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"DISTRIBUTIVE JUSTICE"

In "Distributive Justice" Dr. Ryan treats of subjects intensely interesting to every intelligent Catholic. And this quite regardless of whether his lot is cast in industrial centres whose populations seethe with sullen discontent and at times menace social order with open rebellion; or in the farmhouse where production and distribution, capital and labor and all such problems merge into the simple, peaceful and independent life of the farmer at once owner and tiller of the soil; or in any position that may be considered as lying between these extremes. For the intelligent Catholic is found, thank God, in every walk of life. He is not satisfied with the pert and parrot-like dictum: "Socialism is condemned by the Church." He wants to know what Socialism is, why it is growing in numbers, power and influence, why and in what sense it is condemned. Taken at its face value, Socialism is fighting for the poor and the oppressed—for distributive justice. Angry Socialists cry out that the Church is opposed to the movement to render justice to the working man because she is allied with his oppressors. Not because he is disloyal to the Church—indeed because of his very loyalty—the Catholic desires to give some reason for the hope that is in him when discussing questions which claim the attention of all thinking men. It is precisely this treatment of such questions that is found in Father Ryan's "Distributive Justice." The title is one familiar to all theologians; for a treatise on Justice and Right forms a part of every course of moral theology. The author himself in his introductory chapter limits and defines the scope of distributive justice: "Its province is not the distribution of all the goods of the country among all the people of the country, but only the distribution of the products of industry among the classes that have taken part in the making of these products. These classes are four, designated as landowners, capitalists, undertakers or business men, and laborers or wage earners."

It will be seen, then, that the scope of the work covers the whole range of subjects which have given rise to Socialistic and other modern movements whose object is to find a remedy for the admitted injustice of the existing state of things.

There is not a question concerning land—private ownership, single tax, the unearned increment, and similar theories and problems—that is not involved in the consideration of whether mere ownership of this factor of production gives a just claim upon the product. And so with all other factors and agents of production.

"Scarcely less formidable is the task of suggesting means to correct the injustices of the present distribution. The difficulties in this part of the field are indicated by the multiplicity of social remedies that have been proposed, and by the fact that none of them has succeeded in winning the adhesion of more than a minority of the population. We shall be obliged not only to pass moral judgment upon the most important of these proposals, but to indicate and advocate a more or less complete and systematic group of such reforms as seem to be at once feasible and righteous."

Who is not familiar with the sneering calumny that the Church is indifferent to the sufferings of the poor and oppressed, and that she condemns discontent with one's lot

and preaches submission. The whole history of the Church and of civilization gives the lie to such unwarranted charges. The extracts which we gave last week from Leo XIII's encyclical, *Reveram Novarum*, must read strangely to those who know the Church only through the misrepresentations of ignorance or enmity.

When she condemns the errors and follies of Socialism it does not follow that she denies that the evils which Socialists deplore do not cry out for adequate remedies. Nor does she deny that such remedies are to be sought through the intervention of the State. In the same encyclical Leo XIII, after denouncing in no uncertain tone the iniquity of the system which has reduced workingmen to a condition little better than slavery, expressly indicates that it is the duty of the State to remove the injustice:

"As regards the State, the interests of all whether high or low, are equal. The poor are members of the national community equally with the rich; they are real component, living members which constitute, through the family, the living body; and it need hardly be said they are in every State very largely in the majority. It would be irrational to neglect one portion of the citizens and favor another; and, therefore, the public administration must duly and solicitously provide for the welfare and comfort of the working classes; otherwise that law of justice will be violated which ordains that each man shall have his due. Among the many and grave duties of rulers who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called by the schoolmen *distributive*—towards each and every class alike.

"At the time being, the condition of the working classes is the pressing question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably adjusted."

The principles which Pope Leo outlined with such lucidity Father Ryan applies to concrete conditions. He examines in the light of sound political science and Christian morality the economic theories which clamor for a hearing, and, separating the wheat from the chaff, "indicates such reforms as seem to be at once feasible and righteous."

PROHIBITION THAT PROHIBITS

Down in Texas the logic of Prohibition threatens to work itself out. Senator Montee refuses point-blank to have his Prohibition bill so amended as to admit alcohol for sacramental and medicinal purposes. Whether this measure be enacted into law or not it should give some food for thought to those Catholics who make a virtue of human respect and a jest of human liberty. If the State has the right to prohibit the use of alcoholic beverages who is to say: "thus far thou shalt go and no further?"

Who is above the State? Why should the State for the general good not be logical in applying the principle of prohibition? And what more logical than Prohibition which absolutely prohibits?

