

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXX.

LONDON, CANADA, SATURDAY, MAY 25, 1918

2066

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OUR ARISTOCRACY

It is a long time since we played whist, but we believe we are right in saying that what the players counted by "honors" was counted by the number of "court cards," as they were called, which were dealt to them. So it is with the so-called honors in life; they are dealt to us and are understood to be "court cards."

The king is the fountain of honors. This man gets a step in the peerage, that man gets sworn of the Privy Council, another is made a baronet, and the small fry are made knights; and these marks of distinction are supposed to be dealt out in the same way that the cards were in what the Scotch used to call the "Devil's Book."

But, of course, we all know that this is not the fact. Honors come not by the chance of shuffling, but are earned or purchased—sometimes by political services, sometimes by money, down to what is known as the party fund, and occasionally even by merit. Of course, if honors were never well bestowed, and never went to worthy recipients, then the whole bubble would burst; but these exceptional occasions, when honor and merit meet, keep up the belief in these distinctions, and keep the market brisk. But that the system is a rotten one few can doubt.

The honors which the State bestows are most eagerly sought by those whose deserts are the smallest, for it is clear that to make some men knights or baronets can only derogate from their reputations. On the other hand, such insignia are only valuable to those whose reputations will be enhanced by them; and the distinction these bestow, of course, by that circumstance loses some of its value. Indeed, there is a constant depreciation of this currency going on, and the face value of ribbons and stars declines not only in proportion to the number of honors bestowed, but also in relation to the unworthiness of the recipients. Up to this point we have been assuming that these honors are not in the nature of corruption, and we see that there is a tendency to the depreciation of all honors, for they are honors only to those they raise, and are not honors to those they lower. But honors are not only bestowed with indiscriminateness, as we have said, they are sometimes earned.

Owing to the party system of politics, there is war for the power and places which the State has to give away, and the warchests of the parties have to be filled, the sinews of war have to be provided. Some men may dip their hands in their pockets for love of the party to which they belong, but most men who find funds or contest seats for the party either expect to be recompensed for their trouble and outlay by some fat office or by some titular honor, and that again depreciates the currency and brings discredit on the system. That in a democratic age we should keep a shop for these distinctions, which were invested in the age of kings and aristocracies, seems ridiculous. But the practical matter is that the machine cannot be run without lubricating money, and therefore power must keep a shop for these honors.

In that very delightful "Travels Through France and Italy," which were written in 1764, in speaking of Nice it says: "Nice abounds with noblesse, marquesses, counts and barons. Of these, three or four families are really respectable, the rest are novi homines sprung from the bourgeoisie, who have saved a little money by their different occupations, and raised themselves to the rank of noblesse by purchase. One is descended from an avocat, another from an apothecary, a third from a retailer of wines, a fourth from a dealer in anchovies, and I am told there is actually a count in Villa-franca whose father sold macaroni in the streets. A man in this country may buy a marquise or a county for the value of three or four hundred pounds sterling, and the title follows the flef, but he may purchase lettres de noblesse for about thirty or forty guineas."

We have chosen this quotation as an illustration of what takes place when we huckster honors, as being less invidious than a reference to our own times, when we have seen the wealth of brewers and others regarded as a merit worthy of recognition by the Crown. It indicates, too, that honors are sold in a falling market, and that in time even high titles become quite cheap. But, at the same time, there is amongst the common people a craving for these "baubles" to their names; and whilst they must be conscious that purchased honors soon become cheap and nasty, they flock to the counting-house of politics, where these depreciated distinctions are distributed. Honors are only clothes, and any one can wear them, those who go in these "fancy dresses" are often those who are most out of character in their domo.

