traditional modes of conceiving the human calling; rather does it involve a radical transformation of spiritual values, though few may be able to formulate their new mental states.

The deeper sources and higher significance of pain have engaged the pens of all the great thinkers from the author of the Book of Job to the latest grappler with the mystery in prose or verse. No perfect solution has been or is likely to be found. Our virtues, such as they are, have been largely moulded in the furnace of trial. At every stage increments of mental and physical disturbance attest the law that every real gain has to be acquired through conflict, every advance made by sacrifice of the lower to the higher.

### CONSOLATION

Those whose interest rises or falls with the visible presence or absence of its object have yet to outgrow the alphabet of human intercourse; distance and lapse of years cannot vitally affect the bond which is made of finer strands than sight and hearing, hand-clasps and kisses can weave. Life's wonder and mystery spring from aims and ideals of which material evolution can give no satisfactory account. Our forbears used to reflect with a kind of fatalistic piety that "every bullet has its billet;" the present embroglio offers a variety of chances to the men who go out fearlessly to face fearful odds by sea and land, or in the air that envelops them. Alas, that a quick imagination and sensitive soul should sharpen the pain of parting, that our heightened consciousness of the unseen that holds the secrets of impending doom should lay us open to attack in our tenderest part.

This saddening forecast of the effect of the holocaust upon the

general mind has happily not been fulfilled. The final separation is viewed under conditions that differ widely from the older one which found expression in so many popular forms. The graveyard no longer bounds the prospect, nor do the alternatives so long set before the dying separate as they once did.

### REWARD

Great emotions have swept aside egotistic hopes and fears, flooding men's souls with a sense of the grandeur of a cause which blends law and liberty, the cosmic and the spiritual in one synthesis. Death appears under a new aspect. A new courage, far surpassing the sensuous rage of the warrior who fights for earthly predominance alone, infects all who suffer vicariously in the conflict for freedom and progress. Martyrdom becomes a fresh and living experience. Redemption by blood ceases to be a hearsay doctrine and gives a larger interpretation to the ancient gospel. Humanity seems to be in sight of the land of promise after its long wanderings.

What more can be usefully said on a theme that trenches on the unspeakable treasures of the heart? The new lives that are taking the places of the fallen will inherit a sweeter world; is not this the reward that so many who have paid the price of victory over evil have looked forward to? If only with this posthumous glory the personal vision be realized, who would grudge the devotion to a high sacrificial ideal involved? For then indeed would the cup of joy after sorrow be filled to overflowing; all the heavens that have been imagined would pale their ineffectual lights in the white radiance of that apocalypse, whereby we should

"Think each in each, immediately wise; Learn all we lacked before; hear, know, and say What this tumultuous body now denies; And feel, who have laid our groping hands away; And see, no longer blinded by our eyes."

### "THE MOTHERS' HOUR"

As another heart-offering, but also, we may be sure, as a solace for mothers' heartache, a beautiful custom has developed in England as one of the concomitant effects of the War. It is a very simple and a very beautiful one, and one which Catholics understandingly can appreciate. It is called "The Mothers' Hour."

The hour is 12 o'clock, and the custom now is when, at that hour, the bells are pealing in towers of church or factory, for all mothers throughout the kingdom to drop their instant work and simultaneously invoke Divine protection for their boys in the trenches in Flanders and France. Nor is this prayer at that hour the only outpouring of the heart. With it is associated a renewed renunciation, a repeated offer of all that the heart may suffer or the soul merit that day as another vicarious sacrifice for the boys who are fighting the fight for country.

Catholics will find nothing new in either prayer or self-dedication. For the first is reminiscent of our own beautiful "Angelus," recited at three stated times during the day; while the second is none other than our own daily offering for a special intention of the day's works in union with the merits of the Sacred Heart of Jesus.

But that the mothers of England, war-taught, should find in the days of their stress, and their consequent absolute dependence on God alone for alleviation of their suffering, a vague knowledge of our beautiful Catholic custom of united prayer at stated times, is itself beautiful. It may be that this sacrificial prayer of the Mothers' Hour may be the first step in the restoration to England of its rejected heritage; and thus become one of the blessings that surely must be, though now hidden amid the black horrors of war.

