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LONDON, SATURDAY, FEB. 4, 1922

### POPE BENEDICT XV.

Leo XIII. was a world statesman with a world vision; his keen spiritual insight into the evils that were corroding the heart of Christian civilization made his great letters, in the light of their present fulfillment, seem the solemn warnings of a Prophet of the all-just and all-knowing Creator and Ruler of the universe.

In his successor Pius X. we had a man of unalloyed goodness and piety, with that peculiar strength and forcefulness of personality which comes from goodness unalloyed. "To restore all things in Christ" was his motto; and his efforts were toward internal reform of the Church and personal sanctification rather than concerning themselves with the relations of the Church Catholic with each and every society and nation of this world. The one reign was in a sense complementary of the other.

The World War whose beginning saw Pius X. pass broken-hearted out of this world saw also the frail, scholarly, ascetic Benedict XV. take up the heavy duties of Peter's successor. Heavy are the duties at any time, but complicated by ten thousand conflicting considerations during the period when the Christian world was locked in internecine struggle. In a measure he combined the characteristics of both his immediate predecessors.

Inevitable were the charges and counter-charges of pro-Germanism and anti-Germanism against the Holy See. Especially was this the case amongst a large portion of English-speaking peoples where the no-Popery and anti-Popery tradition is so interwoven with their religion that credulity in such matters attains the proportion and nature of gross superstition. It is now universally conceded that Benedict XV. sustained admirably the impartial position imposed on him by his office as head of the universal Church. If even yet there be some otherwise intelligent victims of the aforementioned superstition—well it were a waste of time to argue with them. In the account of Benedict's life and work as Supreme Pontiff, given elsewhere in this number of the CATHOLIC RECORD, there is abundant evidence that the world sincerely deplores the passing of one whose life, even during the time the world was torn asunder by war, was devoted to peace and good will, and since that time to the reconstruction of those bases on which Christian civilization rests.

It may furnish the deluded victims of the no-Popery superstition some useful mental and spiritual exercise to try to reconcile their beliefs with those of their Prussian fellow-Protestants, as told in this despatch:

Berlin, Jan. 22.—In contrast to the respect paid to Pope Benedict in the Reichstag yesterday on receipt of the premature news of the Pontiff's death, when everybody from the extreme reactionaries to and including the Communists stood up and listened to the eulogy by the Social Democratic President of the House, Herr Loeb, was the scene in the Prussian Parliament. Here while a similar discourse was being delivered, the independent Socialist members ostentatiously walked out, while the rest of the Independent Socialists, in still more ostentatious bad taste, remained seated.

The Catholic organ Germania this morning "with a feeling of deep shame" takes cognizance of the fact that certain reactionary papers "possessed the sorry courage to, in

the most indecent fashion, abuse and vilify the Pope on his death-bed." The Germania particularly criticizes the monarchist organ Der Reichsbote for saying in part:

"Benedict was a foe of Germany. He not only during the War suffered injustices to be committed against us that cried to heaven, but in an address to a French delegation, openly and solemnly professed himself 'French at heart.' Protestantism, with specific mention of Luther's name, he likewise vilified."

The Germania scores also the Junker Deutsche Tageszeitung for its unfriendly comment about the Pope and notes with satisfaction that the theoretically atheistic Social Democratic Vorwarts was "much juster to the Pope than these two 'Christian' papers."

So the orthodox Protestant and Kaiserist Prussian is far from agreeing with those Canadians who damned Pope Benedict as an out and out pro-German.

However let us turn to the testimony of men more civilized and enlightened than either of these classes.

The Protestant Episcopal Bishop of New York very appropriately makes the Pope's death the occasion of fervent prayer and ardent hope for the time when all Christians may "come into outward and visible as well as inward and spiritual fellowship and unity. And then when we do that—God grant it may be soon—Jesus Christ will speak and work with His full power through His united followers in this world."

"And may I say that the thought of our fundamental unity in Christ has special point at this moment, when the head of the largest Christian communion in the world lies in the sleep of death? And our hearts go out in sympathy to our brethren of the Roman Catholic Church in their great loss and sorrow."

As a specimen of Evangelical good-will and appreciation free from the warping influence of traditional prejudice we clip the following from a score of such references recorded in a New York paper:

"At the Collegiate Reformed Church of St. Nicholas the Rev. Dr. Malcolm James MacLeod, the pastor, in his prayer gave thanks for all that Pope Benedict XV. had accomplished for the cause of peace and petitioned that God would comfort his people in their sorrow. In his sermon Dr. MacLeod praised Pope Benedict as a great and good man."