That a mayor or alderman should become a knight because a royal person has laid the foundation stone of a town-hall is a curious enough episode in the shower of largesse from a throne. That a successful actor-manager should covet a like distinction is perhaps an aspect of ordinary ambition, but that a similar distinction should be bestowed on a man who has made a reputation by his pen or his brush—if it is not intended to keep up the value of the honor which has been given to the mayor and the manager, in which case it is no honor to the recipient—it is a little difficult to understand. Fancy knighting Shakespeare or Ben Jonson! Why, great men even shed the "Mr." and we never speak of "Mr. Robert Browning," or "Mr. William Wordsworth," but of "Browning" and "Wordsworth"; and we never think of Lord Tennyson, but of the writer of "The Princess."

But the truth would seem to be that no real honor can be given by the present day, for mere popularity as often as not, although it pretends to be Fame, misses its mark, and the blaze goes out as suddenly as thorns under a pot. To think you can make your vogue permanent by dubbing the man a knight is foolish. The real honors are not given by kings and cabinets, but only by the slow, discriminating centuries. We know Dryden as Dryden; but Davenant, the Court hanger-on, was Sir William Davenant, and is forgotten. But there are several of our post-laureates who have proved that even that supreme distinction is a meaningless bauble, which has been given, like praise, to those that need it most. There is no more excellent saying in theory than "honors where honors are due"; there is no saying that is so false in practice. Where they are due there is no necessity for them; it is when they are not due that they have a real value, and that is the reason that vitiates all these honors.

CARDINAL GIBBONS

MAKES APPEAL TO FORCES ON LAND AND SEA TO RESPECT SUPERIOR AUTHORITY

Baltimore, Md., May 9.—A stirring appeal to the soldiers and sailors of the United States to respect the military authorities, to keep themselves spiritually clean and to read the gospels whenever possible has been issued by Cardinal Gibbons. The message will reach nearly all the men in uniform, for it is printed in the army and navy edition of the Testament, which is being issued under the patronage of the Catholic Hierarchy of this country.

The Cardinal's message in part is as follows: "Called upon by the President as the commander-in-chief of the forces of the nation to the service of your country, love for its soil and for its people must necessarily be the main-spring of all your military activities. In these respects, Christ, Our Lord, is your example. He loved His native land, for He sanctified it by His presence; He consecrated it in His precious blood and He illustrated it by the glory of His resurrection. He loved His people. Was it not to them that He first offered the priceless blessings of His gospel? Sending His apostles on that memorable mission, He said, 'go ye not into the cities of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel.'"

PROMPT AND CHEERFUL OBEDIENCE

Respect for authority is the very essence of military life, and efficiency. It is plain then that your first and most important duty is prompt and cheerful obedience to the commands of your superiors. The sanction for

it is found in these words of the new Testament: 'Let every soul be subject to the higher powers; for there is no power but from God: and those that are ordained of God. Wherefore, be subject of necessity, not only for wrath, but also for conscience's sake.' "As you go to the front at the call of your country, you are casting the seeds of sacrifice by every way side; but coming, may you come, joyful, carrying your sheaves as tokens of victory and pledges of a blessed and an abiding peace unto the nations of the earth."

INTERESTING PHASE OF IRISH QUESTION

PROTESTANT REPUBLICANS CARRY MEETING

BY CHARLES N. WHEELER
Special Cable to The Chicago Tribune and
The London Free Press

Dublin, May 16.—Whether loyalty to the King is a religious or a political question, whether the clergy who supported Washington in the American Revolution were disloyal to the Church, whether the Belgian clergy were disloyal to the Church in opposing the Kaiser, precipitated a heated debate at the meeting of Protestant Republicans last night, finally disrupting the meeting.

After it was decided by vote that it was a political question and that they could oppose conscription and still remain in the Church, Right Rev. Stirling Berry, Anglican bishop of Killaloe, and several loyalists withdrew, leaving the radicals in control. They rescinded the resolution passed on June 19 and deplored the Easter rising.

Coincidentally Rev. Dr. Crozier, Anglican primate of Ireland, presiding at the general synod of the Anglican Church in Ireland, at Dublin, praised the loyal Irishmen who had offered their lives in war and deplored the attitude of the anti-conscriptionists.