To the blessings that God will in His own way confer on the boys in the trenches, as the result of their mothers' prayers, is to be added another immediate one. The boys, too, hear the bells ringing at 12 o'clock in the countries of their present striving, and are reminded with certain knowledge of what their mothers at home are doing just then. They will be buoyed up with new hope, new confidence, new courage. And they, too, will pray. Is this not a beautiful thought—that the prayer of the mother at home and that of the boy in the trench, ascending at the same time as the vow of sacrifice, will descend again as the gentle rain of God's love upon the hearts of both? Why may not this custom be estab-

lished here as a new Angelus for Protestant and Catholic mothers alike? Why not here in America also a "Mothers' Hour?" Mothers will pray for their boys "over there." Oh, yes, they will pray. But all the mothers of all the boys, praying together day by day—surely such prayer must wait itself beyond the skies to find a resting place in the heart of God!—Brooklyn Tablet.

### IRELAND'S PROSPERITY

LORD ABERDEEN CONTRASTS CONDITIONS IN COUNTRY AND CITIES

To Editor of New York Times:

I have noticed a number of articles in the public press recently describing in glowing terms the supposed state of prosperity now prevailing in Ireland. If the writers of these articles had confined themselves to thus depicting only the agricultural districts a truer estimate of the present conditions of the country as a whole might have been formed; for the farmers of Ireland undoubtedly share with the farmers of Great Britain, the farmers of America, the result of the present high prices for all agricultural products.

The change which has been brought about by the effect of the Land Purchase Acts, through which two-thirds of the land in Ireland is now in the hands of the occupiers, combined with the results of up-to-date agricultural education, have revolutionized rural Ireland and have made her one of the chief food suppliers to the Allies during the War.

It is hard for people to believe that in normal times, before the War, Ireland was exporting to Great Britain food to the same amount of value as that sent over by the United States of America, i. e., £38,000,000. Since that time that amount has been increased every year; last year 750,000 extra acres were brought under tillage.

If the same attention had been given to the urban districts of Ireland in regard to housing, the fostering of suitable industries there would have been a different Ireland at the present day.

Some extracts from a report drawn up by a special committee submitting reasons to the Irish Food Control Committee why grants for the administration expenses of cooked food depots should be continued, so as to meet the extreme distress in which many thousands of people in Dublin are living, may throw some light on the conditions which prevail in that city.

ABERDEEN AND TEMAIR, New York, May 7, 1918. (Inclosure.)

DUBLIN COOKED FOOD DEPOTS STATEMENT BY THE COMMITTEE OF INVESTIGATION

\* \* \* The reason why such a grant should be necessary in Dublin, while it has not been required in Great Britain, depends on the conditions of the working classes in this city. These conditions differ in a marked degree from those prevailing in English cities.

Employment is poor at the best of times in Dublin. At present it is very seriously curtailed. The Port of Dublin is frequently closed for three, or even four, days in a week, and even when it is open the amount of shipping is much below the average, hence the quay laborers are having much less employment than usual. The ordinary Dublin industries are necessarily hindered by these restrictions on the trade of the port, and many of them have to dismiss a considerable proportion of their employees because of the shortage of material arising from this and other causes.

In England industries have been interfered with as seriously, but there has been no curtailment, but rather an increase of employment because of the enormous demand for munition work and allied industries.

The Labor Gazette for January, 1918, gives the percentage of unemployed among trade unionists as 7 for 1917, as compared with 3.3 in 1914. In Dublin there is very little munition work to take the place of the local industries which have suffered, and the demand for labor has in consequence fallen off. This demand for workers in England, as well as the power of English organized labor to secure increased pay to meet the increased cost of living, has brought about a very marked rise in wages; and the high wages paid to munition workers insure a high standard for all labor. In Dublin the rise in wages has been very much less, and is not commensurate with the rise in the cost of living.

There are in Dublin a considerable proportion of men whose weekly wage falls below \$6, and some whose wages are below \$5, while women's wages are mostly under \$4, and in many cases as low as \$1 weekly.

It is the unanimous opinion of the members of our committee, all of whom have direct knowledge of the conditions of different sections of

the poor of Dublin \* \* \* that the diet of many thousands in Dublin consists mainly of bread and tea, supplemented by potatoes and dripping when it can be got.

The health of a community fed in this manner is of necessity low. If proof of this were necessary it could be supplied by the appalling figures of infant mortality in Dublin, the number of deaths of children under one year of age being 1,237 out of 7,657 born in 1916. This high rate is unfortunately not only found in the war years; it shows rather that Dublin has suffered from bad conditions for many years, though they have become worse recently. The present abnormal distress and semi-starvation press more heavily on a population which was already living at or below the poverty line; and the future will show grave and awful results from the present disastrous lowering of standards already too low.

It is necessary to point out that every effort at improved feeding will do something to mitigate these results. Already we have evidence of the marked improvement in the health of children of school age since the Provision of School Meals act was put into operation. And on a smaller scale those working at the Cooked Food Depots have noticed the marked improvement in the appearance of men and women who have been using these depots for the past ten months, men and women whose former dinner of bread and tea has been replaced by the more balanced ration supplied them at the depots. There are nine depots working under our committee.

