

The Catholic Record

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LONDON, SATURDAY, OCT. 5, 1918

JOHN IRELAND, ARCHBISHOP, PATRIOT AND SEER

At the ripe age of four score years John Ireland has been gathered to his fathers. His eighty years cover almost the entire period of the marvelous growth and development of that great nation which he loved and served and proudly called his own; his half a century of active participation in its national development was one of the mighty influences that shaped its destiny. This is not the language of exaggeration, but a fact which many already gratefully acknowledge and which will be the sober verdict of history.

One must have lived longer than the majority of our readers to realize how deeply rooted in the national consciousness of America was the conviction that the Catholic Church and democracy were radically antagonistic, and how the uneasy feeling was shared by timid Catholics at home and abroad that the American Republic, that greatest of the world's experiments in democracy, was in the very genesis of its institutions opposed to the ideals and activities of the ancient Church. That is now the view only of purblind prejudice, the negligible expression of petty envy or wilful ignorance.

More than to anything else under God this revolution of American sentiment is due to the lives and the work of two men; to the gentle yet irresistible and unconquerable personality of James Cardinal Gibbons, and to, in many respects his antithesis, the great Archbishop, the seer and prophet of American Catholicism, now called to his reward amid a unique tribute of a nation's respect and gratitude.

Twenty-five years ago thirteen archbishops and fifty bishops formed part of the great multitude gathered in the Cathedral of Baltimore to celebrate the silver jubilee of Cardinal Gibbons' episcopal consecration. Fitting it was that the Archbishop of St. Paul should on that occasion preach on the Church and the Age.

"The Church and the age—Cardinal Gibbons is, in America, the living exemplar of the one and the other. The churchman—loyal in the inmost fibres of his heart to the teachings of the Catholic Church; the American—loving with ardor and serving with devotion the Republic of the United States; the man of his age—actively interested in all its movements for moral and social uplifting of humanity; sincere and consistent in his words and acts, Cardinal Gibbons personifies the Church and the age, and his daily life is indubitable evidence that no conflict exists between them."

Archbishop Ireland found here a fitting occasion and a fitting theme. His discourse thrilled those rulers of the Church of God and the vast concourse of the laity, but its message echoed throughout the continent, and beyond the seas. His sermon on that occasion welled up from his heart and expressed the inmost convictions of his soul. And what he then said is the keynote of a long life of singular fidelity to ideals, of untold influence on the Church and on the public sentiment of America.

His own words then are the best aid to the understanding and appreciation of his life and work.

"The Church and the age are at war. I voice the fact with sorrow. Both Church and age are at fault. I explain my words. When I speak of Church and age in conflict one with the other, I take the age as portrayed by many representatives of the age, and I take the Church as portrayed by many representatives of the Church. Church and age rightly understood are not at war.

"I blame the age. Elated with its material and intellectual successes, it is proud and it exaggerates its powers. It imagines that the natural, which has served it so well, is all sufficient; it tends to the exclusion of the supernatural; it puts on the cloak of secularism. In its worship of the new it regards whatever is old with suspicion. A Church bearing on her front the marks of nine-century centuries is, in its eyes, out of date and out of place. Pride and thoughtlessness are the evil and misleading characteristics of the age."

"I blame the Church. I speak as a Catholic. I know the divine elements in the Church. I have full faith that these elements are at all times guarded by the abiding presence of the Holy Spirit. But I know, also, the human elements in the Church, and I know that upon those human elements much of the Church's weal depends. The Church has had her more brilliant epochs of light and glory, according as pastors and people scanned the world with clearer vision and unshathed the spiritual sword with greater alacrity. The dependency of the Church upon her human elements is too easily forgotten, although the Church herself authoritatively teaches that undue reliance upon divine grace is a sin of presumption."