The meeting which was disrupted was the annual session of the Irish Guild, Church of Ireland, with Bishop Berry presiding. George Irvine, one of the rebels sentenced to penal servitude for his part at Easter, arising, moved rescinding the old resolution reading that many Protestant Irish Republicans who had refused allegiance to the King under the conscription menace would be driven from the Church unless it was an announced principle that it was political and not a religious issue.

Bishop Berry opposed this strongly. He declared that it was rescinded it would be impossible for him or for any other clergyman of the Church of Ireland to do anything further to do with the Guild.

CATHOLIC SERVICE

A PROTESTANT RECOGNITION

Many ancient prejudices were broken down during the knights of Columbus drive. Among the notable speeches delivered by Protestants, attention deserves to be called in particular to the words of John C. Ten Eyck, one of the most prominent attorneys of New York. He thus expressed his profound appreciation of the Catholic Church and of the work performed by her:

"I have not been asked to help in this campaign by the Roman Catholic Church. I would have been proud had I been asked. The man does not live whose eloquence can express even a tithe of the service of the Church to the world and the civilization we enjoy. But even I can express my consciousness of some obligation to that Church which was the only Church of God when no other Church was in existence. The Church which preserved the Gospels during the early days of the Christian era. It was that Church which struggled for, maintained, defended and promulgated the principles of sound morals and human culture. It was that Church which preserved the wisdom of the ancients, which otherwise would have been lost, which preserved the great manuscripts in the safe places of the monasteries and ecclesiastical temples of Europe."

Describing then the eagerness with which the Catholic Church in America has sent forth her sons to interpose their breasts between their country's safety and the threatening peril across the sea, he thus gave the reason why Protestants contributed to the War fund of the Knights of Columbus, aside from the fact that all alike are cordially welcomed in every K. of C. building at home or abroad:

"There can be no conscience so accusing as the conscience of a non-Catholic who has permitted a Catholic boy to die without the last rites of his own Faith. We Protestants are not so blind as not to know that Catholics love their Faith above all other possessions; therefore we Protestants must give those Catholic boys in their hour of trial what they ask. No honest American can question that this is the only way to help those boys, and it is our duty to pro-

vide all they need. If the sacrifice is great we still must make it, for nothing that we can do, whatever our beliefs may be concerning their beliefs, bears comparison to the sacrifices that they are making for us. "It is no business of mine to challenge the most sacred convictions of those boys as they lie with broken bodies and anguished souls in pools of their own blood, shed for me and mine, but it is my business to see to it that all their demand is given to them. We Protestants are not blind enough not to know that the Catholic soldier whose conscience is at peace with God is a dauntless soldier, whose faith in the life after life is greater than his fear of death."

Though there still remain hearts dark and sinister enough to harbor envy and hatred against the great Church to whom we owe all that is noble in our Christian civilization, yet we cannot fail to realize that there exists likewise a sincere and deep appreciation of the glorious work she has accomplished in the past and is performing to-day in the service of mankind.—America.

SAUCE FOR THE GANDER

YOU CAN'T FOOL ALL THE ENGLISH ALL THE TIME

The Times, London

"It says much for the forbearance of the British people, and for their abhorrence of religious animosities, that so little protest should have been made against the latest action of the Roman Hierarchy in Ireland. There is no misunderstanding the tremendous gravity of the issue which they seem bent on raising. It goes far deeper than any mere question of the expediency of enforcing military service. It is nothing less than the old claim of a powerful religious organization to defy the law of the land in a matter which is not even remotely religious. Last Thursday the Roman Hierarchy met in conclave at Maynooth and adopted a statement which virtually placed them at the head of the anti-conscription movement. They have already, therefore, given to that movement a great and inevitable stimulus. . . . In throwing down a challenge to the Imperial Parliament the Roman Hierarchy have done far more than repeat their old, obscure intervention as individuals in the Home Rule controversy. They have openly assumed the right to interfere as a Church in politics, and in so doing they have shaken to its foundations the whole edifice of religious toleration in these islands."