We do not consider that our scheme can fully meet the needs of the city workers for better subsistence; but we think it has done much to lessen the serious distress due to the conditions we have indicated. As far as we can see, such an alleviation will be even more necessary in the immediate future. The situation is abnormal, and demands special treatment. The methods of dealing with the food crisis in England, where the principal object is to economize food, are not sufficient here, where no improvement in the machinery of distribution would enable the poorly paid workers to obtain sufficient food for a minimum subsistence ration. None of the ordinary sources of public aid, no ordinary methods of administrative regulations seemed fitted to cope with the situation, the urgency of which is due to our failure to share in the vast industrial expansion in England while we share to the full in the increased cost of living.

### ALTAR WINES ARE NOT PROHIBITED

SUPREME COURT OF OKLAHOMA THUS INTERPRETS DRASTIC "BONE-DRY" LAW

The Supreme Court of Oklahoma has reversed the decision of the District Court according to which railroads were not allowed to transport wine for Sacramental purposes in that State. If the decision of the District Court had been sustained, priests celebrating Mass in Oklahoma would have been criminals in the eyes of the law.

When the "bone-dry law" went into effect in Oklahoma as the result of State-wide prohibition, railroads took the stand that the law even prohibited the transportation of wine shipped to that State for Sacramental purposes, and the further stand was taken that the law even forbade priests to have in their possession wine for the celebration of the Divine Office. After the adoption of the "bone-dry law" it became very difficult for priests to obtain wine for the celebration of the Sacrifice of the Mass. Matters came to an issue when the Atchison, Topeka and Santa Fe Railroad refused to transport wine from Oklahoma City to Guthrie to be used at Divine Service in the Catholic Church there.

The Very Rev. Urban de Hasque, Chancellor of the Diocese of Oklahoma, thereupon instituted suit against the railroad in the District Court of Oklahoma. The court sustained the contention of the railroad that it was not permitted to transport wine, inasmuch as the prohibition laws of the State did not permit the shipment of wine even for Sacramental purposes.

Father de Hasque determined to carry the case to the Supreme Court of Oklahoma, with the result that the highest tribunal in that State has now reversed the decision of the District Court and decided that wines for Sacramental purposes are excepted under the provisions of the "bone-dry act" and may be transported by the railroads through Oklahoma. It is said that this case of Sacramental wine and the "bone-dry law" will be carried by the supporters of the latter movement to the Supreme Court of the United States, and that conditions in Oklahoma will furnish the best case. In any event, the decision of the Supreme Court of Oklahoma undoubtedly will constitute a precedent and have an important

bearing upon the decision of any tribunal in the future, as regards such interpretations of prohibition laws in the obtaining of wine for Sacramental purposes.

The Catholic authorities contended that the laws, as interpreted by the lower courts, constituted a violation of the Constitution of the United States, which guarantees to all persons the right and liberty to worship God according to their own consciences. If upheld, the law would inevitably have resulted in preventing the celebration of Mass in Oklahoma, thereby depriving Catholics of their highest and most essential act of worship.—Buffalo Echo.

### HEAR THE OTHER SIDE

IRISH VIEW OF CONSCRIPTION IN IRELAND

Francis Hackett in the New Republic

"There is no doubt in my mind that a great blunder has been made in regard to conscripting the Irish. Of course no one believes an Irishman when he says that he feels that England has no more right to conscript him by brute force than England has a right to conscript Switzerland. Believe it or not, about 3,000,000 Irish feel this way and in their hearts completely and irresistibly resent their conqueror's conscripting them. This is not a qualified truth. It is the truth. No Irish Nationalist feels that the Union is honest, or that representation under the Union is anything but a sham. For over thirty years three-quarters of the Irish people have carried on the old repeal agitation regarding the Union as government without the consent of the governed. They have unanimously pleaded for self-determination, these millions of Irish. Now Lord George says: 'This war is your war. You may not think so, but it is. And whether you think so or not, we'll force you to fight for us. We'll force you, although the worst you have to fear from Prussianism is precisely this kind of disregard of your liberty and private will, this use of force.' Americans may feel that the end justifies the means, but many of them, adopting Machiavellian language, are tempted to say, 'Yes, it is a blunder.' An Irishman says, 'You call it a blunder? Do you call the invasion of Belgium a blunder? You called that a crime. This is a crime and thousands of Irishmen are prepared to show it is a crime.'"