And to complete the category we give this from a Jewish Rabbi taken from the same paper:

"In his sermon yesterday morning in Temple Beth-El the Rev. Dr. Samuel Schulman, preaching on 'The Healing Power of Religion,' used the life of Pope Benedict XV. to illustrate this truth."

"Of course we sympathize with the great church that has lost its leader," said Dr. Schulman. "While Pope Benedict could not accomplish all that was needed in the terrible years when it was given him to be the spiritual head of his great Church in Christendom, he exerted a tremendous influence on behalf of peace and used all his resources to alleviate suffering and to keep alive in men's minds the thought of their common humanity and of the healing power of religion. The world therefore offers a deserved tribute to his memory."

We may conclude these specimen appreciations with a paragraph from the letter of His Excellency the Apostolic Delegate to the United States:

"Brief as his pontificate was, he lived to see a better appreciation of his attitude toward the warring nations and of his impartiality, his anxiety to end the struggle and his ceaseless efforts to bring relief wherever it was needed. Now that the heart which went out to all the peoples is stilled in death, now that the arms which would have closed mankind in their embrace are folded forever, the world must pay tribute to his wisdom and to his spirit of justice and charity."

To those, whether or not the wish was father of the thought, who predicted the downfall of Papal influence on the affairs of the world as a consequence of the War, the enormously increased influence of the Roman Court must be a staggering revelation. Never in many centuries has the world so fully recognized this fact in establishing permanent diplomatic relations with the Vatican. This practical recognition of the world-wide influence of the

Court of Rome is surely sufficient refutation of the predictions of the false prophets; and it is one of those quiet achievements of Benedict XV. that will make his reign memorable in the long distant future.

The reconciliation of France with the Holy See may be considered as one great item of the achievement just mentioned; but it is in itself great enough to give distinction to the reign of Benedict XV.

Never since 1870 have the relations between State and Church in Italy been so cordial, never has the Roman question been so near solution. Indeed, if not practically solved, it may be considered as brought to a definite and advanced stage in the process of solution. The question sometimes known as the Temporal Power has narrowed down to international securities for the complete and absolute independence of the Holy See.

Says a correspondent whose source of information is evidently well-informed and reliable:

"The Roman question never approached so closely a solution as during the Paris Peace Conference, when Mgr. Cerretti, then Assistant Secretary of State at the Vatican, was in the French capital to insure the rights and properties of the German religious people who lived the colonies assigned by mandate to England, France and Japan. He had then several interviews with Premier Orlando and Marquis Della Torretta, the present Minister of Foreign Affairs of Italy."

"It is now understood that the plan practically agreed upon consisted in having a concordat concluded between Italy and the Holy See, by which the former would recognize the liberty and independence of the Papacy, the sovereignty of the Pontiff and the extra territoriality of the Vatican with an adjacent territory extending a few square miles where the Vatican could build its own offices and where foreign embassies and legations accredited to the Holy See could reside. Notification of the concordat would have been sent both by Italy and the Holy See to all the countries, so that it would have had an international sanction."

However that may be, Catholics the most loyal in Italy to the Holy See, now take part in Italian elections, over a hundred Catholic deputies are in Parliament, three ministers in the Cabinet, and instead of the former estrangement, the most cordial sympathy with the Vatican is manifested by the Royal Family and the Italian Government.

Considering these things accomplished during the brief span of Benedict's pontificate, and bearing in mind the restrictions imposed on his activities by the War, it requires no exercise of faith to believe that Giacomo della Chiesa was in all the world the man best fitted to guide the bark of Peter through the storms of the past seven years.

God rest his soul; and may He vouchsafe to give us a worthy successor to rule His Church during the troubled years ahead.

### "IRELAND SEEN THROUGH IRISH EYES"

Editor CATHOLIC RECORD:

It has been reserved for your front page correspondent, Mr. Seumas MacManus of New York City, to discover that the title "Irish Free State" is a sorry joke and that at most not more than one half of Nationalist Ireland is agreeable to the treaty. Can it be that Mr. MacManus, who has exercised personal self-determination by living for some time in the United States, now denies the elected representatives of the Irish Nation the right to natural self-determination, the right to speak for the people of Ireland? The Irish bishops who reside in their dioceses are nearer to the Irish people than is Mr. MacManus, who lives in New York. The Bishop of Killalee, who is a staunch Sinn Feiner, thus expressed his views: "The treaty is well worth the price paid for it. Ireland is now free to live her own life without interference from outsiders." This remark might be taken to heart by outsiders in the United States who interfere. One could easily fill two columns of the CATHOLIC RECORD with statements of Irish bishops in favor of accepting the treaty. Not one bishop favored rejecting it. Some extremists may think that the Irish Free State is a DAOR STAT NOT A SAOR STAT, and for Mr. MacManus' information let me