THE STAR, LONDON

"All the mischief-makers are busy stoking the fires of revolt in Ireland. The palm for hypocrisy is the leading article in the Times on the action of the Roman Catholic Bishops in supporting the Anti-Conscription Convention. On September 30th, 1912, the Times described at great length and without a suggestion against 'the claim of a powerful religious organization to defy the law of the land,' the religious services held at Ulster Hall and in the Cathedral at Belfast before the signing of the famous 'Ulster Covenant' to resist Home Rule. The reverent reporter thus described the scene in Ulster Hall:—'The Rev. S. P. Mitchell offered up a strikingly worded prayer, suitable lessons selected for the day were read, and the sermon was preached by Dr. McKean, ex-Moderator of the General Assembly. Then Sir E. Carson having signed the Covenant, he stood aside while Lord Londonderry, who left Prince Lichnowsky's dinner party early so as to avoid meeting Sir E. Grey,' the Moderator, the Bishop of Down, and the Dean of Belfast took their turn. . . . And all this seemed quite right and proper to the Times. The boot now happens to be on the other foot—that's all."

TOILERS PRAY FOR SOLDIERS AS NOONDAY BELLS SOUND

Referring to the movement rapidly spreading throughout the country calling on the citizens to pause at the sound of the noonday bells and to pray for our soldiers and sailors and all others in the Government's service, the Right Reverend Bishop McCort has said:

"I shall join very gladly in the prayers of the community at noon and, although we always have prayers at noon in our churches, I shall bring this idea of praying for our President, for our young men in the service, for our Allies and for a just and lasting and glorious peace definitely before the Church. The bells of our churches will be rung at noon sounding the call to prayer. I think a brief, spontaneous prayer of the heart will be about as effective a prayer as could be offered at the present time, when our hearts are with the boys at the front and we are daily asking God to take care of them and bring them home safely and to give us a speedy and splendid victory. This suggests itself, I am sure, to every red-blooded American. The carrying out of the idea will prove to be of inestimable value."—Philadelphia Standard and Times.

CONSCRIPT THE OTHER FELLOW

An esteemed subscriber suggests that in view of the recent farmers' protest the reproduction of the following article from our columns would be of interest to our readers:

FROM THE CATHOLIC RECORD, JUNE 30, 1917

As the debate and discussion of the momentous question of selective conscription go on in and out of Parliament there emerges a very clearly defined sense of injustice if compulsion is to be confined purely to military service. It has become a common place that modern warfare is not the work of armies alone, but involves the mobilization of all the resources, industrial, financial, commercial, of whole nations. Amongst them the man power at home in every walk of life not less than on the field of battle. While the effort is voluntary, stimulated if you will by impassioned appeals to patriotism and duty, this phase of the question received only vague consideration. But when it is proposed to apply compulsion to one department of national war effort, military service in the field, while practically everything else is voluntary, the vague sense of unfair discrimination is beginning to deepen into a keen sense of injustice. Furthermore, the fortunate worker in a munition factory who is earning double, treble as much as he ever earned before, is privileged to stay at home while his less fortunate brother is ordered to the trenches and given no choice in the matter. The farmer with two or three sons is engaged in an essential industry, so he may, undisturbed, devote all his energies to getting rich and assuring himself and his family an independent position in life, while the town dweller who lives from hand to mouth must risk life and limb on the battlefield. Money and credit are as essential as soldiers, but money and credit are secured from those who make their patriotic duty a safe and profitable investment.

Hence the conviction is growing that the only fair and just measure of compulsion is compulsion all round. Munition workers are necessary, but it is by no means necessary that men of military age and fitness engaged in such work should escape military duty. Their places may be supplied by others militarily unfit, and by women. Farmers are engaged in a work absolutely indispensable, but the young farmer should not be a privileged person under conscription. His place, too, can be supplied under a general scheme of compulsory mobilization of the man power of the whole country. It will be an extremely dangerous thing to appeal for votes to conscript the other fellow. Already there are indications of just such a course. English voters may be asked to force those French Canadian slackers to go to the front. Even in the House of Commons it has been pointed out that conscription will bear lightly on Quebec; for Quebec is almost exclusively an agricultural province, and French-Canadians marry young. The farmer may patriotically vote to compel the town dweller to do his duty with greater popular favor and making and other essential industries may feel quite virtuous and safe in compelling less fortunate workmen to don the King's uniform.