"I am not afraid to say that, during the century whose sun is now setting, many leaders of thought in the Church have made the mistake of being too slow to understand the new age and too slow to extend to it the conciliatory hand of friendship. They failed to grasp the age, to Christianize its aspirations, and to guide its forward march. The age passed, beyond them. There were a few Laocœdians, who recognized and proclaimed the duties of the hour; but timid companions abandoned them; reactionaries accused them of dangerous liberalism, of semi-heresy; and they were forced to be silent. The age abandoned to itself and to false and mischievous guides, irritated by the isolation and unfriendliness of the Church, became hardened in its secularism, and taught itself to despise and hate religion. This deplorable condition was prevalent in some countries more than in others; but from none was it wholly absent."

He believed that the present age, pagan in its language and in its extravagances, was, in its depths, instinct with Christian emotions; worshipping unwittingly at Christian shrines it "only awaits the warm contact of Christ's Church to avow itself Christian." Men must be taught that the Church and the age are not hopelessly separated. But above all the living, buoyant, indomitable Catholic faith this modern apostle recoiled from the counsels of the timid reactionary:

"What! the Church of the living God, the Church of ten thousand victories over pagans and barbarians, over heresies and false philosophies, over defiant kings and unrelenting peoples—the great freedom-loving, truth-giving, civilizing Catholic Church—this Church of the nineteenth century afraid of any century! not seeing in the ambitions of the nineteenth century the fervent ebullitions of her own noble sentiments, and in its achievements for the elevation of mankind the germinations of her own Christlike plantings! this Church not eager for the fray, not precipitating herself with love irresistible upon this modern world to claim it, to bless it, to own it for Christ, to foster and encourage its hopes or to rectify and remedy its defects, and with its impetuous arm to lift it to the very summit of its highest aspirations—to which by the Church's aid alone this doubting, quivering, hoping, despairing world can ever attain! Far, far, from Catholics be the chilling, un-Catholic thought!"

"I preach the new, the most glorious crusade. Church and age! Unite them in the name of humanity, in the name of God.

"Church and age! They pulsate alike: the God of nature works in one, the God of supernatural revelation works in the other—in both the self same God."

A quarter of a century before the present great struggle Archbishop Ireland sounded as clear a note as may be heard today on the great cause of liberty and democracy:

"It is an age of liberty, civil and political; it is the age of democracy—the people, tired of the unrestrictive sway of sovereigns, have themselves become sovereigns, and exercise with more or less directness the power which was primarily theirs by divine ordinance.

poor, of woman, of the people, of all the social entities that pride and passion choose to trample upon. The great theologians of the Church lay the foundations of political democracy which today attains its perfect form. They prove that all political power comes from God through the people, that kings and princes are the people's delegates, and that when rulers become tyrants the inalienable right of revolution belongs to the people. The Church is at home under all forms of government. The one condition of the legitimacy of a form of government, in the eyes of the Church, is that to be accepted by the people. The Church has never said that she prefers one form of government above another. But, so far as I may from my own thoughts interpret the principles of the Church, I say that the government of the people, by the people, and for the people, is, more than any other, the polity under which the Catholic Church, the Church of the people, breathes air most congenial to her mind and heart."

It is well to bear in mind Archbishop Ireland's own very clear distinction between the Church and certain representatives of the Church. From some such powerful representatives the Archbishop encountered opposition open and secret; but the intrepid prelate who saw in the present age "one of the mighty upheavals, which from time to time occur in humanity, producing and signaling the ascending stages of continuous progress" was too firmly rooted in his faith,—faith in the infinite adaptability of God's Church and faith in the aspirations of his age and country which were essentially the germinations of the principles of Christian truth—to be daunted by opposition of friend or foe.

In these ringing words he professed that faith and rebuked the superorthodoxy of timid or arrogant opponents:

"If you dread opposition you are not 'of the seed of those men by whom salvation is brought to Israel.' Opposition is sure to come. In every historic transition there are reactionaries, who would fain push back into the Eerie the waters of Niagara—men to whom all change is perilous, all innovation damnable liberalism, or, even, rank heresy. Heed them not; pass onward with Christ and His Church."