say that DAOR STAT means Slave State not dear state, but the majority of the people of Ireland think differently. It is for the people of Ireland, not for people of Irish birth or descent who are living in America, to decide Ireland's future. In the words of the Bishop of Cloyne, urging the Dail to ratify the treaty: "It is for the people to choose. I think I know the minds of the people of Cork on this subject, and I believe that they at all events are not for rejecting the treaty. I believe that 95% of them are for its ratification."

With the editor of the CATHOLIC RECORD I intend to stand by the decision ratified by the people of Ireland in Parliament assembled.

SAGART.

We are in entire agreement with our esteemed correspondent in respect of the Anglo-Irish Treaty and the establishment of the Irish Free State. The rejection of the Treaty would be, or rather, would have been, in our deliberate and convinced opinion, the catastrophe of Irish history; irreparable, in this generation at least. Nevertheless Mr. MacManus is a convinced republican and there are still republicans in Ireland. It was the republican struggle that achieved the Treaty, and made possible the Irish Free State. We have reason to know that our readers, however much they may disagree with Seumas MacManus, still take keen interest in seeing Ireland through Irish eyes—even Irish republican eyes.

That Seumas MacManus of Donegal has self-determined himself as a citizen of New York is quite true. He was one of the six who in 1905 formed the National Council for the purpose of organizing the nation with a view to withdrawing the representatives from Westminster and setting up a Provisional Irish Parliament made up of these members and representatives of public bodies. Thus was Sinn Fein launched as a political movement.

It grew in importance and influence until Dail Eireann with its Cabinet became the de facto Parliament and Government of Ireland; carried on war with the British army of occupation; and finally negotiated with the British Government the Treaty of Peace.

As one of the founders of Sinn Fein, Mr. MacManus, though he applied for passports several times, was not allowed by the British authorities to return to Ireland either during or since the War. So it is not "self-determination" that has made him a resident of New York; but the recognition by the British Government that he was too good an Irishman to be allowed to return in troubled times to that loved land that gave him birth and still claims the great service of his mind and pen.

Soon we hope he may go back to Ireland and find it as free as Canada; a freedom which republicans may come to realize is worth the long struggle and which, with its compensations, is the highest practical realization of republican aspirations.

Neither in Ireland, nor in the United States, nor often in England itself, nor in many other parts of the world is it realized or believed that Canada has achieved (or is on the way of achieving) full national freedom while maintaining her place in the British Commonwealth. When this great fact shall have been realized, then all Irishmen at home and abroad may see eye to eye on the question of Irish nationality. In the meantime we read with interest and sympathy the views of those who fail to see through Canadian eyes because they lack Canadian experience.

### THE RECALL AND OTHER MATTERS

By THE OBSERVER

I have received some letters about some of my recent articles. First, a reader complains of what he considers unfair comment on one party in the recent elections. I am not conscious of any such intention. Independent writers on the events of the day should point out, taken to heart by outsiders in the United States who interfere. One could easily fill two columns of the CATHOLIC RECORD with statements of Irish bishops in favor of accepting the treaty. Not one bishop favored rejecting it. Some extremists may think that the Irish Free State is a DAOR STAT NOT A SAOR STAT, and for Mr. MacManus' information let me

leader screaming out abuse and vilification of his opponents, because the only hope a labor party can have of doing general good to the workmen is, to rise higher, act more nobly, be more honest, be more decent, than the average politician of the old parties; and here I found a man acting as a labor leader and shrieking out his base appeals to the passions and prejudices of his audience.

I was sorry to see it; because, as it happens, I have, in my own way, been fighting labor's cause ever since the days when I worked amongst and loved workmen long ago.

The Observer has been in the habit of criticizing all parties when it seemed needful to do so, and is not going to be kept silent by any unjust interpretation or any misunderstanding.

The other letters were on the Recall; one of them explanatory and civil; the other violent, unfair and abusive. I have no more to say about the Recall than I have already said. In its constitutional form, in the States where it has been embodied in the State constitution, it has proved a blunder and a nuisance, and its main result has been to lower the prestige and authority of the Legislature, and to rid all men of capacity of any desire to sit in it.