All such presentation of the case for conscription is dangerous and cowardly. The whole question should be squarely put before the people as a comprehensive measure, vesting the Government with wide powers to mobilize the entire resources of the nation and to exercise compulsion on those who stay at home as well as on those chosen to go to the front, to claim the same authority over the incomes of the rich as over the lives of the poor. This is the logical and necessary outcome of the principle involved, and a courageous application of it will meet with greater popular favor and respect than any measure will receive whose narrow application seems to involve unfair discrimination. The tendency all too manifest to present the matter of compulsory military service as affecting after all comparatively few is precisely the most disquieting thing in the whole discussion. It is as despicable as it is dangerous, and abandons the only ground on which compulsory national service is justified.

EVERY GOOD PROTESTANT SHOULD HONOR CHRIST'S MOTHER

The Rev. Robert Court, D. D. (Presby.) Lowell, Mass.

"Every good Protestant ought to reverence her, not only for her personal character, but as Christ's Holy Mother. I will say for myself that I have long ago learned to love and honor Mary. . . . Generations upon generations, until the last hour shall strike on the clock of time, shall esteem her as peculiarly blessed. Why? Because of her Son. The Incarnation is the central dogma of Christianity, as a system of saving truth and as a form of devotion unto

God. Leave out the fact that God took flesh of a woman, and theology is merely a philosophy, and your churches are dilettante clubs—culture clubs for companionship and entertainment in refined forms of pleasure—clubs that might just as well be put on a Mohammedan or a Jewish basis as on a New Testament basis. But Christ's Church is founded on a rock, and the gates of Hades—that is, of darkness and destruction—never shall prevail against it; and its perpetuity is in virtue of its belief in the Divine Human Christ, born of a woman, who must necessarily be remembered while her Son and Savior is celebrated. More people now call Mary blessed than ever before. . . . Forever is the term of her imperishable fame."

THE GLORIOUS SIXTY-NINTH

We knew that the old Sixty-ninth would cover itself with glory. Every man in its ranks was cast in a heroic mold. From the gory field of battle news comes filtering back of the fearless fighting that has already won unbounded praise for this famous regiment. It is no small praise indeed that sixty-eight of its members have already been decorated with the French War Cross for conspicuous bravery on the field of battle.

Writing from the trenches, Captain James A. McKenna, Jr., of Co. D, whose brother William is adjutant of the same regiment, describes several heroic exploits by soldiers of the Sixty-ninth. Continuing he says: "With things of that sort happening daily the greatest feeling in the world has sprung up between the French and Americans, and the French are loud in their praise of our men. The most remarkable thing of all the fighting is that every American outfit goes into the first fight with the cool courage of veterans, and every day there is recorded a fresh instance of Yankee pluck—that is not newspaper talk but cold fact. The Americans are really wonderful fighters; they are always doing the unexpected, always doing what the book says cannot be done, always springing quick thinking, quick shooting and slam-bang fighting. If we get half a chance, and if the folks in America keep the supplies and the men coming over in load after load, we will beat the Germans as sure as fate—not in a minute, but in the long run, where straight gameness is the issue."

"Some of our Irish friends in New York will be glad to know that although we have our share of killed and wounded, we have more than our share of crosses for bravery in action. My company has twelve and in the regiment to date there are sixty-eight. The colonel was given one, and when I asked him why, he replied: 'That is because I have such a good regiment.' The old outfit is beating its Civil War record. You know what that means and you may pass the good word to the Friendly Sons."

Let us hope that, when this cruel war is over, bigotry will not delete from the pages of American history, as it did after the Civil War, the stirring story of the intrepid valor of this Catholic regiment.—Buffalo Union and Times.