In the Ecclesiastical Review some time ago the question of Prohibition was very freely and very amply discussed. Not only those who sanely interpreted the mind of the Church but those also who were under the sway of sentimental prohibitionist fanaticism were given free scope in the discussion.

One of the latter, a priest, thus wrote of the scientific formula expressing the nature of alcohol:

"Translated into plain United States, this formula means that alcohol is the poisonous excretion of a low form of life, namely the ferment germ. This germ after feeding on certain substances casts off alcohol. Ergo it is proved that alcohol is the filthy excretion of a low germ and a mischievous poison to plants, animals and men."

This and much more of the Prohibition gospel is eloquently preached by this good prohibitionist before he triumphantly asks:

"What logical argument could Aristotle or any one of his numerous successors bring to show that all their efforts are only evidences of sentimentality?"

It would be very interesting to listen to the non-Aristotelian logical arguments which this good priest could bring to show his fellow-prohibitionist, Senator Montee, that "something just as good," should not be substituted for the "filthy excretion" and "mischievous poison" contained in altar wine.

Until recently people in "dry" States, like those in our "dry" provinces, were free to import the forbidden beverages. The recent Webb-Kenyon decision of the United States Supreme Court gives the State control of the liquor as soon as it enters State territory. This reversal of previous interstate commerce decisions makes it possible and practicable for any State to prohibit the possession or use of wine for any purpose. A Catholic lawyer in the discussion referred to above, pointed out that nothing but an amendment to the constitution of the United States could prevent this.

"This amendment which would not become effective until adopted by three-fourths of all the States (36). The fight is likely to be furious in the States. The rabid anti-Catholics, realizing that the Mass is the central element of Catholic worship, will see the importance to them of striking at the Church in this way, and they will move heaven and earth to prevent the adoption of the amendment and secure the adoption in every State of prohibition laws similar to the law in Arizona. Ultimately, Catholics properly directed, are likely to win out; but the crisis will be a grave one."

Montee of Texas has a worthy collaborator in Catt of Georgia. This reverend gentleman of feline name and nature was elected by prohibitionists and anti-Catholics as governor of the State. And these logical and lovable individuals give a pretty clear indication that the state-worshipping reformers think of limiting their activities by considerations of "freedom of conscience," and "free exercise of religion," no whit more than their fellow-prohibitors would allow State-made morality to be hindered in its onward and upward course by considerations of "personal liberty."

IRISH HOME RULE

About one month ago the London correspondent of the Manchester Guardian, "who is usually behind the scenes in Irish affairs," asserted that informal discussions and negotiations of a significant character were being carried on with a view to the immediate settlement of the Irish question. He even went so far as to give a forecast of the first Irish administration in which Protestants and Unionists would have equal representation with Catholics and Nationalists. He stated emphatically that neither Unionists nor Nationalists would seriously consider the exclusion of Ulster or any part thereof. This of course is well known to all who realize that the exclusion of Ulster was never seriously desired, and as a piece of political tactics became impossible when its dishonest advocates were utterly discredited and discomfited in last spring's abortive negotiations. There is nothing inherently improbable that equal representation may now be the basis of agreement between Unionists and Nationalists. Irish Nationalists, unlike their opponents, never identified their national aspirations with religion. That would be degrading to religion and subversive of true nationalism.

A despatch informs us that John Redmond is to ask for an early discussion of the following motion:

"That with a view to strengthening the hands of the Allies and to achieving recognition of the equal rights of small nations and of the principle of the Nationalists against the opposite German principle of military domination and Government without the consent of the governed, it is essential, without further delay, to confer on Ireland the free institutions long promised her."

In view of the Manchester Guardian's information and prediction some weeks ago this motion is of unusual interest. It probably is the outcome of the discussions and consultations then referred to, and has, therefore, a significance which otherwise it would not have. Should the basis of agreement be that forecasted by the Guardian's London correspondent, namely equal representation of creed and politics in the first Irish administration, it will be remembered that O'Connell was willing to accept repeal of the union even though it entailed the entire exclusion of Catholics as in Grattan's Parliament.

In any case the concession to Ireland of her just claims to national self-government is no longer a question of domestic politics. In the light of her objects in this War as proclaimed in the face of the world, in the light of her appeal to the conscience of the world, Ireland denied self-government would be a Banquo's ghost at the coming peace conference when those principles for which England professedly stands will become the basis of discussion.