"President Wilson said the military men are in power in Germany. I think the military men are equally in power in England. Lloyd George has asked them, 'Do you need the Irish?' And he has obeyed their answer. 'Yes, you must conscript these Irish, they will make 100,000 fighting men. We can use them, and we need them badly.' But these military men, supported by Miller and Curzon, do not realize, and never have realized, that morale is primarily important. Important to the Frenchman who makes a principle of the self-determination of Alsace-Lorraine, if not to the Russian and to the Balkans. How Germany must smile. If the Irish resist conscription, it is worth many divisions to Germany. It reduces the moral pretensions of the Allies to the same level as Germany's, in the eyes of liberal Germans; and liberal Germans have been half persuaded to believe the moral claims of the Allies.

"Let us call this thing by its proper name. Why did the English leave Ireland out of conscription up to the present? Because it was inexpedient to conscript the Irish. Why was it inexpedient? Because the public opinion of Ireland so strongly opposed it. And why was the opinion of Ireland opposed to it? Because Ireland has no stake in the war similar to England's stake in the war. Ireland quite clearly has not the liberty to lose which England has to lose. England has failed to give Ireland the self government which would constitute a stake in the war. The 'inexpediency,' in other words, turn on a question of justice and fair play. Now, the key-note of President Wilson's great policy is justice and fair play. The English men, but the Germans are almost at Calais. Good God, man, why quibble about politics now? All right. But Germany is not secure either. Germany has to fear defeat and the crushing of the German Empire. Why quibble about Belgium and the Lusitania? Why not forgive Germany's disregard for principles and consider this whole thing an imperial dog-fight?"

"It is because of this preciousness of principle that the Allies must wait self-determination to precede conscription in Ireland. It is not a question of the sacredness of human rights. The right not to be conscripted by a government that is a conqueror's government is a sacred right. The real issue is contained in that simple statement. You cannot disguise it.

"The Irish are not cowards or pacifists. Neither are they slaves or cattle."

### THE CATHOLIC CLERGY

AND THE MILITARY SERVICE ACT OF ENGLAND

Misrepresentations have appeared in some of the newspapers as to the attitude of the Catholic hierarchy in England and Wales regarding the Military Service Act, and Cardinal Bourne, in a statement in which he gives the lie to those false charges, says: It is quite in accordance with Catholic tradition, that in case of real need, priests should render non-combatant service of a kind compatible with the priestly character and dress, especially by tending the wounded. The Bishops, therefore, at once signified their willingness to see who among their clergy could be set free for this purpose, pointing out at the same time that only the Bishops could accurately judge the circumstances, and that in view of the heavy demands already made on their clergy, no large number could be available for other work.

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

Allusion has been made to the clergy undertaking even combatant service. It must not be forgotten that it is directly contrary to the Christian sentiment and to ancient Catholic tradition that those who are consecrated to the service of the Altar for the offering of the Holy Sacrifice of the Mass and the administration of the Sacraments should be called upon to take part in the shedding of blood.

France alone among the belligerent nations, impelled by anti-Christian principles and the hatred of religion, has violated the tradition of centuries. God, indeed, has made use of the heroic patriotism of the French clergy to undo some of the consequences of this enactment; but those who remember that the laws of Christian tradition cannot be violated with impunity may surely find in this violation one of the causes why victory is so long delayed. The example of the anti-Christian Government of France is not one to set before the people of Christian England.

### PROOF OR RETRACTION

MR. MCMASTER CHALLENGES HON. MR. ROWELL

From Hansard, May 22nd

MR. MCMASTER.—That sort of thing (the appeal to religious prejudice) is just the very worst and most wicked thing that we could have in Canada, and that was spread abroad throughout Ontario in both Liberal and Conservative papers. I asked myself this question: Did the leader of the Unionist party in Ontario try to stop that sort of thing, or did he profit by it? If he profited by it, if he allowed that to go unchecked, and if he did not do everything he could to stop that sort of thing he did wrong. I am willing to pause to find out from him now whether he tried to stop that sort of thing, because I do not want to accuse him unjustly and I await his reply.

MR. BUREAU.—He will not reply.

I do not want to say anything that would not be fair and right to the President of the Privy Council (Mr. Rowell) who did the President of the Privy Council do in this campaign that was going on? He went up to North Bay and made a bitter attack upon the French Catholic Orders that had come to this country.

Now, Mr. Speaker, if his words were true, I would not have very much to say. I would permit myself, perhaps, to criticize the wisdom, in an election of this sort, of raising a personal attack upon those Orders of a religion to which I did not belong. I think that would be fair criticism. But the President of the Council, eight weeks ago, was told in the most firm and unmistakable manner, with proof, that his assertion was incorrect. And although we have had a statement handed out to the press, which is, possibly a new way in which men belonging to this Government answer their adversaries—or some of them; I don't want to be unfair to those who use the old-fashioned way and come into the House to make their own defence—eight weeks have passed without reply; and except for this statement handed out to the press, we have had no statement from the President of the Council either adding the proof that he was right when he made those charges or that he withdraws them like a man.