With the faith that moves mountains, with the vision of a seer, with the zeal of an apostle, with the courage of a martyr, John Ireland preached "the new Crusade—the Church and the Age," until the whole Church of America was permeated by his spirit, and the country he so loved recognized that Catholic truth and Catholic principles, ever ancient, ever new, are a powerful aid to it not the only secure bulwark of democracy.

"There was a man sent from God whose name was John."

With all reverence we may liken the work of John Ireland to that of John the Baptist. He levelled the mountains of prejudice, filled the valleys of timidity, reaction and little faith, and made straight the path of those who are called to guide Catholic aspirations and activities in the greatest of republics.

This inadequate appreciation of the great mission, nobly fulfilled, which God's Providence entrusted to the great man now called to render an account of his stewardship, may fittingly close with his own message in his own words:

"Our work is in the present, and not in the past. It will not do to understand the thirteenth century Church as better than the nineteenth; to be more conversant with the errors of Arius or Eutyches than those of contemporary infidels or agnostics; to study more deeply the causes of Albigensian or Lutheran heresies, or of the French Revolution, than the causes of the social upheavals of our own times. The world has entered upon an entirely new phase; the past will not return. Reason is the dream of men who see not, and hear not; who, in utter oblivion of the living world behind them, sit at the gates of cemeteries weeping over tombs that shall not be reopened. We should speak to our age of things which it feels and in language that it understands. We should be in it, and of it, if we would have it listen to us."

THRIFT

Just now the press of Canada is waging a campaign for personal thrift habits in order that something may be set aside for the proverbial rainy day. Make no mistake about the rain. There will be a deluge. That is inevitable. When the factitious prosperity induced by prodigious war expenditure comes to an end, when hundreds of thousands of returned men enter every field of labor, and hundreds of thousands of emigrants flock to our land, those habits which we are urged to adopt

voluntarily now will then become a stern and imperative necessity.

We don't know that Catholics are more extravagant, wasteful and imprudent than other Canadians; but we do know that there is ample room for improvement. Time was with our Irish forbears when the land system under which they lived placed a premium on thriftlessness. Thrift and industry gave the opportunity to the soulless agent of the rack-renting landlord to squeeze some shillings more from the hapless tenant. Thrift was penalized. Has not something of the traditions and habits of that time come down to us in our new and happier environment. Think it over. The young man or woman who has failed to learn the lessons of frugality and self-denial in a thrifty home goes into the battle of life without essential equipment for the fight.

Imprudent Canadians are going to learn a bitter lesson in the near future.

THE CATHOLIC ARMY HUT FUND

At the time of going to press the result of the Knights of Columbus' drive for half a million dollars to finance the activities of the Catholic Army Huts is not yet known. But though complete returns are not available, enough is known to give assurance that the objective will not only be attained, but that a substantial surplus will be realized.

So far as we have learned at the present writing the appeal met with a hearty response from non Catholics as well as from Catholics. Our separated brethren seem to give a genuine welcome to this Catholic effort in war-work. The press has also been generous in advertising and popularizing the appeal. This is all the more creditable as even yet it is not generally grasped that the Catholic Army Huts while providing places for religious services, work and influence amongst Catholic soldiers, do for all soldiers irrespective of race or creed precisely what the Y. M. C. A. and other organizations do. In this vast field there is no clashing of interests, no competitive struggle for existence, but illimitable opportunities for mutual aid and service.

Over every Catholic Army Hut is the sign—"All Soldiers Welcome"; and many times and places, we are assured on authority, the accommodations of the huts offered to all indiscriminately are sought and enjoyed by large numbers of non Catholic soldiers who know that "All Soldiers Welcome" is but the outward and visible sign of the spirit that pervades the management of Catholic Army Huts.