Not even the most pachydermatous Tory would care thus to stand amidst the world's representatives and invite the world's scorn for such glaring inconsistency and hypocrisy.

The case is well put by John Dillon whose single minded patriotism compels the respect of his bitterest opponents and whose life-long devotion to Ireland's cause has won the love of all Irish hearts and the admiration of all lovers of liberty:

"Never in the history of this country has Ireland occupied so strong a position. Her rights and her national freedom are no longer the domestic affair of England. They have now come forward with irresistible claims on the conscience of mankind."

"VATICAN PRELATE IN PLOT TO BLOW UP WARSHIPS"

We have received some inquiries relative to the news item which appeared in the papers, in some cases under some startling headlines as the above.

The facts are that one Ambrogetti was charged with being implicated in the blowing up of two Italian warships. During the investigation it transpired that this suspect had, before Italy declared war on Austria, been connected with a pro-Austrian newspaper in which Monsignor Gerlach was also alleged to have been interested. It was further stated that Mgr. Gerlach had been an Austrian cavalry officer before becoming a priest.

Before war was declared there were many Englishmen who were opposed to England's entry into it. Many newspapers and many public men took this stand without incurring any odium whatsoever. There was, then, nothing wrong in the fact that the Italian Ambrogetti, or the Austrian, Mgr. Gerlach, advocated the maintenance of peace between Austria and Italy before the outbreak of hostilities. There was no allegation that this continued after war was declared. There was not, so far as the despatch indicated, the shadow of proof or even of suspicion that Mgr. Gerlach had any knowledge of, much less anything to do with the blowing up of the battleships. Nevertheless he was asked by the Italian Government to leave Italy. It will be recalled that German Jesuits were deported from India during the first months of the War simply because they were Germans.

Many of our newspapers headed the item sanely and truthfully. For instance, the London Free Press had it: "German Prelate Forced to Leave Italy." The sensational and baseless headlines such as the one quoted above were simply stupid or malignant—perhaps a little of both.

THE TEACHING OF CATECHISM

In approaching this subject, it might be well to state at the outset that we do not wish to be considered as assuming a didactic role. Our purpose is simply to offer some suggestions that may be helpful, to arouse some interest in a matter that vitally affects the spiritual well being of our Catholic people and even those without the fold.

Time and again, the Catholic press and pulpits have deplored the fact that many of our men and women who have had opportunities to be well instructed in their religion, who have attended Catholic schools and listened every Sunday to sermons, are incapable of refuting the ordinary objections in regard to their faith, or of answering the simplest questions that are not couched in the language of the Catechism. Converts, on the contrary, who often in a brief period have read and reasoned themselves into the Church, of course with the assistance of divine grace, are more capable of giving a reason for the faith that is in them and of enlightening others than life long Catholics. What, we may ask, is the reason for this strange phenomenon? Of course many reasons might be put forward; but it seems to us that the principal cause of this weakness in our armour lies in a defect in the manner in which Catechism is taught in many of our schools.

Theology is a science. Consequently Catechism, which is a simply worded compendium of Theology, is likewise a science. It follows, therefore, that the pedagogical rules that hold in regard to the teaching of a science should also be applied, with due modifications, to the teaching of Catechism. If a professor were introducing a class, let us say, to the study of Chemistry, we presume that he would, first of all, point out the place that Chemistry occupies in the

economy of the physical sciences, and then give his pupils a bird's-eye view of the whole subject, outlining its divisions, viz., organic and inorganic, theoretical and applied, etc., before starting them out upon the first page of the text book. Why should not religious knowledge be imparted in the same manner? It goes without saying that we do not refer to the junior classes. To see that the pupils memorize the prayers, the acts and the answers to the set questions is the chief duty of the teacher in the lower grades, and, we might add, one of his chief duties even in the more advanced classes. Catechism differs from profane subjects in this that a special illumination of grace accompanies the learning of the words of the text, and excites in the child's mind an interest in and an attraction for the subject that are alien to those in whose souls the germ of faith has not been planted, who do not breathe a supernatural atmosphere. This special privilege that Catechism enjoys does not, however, proscribe the application to it of the rules that govern the teaching of other subjects.

In the first forms, including probably the third, the object of the Catechism is not, it is true, to teach a compendium of Theology, but to teach Religion. The difference is like that between language lessons and formal Grammar. In this period the definition is useless as a means of imparting knowledge. The teacher may explain every word of the definition, but the child's mind is unable to make a synthesis of it all and form therefrom a notion of the thing defined. Hence all textbooks in other subjects use the definition as a summing up of knowledge already imparted, not as a means of imparting knowledge. Our Catechism was written at a time when Scholastic Philosophy had lost influence. Hence, the formation of ideas from sense impressions was not acted upon. In the lower forms all intellectual analogies should give place to concrete images, illustrations, pictures, stories, etc.