As to the recall by party convention, it is almost the last word in unfair and mischievous absurdity. M. P.'s and M. P. P.'s are elected under an elaborate system, in which every precaution is taken to ensure equal opportunity in voting; secret ballot; certified lists of electors; polls; oaths when necessary; agents representing all parties concerned; sworn officials; penalties for bribery; recounts by judges; uniform method of polling votes.

By such a system a man is elected. But when he is to be recalled, and all that work undone, what are we offered? A party convention. One letter to me says anyone can attend a party convention. I will ask the gentleman not to make fun of me. Would he attend a Grit or Tory convention? But suppose anyone could and everyone did, does the gentleman realize what he is proposing? He is proposing to undo by means of a happy-go-lucky meeting, for that is all a convention is, a meeting regulated by no law, subject to no court, authorized by nothing and no one but the persons attending it, to undo by such means, the work of a legal, constitutional election, held under an elaborate system of safeguards; so that it is as near fair play and equal opportunity for each individual elector as anyone can hope to get in this imperfect world.

If the gentleman does not see and appreciate the force of this, I have no hope of ever being able to make him see it.

By the way he says that an M. P. cannot resign except with the consent or signature of two other M. P.'s.

He is wrong about that; that is not the law.

### NOTES AND COMMENTS

AN ENTIRELY new departure has been made by the parent Catholic Truth Society of England in making an interesting bid for conversions amongst those whose position in life enable them to travel abroad. At the opening of the present season the Society established a reading room and reference library at Mentone on the French Riviera, and have been holding a series of entertainments under distinguished auspices to raise funds for the maintenance and perpetuation of this good work.

MENTONE is widely known as in point of climate a most favored spot on the Mediterranean, and as such is much frequented by the best class of English visitors, people of intellectual habits who do not care for the dissipations of Monte Carlo, or the excitements of Nice. A considerable number of these people are retired Army officers who perhaps for the first time in their lives find themselves in a position to turn their attention to the graver problems of life, and are therefore excellent soil for an apostolate of this kind. The move on the part of the Truth Society is an important as well as a novel one and will be watched with interest by those in Europe or America engaged in similar work.

THE CURRENT talk about "heresy trials" in the Church of England

and the process of "watering" the Christian Faith being indulged in more and more by some of its so-called adherents, renders timely a recent discourse by the director of Stoneyhurst Observatory, the Rev. A. L. Cortie, S. J. Preaching in the Sacred Heart Church, Edinburgh, he reminded his hearers that the true believer had nothing to fear from science, and could cordially welcome every advance in natural knowledge. Historical, archaeological, anthropological and ethnological science all conspires to show the authenticity and veracity of the gospel of Christ, which set forth His claims to be divine. If science cannot give faith, it at least prepares the way for faith, for in the whole range of natural science, physical and biological, there is no single known process of nature, no law of nature, which runs counter to revealed religion.

It was, avowed Father Cortie, by confounding the natural and the supernatural, the laws deduced by observation and experience and the truths of Faith and Revelation, that the so-called modern churchman had been led to the denial of the fundamental doctrines of the Christian Faith, and even the central doctrine, the Divinity of Christ. And yet if what one reads in the daily papers truly reflects the state of belief among non-Catholics, here in Canada as well as abroad the doctrine of Christ's Divinity has become a mooted question which may be affirmed or denied by those pledged to preach His Name to poor bewildered humanity. The Catholic Church alone in this age as in the past stands firm upon the impregnable Rock.

"A PARENT" writes to the Toronto Globe complaining of the action of the Board of Education of that city in regard to the teaching of French in the Public Schools. The curriculum in these schools, it appears, is so varied and comprehensive along other lines as to have made it necessary to exclude modern languages during the regular school hours. To get over this difficulty, however, those interested in such studies had formed themselves into study clubs and applied to the Board for permission to use the school premises after hours for the purpose. This permit as well as others for classes in physical culture, dramatic training, dancing, etc., was approved and issued in November last, but having automatically lapsed at the end of the year, was not renewed, although those for the dancing and elocution classes were. It has since transpired that this omission was not as it first supposed, an oversight, but was intentional and deliberate. We leave "A Parent" to say the rest.

"A KNOWLEDGE of French which to the late trustees of 1921 had seemed possibly useful and at all events harmless, is now viewed by their more intelligent successors dangerous and not to be encouraged in 1922. It was represented to them that seventy children had been enrolled in the class, the teacher engaged and paid in advance and everything going on well. To all these arguments there was but one reply, 'Nothing doing.'"