The splendid organization of the drive by the Knights of Columbus was in keeping with the imperiousness of the work, a work worthy of the chivalrous and patriotic spirit of service in which it has been carried on.

We have just a word to add: the Knights of Columbus are not ubiquitous; magnificent as were their organization and work every Catholic could not be personally solicited. No Catholic in Canada should shrink his duty of giving; there is need for every dollar even if the War stopped tomorrow. Two years at least will be required for demobilization; and during those two years of comparative idleness the influence of religion on the soldiers will be even more imperatively necessary than during the actual time of war. All Canada will reap the benefit of such work or have reason to deplore its inadequacy.

Therefore we exhort every reader who has not yet contributed, and contributed generously according to his means, to lose no time in giving or sending his contribution to the nearest council of Knights of Columbus.

THE TYRANNY OF PUBLIC OPINION

Many who, with a feeling of horror, have read the accounts of mob-rule as it exists in other countries seem to be quite unconscious that we have, to say the least, a mild form of it at home. We do not refer to the actions of returned soldiers nor to the occasional excesses of which strikers have been guilty, but to the ever growing tendency on the part of a large portion of the civic population to make every one think and act as they themselves see fit. This section of the people are not governed by any fixed principles. They are swayed only by emotional appeals. They will not listen to reason yet they pride themselves upon their intelligence. They are much like

the lady who said "I am open to conviction, but I would like to see the man that can convince me." Politicians have, through the press and from the platform and the pulpit, moulded this public opinion to suit their own purposes, by playing upon the prejudices of the mob and by melodramatic rhapsodies on patriotism. Of course, the game worked well, but it is a game that may be played against the gamesters.

To give an example of how intolerant is this public opinion, take the case of the Fuel Controller's request to abstain from the unnecessary use of gasoline on Sunday. Many people nowadays do not consider going to church a necessary duty. Hence the Catholic farmer, who knows that he must assist at Mass when he can and for whom the possession of an automobile makes church going possible every Sunday, must run the gauntlet of popular criticism in order to fulfil his duty to God. This is no imaginary case but a practical difficulty that confronts Catholic people and that section of the Protestant community that still looks upon attendance at church as something more than a diversion. Under the heading "Conscience is the Policeman" a Toronto paper remarks approvingly: "It looks as though public opinion would enforce a rather strict observance of the request of the fuel controller."

If conscience is the policeman who does public opinion interfere with his duty? Why does not public opinion mind its own business? So far in Canada this interference has not gone beyond hostile comment, but across the border people have been held up by irresponsible individuals who demanded that they give a satisfactory reason for using an auto on Sunday. Personal liberty will soon disappear if it is placed at the mercy of popular opinion as represented by some well dressed pagans. Those same ultra officious people would be first to give vent to their indignation if the Church, not for the sake of saving gasoline but for the salvation of souls, vetoed the reading of certain books or put some restraint upon attendance at popular places of amusement.

This same tyranny is often exercised towards citizens of alien descent who have given every possible proof of their loyalty without diminishing in the least the distrust of their critics. Men, too, of military age who have been exempted by the tribunals for reasons that seemed good to the representatives of the law are made the butt of it. Sometimes it takes the form of social ostracism, usually on the part of ultra-patriotic ladies who are the most intolerant element in the community. Again, by business boycott or summary dismissal from office, those self constituted keepers of other people's consciences wreak their vengeance upon those whose conduct meets with their disapproval.

The result of all this is that Ontario has become, to use the words of a military gentleman in Ottawa, "the most hypocritical province in the Dominion." Men do not square their consciences with God's law or with the civil or military statutes. The sanction, the main spring, the constraining principle of their actions is to gain the applause of the crowd and to escape popular criticism. The dialogue for them is "thou shalt not" of public opinion. These loyalists are generally merciless and vindictive and very little influenced by religion. The pious wish that every German and every alien should be slain, drawn and quartered we heard from the lips of one who was herself an alien in the most objectionable sense of term, one who had "crucified again the Son of God and made a mockery of Him" by her apostasy from the true faith.