The road of extravagance is the road to discontent, unhappiness and social destruction. The steps of men must be turned in the direction of Christian simplicity and self-restraint.—Rt. Rev. Mgr. S. Parkinson, D. D.

### CATHOLIC NOTES

Since the beginning of the War about 82,000 trucks have been shipped from the United States to countries of Europe.

Recently the five hundred students of the medical and dental departments of St. Louis University, St. Louis, Mo., were sworn into the government service to be called as soon as they shall have been graduated.

A series of hitherto unknown sermons of St. Augustine have been discovered. German papers say, at Wolfenbuttel Brunswick by Father Germain Morin, a Belgian Benedictine monk. News of the discovery has been forwarded to this country from Amsterdam.

The Red Cross Society and the Order of St. John in London have received from Sir John Arnold, a check for \$350,000, the one day contribution of the Irish provinces of Leinster, Munster and Connaught, collected through the Irish Times.

Rome, May 21.—In the Sistine Chapel, yesterday morning, the Holy Father personally consecrated with the full Papal rite and ceremonial Cardinal Van Rossum as Prefect of the Sacred Congregation of the Propaganda.

In regard to a mischievous letter, which has been published in an English paper, stating that Cardinal Gasparri, the Papal Secretary of State, had publicly expressed his regret that the troops which are occupying Jerusalem, are not all Catholics, His Eminence in a letter to Cardinal Bourne of London, indignantly denies that he did anything of the kind.

Rev. Brother Bernard, Director of De La Salle College, Aurora, Ont., has just been appointed Provincial of the Christian Brothers of Ontario in succession to Rev. Brother Edward whose term of office has expired. Brother Bernard is a native of Bromley, Renfrew Co., Ont., and a brother of Rev. Wm. P. Breen, Secretary of His Lordship the Bishop of Pembroke.

Archbishop John Ireland was elected Commander of the Military Order of the Royal Legion of the United States, Minnesota Commandery, at its annual meeting at the West Hotel, St. Paul, on Tuesday evening, May 14. It is the highest gift within the power of the Royal Legion, a militant and progressive body composed exclusively of officers of the Civil War and officers' sons.

The Rev. Robert L. MacNeely of Santiago, Chile, says the Buffalo Union and Times, traveled 6,500 miles in order to offer his services as chaplain to the United States. Obtaining a year's leave of absence from his diocese, Father MacNeely, who is now fifty-five years of age, left immediately for New York, which he reached on April 8th. He is the son of a veteran of the Civil War who went to death on the blood-stained field of Gettysburg.

The statue of the Blessed Joan of Arc, the immortal Maid of Orleans, who was declared blessed among the holy virgins of the Church of God by the late Sovereign Pontiff, Pope Pius X., and who is now venerated upon our Catholic altars, was presented to the Louisiana Historical Society by the Museum of French Art on Wednesday, May 1. The presentation took place at the "Cabildo," the Government House of Spanish colonial days, now the Louisiana State Museum.

Among four priests ordained May 18 by His Eminence, Cardinal Farley, at St. Joseph's Seminary, Danville, N. Y., was the Rev. Robert J. Cairns from the Foreign Mission Seminary at Maryknoll. Father Cairns is an alumnus of Holy Cross College and one of its most popular students. He is the fourth to be ordained for Maryknoll during the present scholastic year, and is the fifteenth priest now enrolled in that already vigorous young society.

It is reported that Alaska has a native Catholic population of 11,500, all of whom are converts or descendants of converts. Christianity was introduced into the country one hundred years ago by traders from Russia. It was the faith of the Greek Orthodox or schismatic Church, but Catholic missionaries made their appearance and conversions to the True Church followed. The Jesuits have been the most active of the orders on these Missions. There are now twenty-two priests and ten lay brothers of the society laboring there.

Some time ago the Chinese Government decided to open a large public hospital at Peking, furnished with the latest appliances and under the management of young Chinese physicians, who had graduated from American universities. Catholics will be gratified to learn that the administration of this notable institution has been placed in the hands of the Sisters of Charity. When it is taken into consideration that the Protestant missions are numerous and wealthy in the city, and that they fully expected and desired the care of the hospital, the compliment to the Catholics is more marked. Decidedly in the north as well as in the south of China, the Catholic Church is gaining a strong foothold.