But when the fourth class is starting a review of the Catechism, would it not be well to call their attention to the plan that the author had in mind in arranging the chapters, to point out to them that the latter follow the order of the Apostles' Creed, and that each is a commentary on or a development of one of the twelve articles of that creed? Or again, it might be explained to the class that the contents of the little book may be divided into three sections: first, what we must believe, embracing the chapters on the principal mysteries of faith; next, what we must do—the Commandments of God and the Precepts of the Church—and lastly, the aids that God has vouchsafed us to believe and to do, viz., Prayer, the Mass, and the Sacraments.

The result of this analysis would be to heighten the pupils' interest in the subject, to reveal to them that the Catechism is not a mere catalogue of questions and answers that have no relation one to another, but a well ordered exposition of belief and practice. If this clear outline of the whole subject were impressed upon their minds, the pupils would assimilate much more readily the information that they might later acquire by listening to sermons or by reading books of instruction; and they would be better able to assign that information to its proper place in their personal treasure-house of religious knowledge. If so many of our people take little interest in reading Catholic books of instruction, it is often because they are unable to associate the information that they would thus obtain with the fundamental truths that they learned in their Catechism.

"Johnnie," says the teacher, "repeat the seven gifts of the Holy Ghost." Johnnie, being a diligent pupil and having a good memory, strings them off correctly but has only the vaguest idea of the meaning of his answer. But, if it were explained to Johnnie that the two principal faculties of his soul by which he avoids evil and does good are his intelligence and his free-will and that four of these gifts enlighten the intelligence and that the other three strengthen the will, he would have a better idea of the purposes and the effects of the sacrament of Confirmation. O, how much more interesting would not the Catechism class be, if, instead of the usual series of questions and answers—giving the memory a shove by suggesting the first word of the text

—a little local coloring were introduced as a background for the truth that is enunciated! Take for example the question "what is Baptism?" How much more indelibly would not the answer to that question be impressed upon the mind of the pupil if the Scripture narrative of the baptism of Christ in the Jordan were introduced, if the child saw in his mind's eye the running waters symbolizing the washing away of sin, the heaven's opening to the regenerated soul as the sonship of God is proclaimed by the Father's voice, and the Holy Ghost descending under the guise of the emblem of peace to take possession of His temple!

A further suggestion in regard to this matter will be discussed in a subsequent issue.

THE GLEANER.

NOTES AND COMMENTS

It is stated on the authority of Cardinal Mercier (the real hero of the War) that an offer has been made to Von Bissing, the German Governor, by the Catholic clergy of Belgium to act as substitutes for their compatriots who have been driven into exile and slavery by their ruthless conquerors. It will be in order for a certain clique in Toronto to arrange for the distribution of Bibles among these benighted priests, that they may have an opportunity of learning the rudiments of religion and imparting it to their people when, their sacrifice completed, they are permitted to return to their own country. Somehow, a certain text arises in one's mind about a man laying down his life or his liberty for his friend. But then, these Belgians have never had an opportunity of staying at home and making fortunes on War contracts like these Toronto pharisees. They have been content to exemplify true religion in their lives, leaving the shouting on the house-tops to the ignorant bigots who have profited by their misfortunes.

It has been the habit of historians throughout the centuries, in every civilized country, to distinguish one sovereign from others of the same name by applying to him some sobriquet descriptive of his personal qualities or characteristics, or, it may be, of his physical peculiarities. Thus, in England, we have Alfred the Great, Edward the Confessor, William the Conqueror, and Richard the Lion-Hearted; in France, Charles the Bold, Philip the Wise and Louis the Debonnaire. In Germany the practice has not been so general, yet we have Frederick the Great (the reputed father of modern Prussianism), and, in our own day, Frederick the Noble, father of the present Kaiser. These titles are sometimes aptly descriptive of the individual, but more often are purely fanciful. The sobriquet which some waggish genius has applied to his present Imperial German Majesty, William the Liar, is as liable to stick as any of them. Certainly, if what one half the Kaiser is credited with is true, the epithet is not inappropriate. One French King struts across the historical page as Charles the Bad; it is perhaps only fair under the circumstances that William the Liar should now keep him company.