Nor are Catholics wholly blameless in this matter. This virus of pharisaism has infected the rank and file of the Catholic laity—especially the rank. Loyalty in a Catholic is based upon faith and nourished and fortified by the grace of the sacraments. Like true sanctity it is not ostentatious. It proves itself in works not words. We have noticed, and perhaps the reader has noticed, that the most prominent exponents of blatant loyalty in our midst are not good practical Catholics but men who, to use a popular expression, do not work at their religion and who are the least loyal to their spiritual superiors. They may be repaid, and some of them have been repaid in this world, for their pseudo patriotism by honors and emoluments,

which only proves that they are mercenaries and not true patriots. THE GLEANER

NOTES AND COMMENTS

WHILE THE Anglican Synod at Toronto was debating the pros and cons of the Christian Faith (as its delegates conceive it), and exercising its inalienable prerogative, compromise, a divine of the same persuasion in India was laying down the law to the Catholic Church in that outpost of the British Empire. The Rev. R. Newton, Anglican Chaplain, Dinapore, wrote thus to the Rev. Fr. Amadeus, Catholic Chaplain at the same military station:

"Rev. Sir,—I am informed that upon the gate of the compound leading to the Roman Catholic Military Church in Dinapore you have these words exposed: 'The Catholic Church and Chaplain's Quarters.' I have the honor, respectfully and officially, to ask you to alter the description (which may be accurate in theology but is not accurate or permissible either by military or civil law in India) to 'The Roman Catholic Church, etc.'"

THE CATHOLIC Herald of India, from which we culled this delectable effusion, opines that in the exercise of the unlimited powers which Rev. Newton arrogates to himself, he will presently be asking its proprietors to change the paper's name to the "Roman Catholic Herald of India." "The reverend gentleman," comments the Herald, "seems to be under the impression that he has bought the Catholic Church," and suggests that his next effusion to Father Amadeus will probably run thus: "I am informed that you wear seven buttons on your clerical coat. As this number presumably represents the seven sacraments, whereas only two have been sanctioned by law (cfr. Prayer Book), I have the honor, respectfully and officially, to ask you to remove the five extra buttons." The advice tendered the Catholic chaplain by our contemporary, viz., to invite Rev. Newton, respectfully and officially, to come and remove the inscription himself, will strike most people as being very much to the purpose.

MEANWHILE THE Canadian Synod has decided that while the Athanasian Creed may be all very well in its way, the minds of their followers must not be disturbed by its damatory clauses—hence, if the creed is read at all in their churches, everything that bears witness against the shifting beliefs of the day must be carefully expunged. So also in regard to prayers for the dead. They may be right and proper—sometimes—if care is taken to stop short of the Catholic doctrine of Purgatory, but notwithstanding the witness of history and of the human heart to their reasonableness and their efficacy, the Synod is not yet ready to give a definite pronouncement on the subject. To the Church of England, the Synod seems to remind us, the highest function of a church is not to "go teach," but to keep its ear to the ground, and follow where human vagary leads.

MANY OF our readers may have seen in the Toronto World a little threnody on this subject which puts the Anglican position in a nutshell. We forbear reproducing more than the first and last stanzas:

"My poor heart's broken—all's forlorn
My only son—my laddie's gone,
I go to church, some comfort there
to get,
But priests and prelates tell me, pray
not—yet!

To-day, the 'Ordo' says, is that of
Theodore,
That man of God, whose mind much
knowledge stored,
And all are asked to pray for freedom
from a state
That renders things of faith a matter
of red tape."

IN THE matter of nomenclature the Church of England in China is less modest than in Canada or the United States, or, for that matter, in England itself. The third General Synod of the "Chinese Holy Catholic Church," as we are informed by the Canadian Churchman, "our Church is called in China," recently concluded its sittings. Perhaps in this, as in so many other things, it is with other branches of the same institution, a question of "not yet." But give them time and they may accomplish wonders. If we may judge by the Toronto Synod, however, long are they reach the point of a definite deliverance on anything, the Celestial neophyte, keeping in the van, may, after the manner of a familiar

little story, be exclaiming "You fool me; I fool you."