"There is possibly no legal remedy. The trustees have the power of departing from the action of their predecessors and they mean to use it. For what reason it is difficult to see. But when the time comes for them to relinquish their power, should any of them seek re-election, they may find that parents who have been treated in such arbitrary fashion have the power of the vote on their side and will use it."

Comment is unnecessary, the fact alone shedding sufficient light upon the ways and doings of the element that controls the fair Capital city of Ontario.

### BOY LIFE

#### TRAINING BOYS FOR CITIZENSHIP

When the Boy Scout Movement was inaugurated the primary and fundamental purpose behind the organization was a patriotic one, and that great patriotic purpose has not been lost sight of as the movement has progressed.

The work and training of the Boy Scouts is that which best equips boyhood for good citizenship and is in no respect military, notwithstanding the fact that some of the Boy Scout training fits into a military notch in the event perhaps

that the country might some day have need of the splendid young manhood that has developed from the Scouts.

It is a matter worthy of comment that the pulp mill towns of Northern Ontario, as elsewhere, have troops or patrols of Boy Scouts. Boys of many nationalities have manifested a most enthusiastic interest in the work, and the result has been that patriotism of the highest type has been instilled into the young minds, which means honor of the flag, respect for Canadian institutions, and love of the land of their fathers' adoption.

One has seen the Boy Scouts in first aid work, in camp and on the tramp. One has seen perfect discipline and organization. One has seen the Scouts on duty during days of sorrow and tragedy in coal camps, serving hot coffee to rescue crews delving among the wreckage for the bodies of unfortunate victims of mine explosions. One has seen the boys taking part in historical pageants, being kind to aged people, seeing some cripple across a street in safety, aiding in the search for lost persons and furthering the campaign of sanitation wherever possible.

Canada has need of Boys like the Scouts and of manhood that this kind of boyhood represents. Canada has need of the useful citizenship represented in these boys who live and honor the flag and learn obedience to the law.

#### WHY WOLF CUB PACKS?

In 1914, the Chief Scout, finding that many boys under twelve years of age were desirous of becoming Scouts but were prohibited from doing so because of their lack of years, organized the Wolf Cub Packs for boys from eight to twelve years. Since that time the movement has grown so that now there are Wolf Cubs all over the world. The aims of the junior organization are identical to the aims of the Boy Scouts Association, the only difference being the age of the boys. The method of training is similar to that employed in the Scout Troops, namely, the utmost possible responsibility being placed upon the boys themselves, thus developing the ability to control others and the true spirit of leadership which is perhaps man's most vital need in the world of today. The training for manhood through the medium of the Boy Scout Movement begins early in life and lasts till that manhood dies.

### POPE BENEDICT XV.

#### PONTIFF WHO RULED THE CHURCH DURING WORLD WAR PASSES AWAY

Benedict XV., the two hundredth and sixtieth successor of St. Peter as Pope of Rome and Vicar of Jesus Christ, Supreme Pontiff, is dead. He died Sunday, January 22, at 6 a. m., Italian time, seven years and four months after his election as Pope, September 3, 1914.

The World War had begun only the month before. His pontificate ran its course co-incidentally with the most extensive and desolating war from which the world has ever suffered, and came to its close when all the terrible problems created by or culminating because of the universal conflict are still clamoring for solution.

#### HIS EARLY VOCATION

Giacomo (James) Della Chiesa, was born in Pegli, in the Diocese of Genoa, Italy, November 21, 1854. He was the son of an ancient and noble family, of the ancient Ligurian nobility, which has been termed "a democratic aristocracy." Members of the della Chiesa family are prominent in the learned professions in Italy. His father was the Marchese della Chiesa and his mother the Marchesa Giovanna Migliorini. Both died years ago. The elder brother of the late Pope, Admiral della Chiesa, inherited the title. Many representatives of the della Chiesa family fought in the Italian Army during the War, and a favorite nephew of the late Pontiff gave his life at the front for his country.

The Pope was a delicate child and when he was born grave doubt was expressed that he would live many days. It is said that as early as his thirteenth year he pleaded with his father for permission to study for the priesthood. That permission was not won until seven years later, when, at the age of twenty, James della Chiesa displayed to his father the diplomas which he had won in obedience to his father's desire that he should study for the law, but reiterated his own desire to enter Holy Orders. He was educated in the Capranica College, Rome, and the Academy for Noble Ecclesiastics, and was ordained priest on December 21, 1878.

His great natural ability, animated, strengthened and directed by the fervor of his vocation, caused him to grow steadily and rapidly in the confidence of those to