THE LOVE which the late Cardinal Manning bore to Ireland, and the respect which he always showed for her representatives in the British Parliament was sometimes referred to as remarkable, as coming from a typical Englishman. If love of his own country, and devotion to its highest interests constitute the typical Englishman, no man merited the title more than the Cardinal. It may not be generally known, however, that the great Churchman had a strain of Irish blood in his veins, for his paternal grandmother, wife of William Manning, who died in 1791, was a Ryan, and, as all the world knows, the Ryans hail, in the words of an old song, from "somewhere in Tipperary." So that while the Cardinal was in the best sense of the word a typical Englishman, his love for Ireland was "in the blood." His well-known cosmopolitan sympathies were also honestly come by, for his mother, whose family name was Hunter, claimed Italian extraction, Hunter being the English for Venetore.

AMONG THE might-have-beens of Canadian ecclesiastical history was the celebrated Abbé Mann—Theodore Augustus Mann—who, English by birth and European in service, died at Prague in Bohemia, in 1809. The Abbé was born in Yorkshire in 1735, proceeded to

France in his nineteenth year, and there became a Catholic. After a short experience as a soldier in Spain he joined the English Carthusians at Nieupoort in the Netherlands, where he was subsequently professed, and ordained priest in 1760.

MANN, OR Father Augustus, as he was called in the monastery, had from that out a career of distinction and arduous service. He was elected prior in 1764, which office he retained until 1777. About two years before he was nominated for the bishopric of Antwerp, and, declining that, there seemed some prospect of his coming to Canada. His name was proposed as coadjutor to the Bishop of Quebec, the proposal coming through the British Minister at the Hague, who acted for the Colonial authorities, at that time making every effort to conciliate the French in Canada after the conquest. An English priest of continental training was evidently considered best fitted to effect this purpose. But the Abbé had no episcopal or colonial ambitions, and the proposal was summarily declined.

THE SUBSEQUENT career of Abbé Mann is matter of European history. He had ever been a hard student and a prodigious reader, and his talents and attainments could not be hidden from the great world. He became, indeed, a recognized celebrity in the world of letters. In 1776 he became Minister of Public Instruction in Brussels, an appointment which he owed to the Austrian plenipotentiary. A year later, at the instance of the Austrian Government, he withdrew from the Carthusian Order and became secularized by dispensation of the Holy See. His writings on scientific subjects soon earned for him an European reputation and his house in Brussels became the rendezvous for every English traveller of erudition. A mere catalogue of his writings would fill many pages. His death at the age of 73 brought to a close what may be called a picturesque career. Had he come to Quebec as proposed he might have become the father of Canadian letters.

ON THE BATTLE LINE

The new submarine blockade continues to absorb the attention of the world. It is too early yet to pronounce it a failure or a success. On certain days of the past week the submarines sunk their quota of 1,000,000 tons a month; on others they fell far below it. But it must be remembered that some days grace were allowed to neutral ships both going to and coming from English ports; and further, that there has been a great falling off from the normal amount of shipping. We are assured that the situation was neither unexpected nor unforeseen. Every possible means has been taken to cope with it. Only the outcome of the next few weeks can determine whether or not the means are effective.

Following the capture of Grandcourt, reported yesterday, the British midnight despatch states that the advance has been vigorously pushed on both sides of the Ancre, considerable progress being made by General Haig's troops. During the night the British captured Baillencourt Farm, on the Miraumont road. South of the Ancre, between Grandcourt and the old British front line, another German trench was carried by assault, the bag in these operations totalling 82 prisoners. Enemy trenches also were raided south of Boncourt. A number of dugouts were bombed and a number of the enemy killed. Prisoners and a machine gun were brought back by the raiding party. In the vicinity of Gneudecourt a German advance was stopped by the British barrage before it had reached its objective. The enemy failed in a similar raid southwest of La Bassée. The big guns were active on both sides in the neighborhood of Arrmentieres and Ypres. The enemy's air service continues to suffer at the hands of the superior British air machines.

On the Belgian front the Germans, who have been steadily bombarding this sector, entered the Belgian lines. The enemy advanced in force and attacked the Belgian post south of Dixmude. Under a galling fire from the Belgian infantry and machine guns the German offensive was repulsed, the enemy leaving numerous dead piled up before the Belgian trenches. The strength and insistency of the enemy's advance in this flooded region indicates that the Germans may be feeling their way preparatory to a sustained assault on the Belgian position.—Globe, Feb. 9.

The Rout of Sey-ed Ahmed's forces in Egypt, on February 4, brings to a successful end the operations against the Senussi leader. The tribesmen fled when the British attacked them