ANOTHER LITTLE Anglican comedy, reminiscent of Marshall's "Comedy of Convocation," is even now being acted in England. Over eighty "priests" and one hundred laymen have been participating in a conference at Hoxton to discuss the possibility of introducing the "Benediction of the Blessed Sacrament" into the Church of England. The Bishop of Truro, it appears, recently forbade such service in a Cornwall parish, and this conference was convened to protest against his action, and to support the rector of the parish in his defiance of the Bishop. This in itself—the farce of Anglican episcopal authority—would be a comedy were it not for its evil effect upon those who have been accustomed to look for some sort of guidance in that direction. In that regard it takes on something of the aspect of a tragedy.

BUT THE conference did not stop here. It was stated that this service of "Benediction" should be carried out in accordance with the "rules which Rome lays down, since that is the only authority for Benediction which exists." A scheme of "defence against Episcopal attack" was drawn up, and this urges "the wisdom of appealing to Rome." This the Canadian Churchman terms "Bolshevism," and is thankful that "such a movement has no place in our Canadian Church." No! to be sure—not yet. "When every man does that which is right in his own eyes," affirms the Churchman, "our state is precarious." But has not that been an Anglican characteristic all along, even in the recent Synod at Toronto?

MEANWHILE AS indicative of the craving for definiteness in religious teaching, a movement of another sort is on foot in England. This movement originated at Nottingham, and is being participated in by Unitarians as well as Nonconformists. It is called the "Free Catholic Movement." At a series of conferences held in Birmingham some time ago, the views and wishes of those present were voiced by a Nonconformist minister—the Rev. Dr. Orchard—in these words: "We have found the idea of a merely immanent Christ cloudy and insufficient. We have found ourselves drawn to the Altar, the Mass, and the Reserved Sacrament. We crave for something besides a pulpit and the prophet. We crave for the priesthood, because we see it is the only way of clinching the Evangelic Faith. We see that an ordered faith is necessary for devotion and theology, and that Catholic theology holds more truth than we thought. We need a theology which saints have believed and martyrs have died for; dogmas which will throw us not on documents, but on a living Church which promulgates them." From which it would appear that these "chapel folk" have a much clearer apprehension of the main issue than many Anglicans who affect to despise them. It might indeed, to the extent at least that such aspirations are from the heart, be said of those who make them that they are not far from the kingdom.

ON THE BATTLE LINE

LIKE A GROUP of smiths surrounding a giant anvil Foch's Generals swing their sledge hammers, in turn crushing the enemy masses beneath their mighty strokes, and shaping a new world wherein militarism shall not bear rule. Petain strikes in the Champagne, Pershing along the Meuse, Haig in front of Cambrai, while Mangin continues his strokes along the Ailette. Allenby's smashing blow in Palestine re-echoes among the mountains of Galilee, and D'Esperely has so shrewdly aimed his strokes in the Balkans that Bulgaria sees for an armistice as a preliminary to peace negotiations. Prisoners by the thousand and guns in hundreds are taken daily. Not all the armies of workmen in Krupp or the Skoda factories of Austria can replace the guns of the foe as quickly as they are being taken from him. The victories won by the organizing genius of Foch, the skill of his Generals, and the daring and hardihood of the Allied soldiers are bringing the end of the war much nearer than even the most sanguine could have hoped two months ago. Since Thursday the French have captured over ten thousand men in the Champagne, the Americans over eight thousand and one hundred guns, between the Meuse and the Argonne, and the British six thousand in the operations in front of Cambrai, where Bourlon Wood, the chief outwork of the city's defences, has been taken by the Canadians, leaving the city open.