HOW THE WAR HAS CHANGED SENTIMENT TOWARDS THESE PRACTICES

PROFESSOR SHAW (PROF. OF THEOLOGY IN TAYLOR UNIVERSITY, INDIANA)

"Men are still feeling the need of an atonement of sin. I sat for three weeks with men in training in a great American concentration camp, men who had been in France in the thick of it and they told me of two things the boys in the trenches want before they went 'over the top.' The one was to make a confession and the other was the Eucharist. Why are Protestant soldiers thousands of them, along with the Catholics, crowding the Mass? It is because they feel that this Mass stands for an atonement of their sins. It furnishes them with the desired confession that they cannot find in their own religion. I was brought up a 'Scotch Covenanter.' My very soul crying out against this thing and yet I find that it is the one exigent way of getting rid of that awful thought of dying with sin. The soldier must have it. He wants to purge away the guilt of his soul. He must tell his sins to someone else. Yes, it is coming fast into evidence that it is essential that we must have a good, open confession. It has been our habit for the last century to deny sin. Since this war, however, there has been a wholesale demand of the need of the atonement of Jesus Christ. We have got to come back. Let us entreat and help our boys in khaki so that they may die with Jesus on their lips rather than curses."

Wit is the god of moments, but genius is the god of ages.

As the heart is, so is love to the heart.—Longfellow.

CATHOLIC NOTES

Under instructions issued by Secretary Daniels, chaplains on navy vessels will have charge of ships' libraries, and will determine the character of the reading matter maintained in them.

Baltimore, April 30.—"Unity and not mere hope of success should inspire all," said Cardinal Gibbons today as he bought Liberty Bonds with \$5,000 given him by a stranger to establish a chair at the Catholic University.

It is expected that the sugar crop in the Philippines will be larger than ever before. In the last three years there has been a steady increase in the size of the crop, that of 1916 reaching the total of 390,000 metric tons.

The 165th infantry, formerly the 69th regiment of New York, now in France is not to lose its identity as "The Fighting Sixty-Ninth." By permission of the war department the regiment will carry the green flag of Ireland to the battle front in France.

Edward Stettinius formerly of St. Louis, appointed second assistant secretary of war, a position recently created by Congress, is a Catholic. Mr. Stettinius studied in St. Louis University, St. Louis, which is conducted by the Jesuits.

His Grace the Most Rev. John W. Shaw, D. D., Metropolitan and Archbishop of the Province of New Orleans, will formally take possession of his See on June 2, says the Morning Star. His Grace has notified the Administrator that he desires his coming to be marked with the utmost simplicity.

Gavrio Prinzup, who on June 28, 1914, in Sarajevo, Bosnia, shot and killed Archduke Francis Ferdinand, heir apparent to the Austrian-Hungarian throne, and his wife, has died in a fortress near Prague. The awful result of this double murder was the present War, which began in the following August.

News has been received from Baghdad that the famous Oriental library collected there by the Carmelite Fathers has been burned by the Turks. The library comprised more than 20,000 volumes on subjects connected with Mesopotamia, consisting in the main of French and English, but also some Italian and German works and including very rare books.

Major General James W. McAndrew, a graduate of St. Francis Xavier's High School, an institution conducted by the Jesuit Fathers in New York City, has been appointed Chief of Staff of the American Expeditionary Forces in France, and is to enter upon his duties immediately. In a letter to a New York City friend Major General McAndrew stated recently that he was proud that he was one of the 500 fighting alumni that St. Francis Xavier's school now has in the service of the United States.

The rapid growth of the Church in Montana is shown by the announcement of the annual visitation of the Great Falls diocese, by Rt. Rev. John J. Lenihan, D. D. This year he will administer the Sacrament of Confirmation in and solemnly dedicate twenty new churches and missions on the Great Northern Railroad, also on the Soo line near the Canadian border.

The Newark, N. J. Cathedral, is nearing completion. It was started eighteen years ago, and the cost of work to date is \$2,000,000. Massive and magnificent in detail is the building. Its architectural design and front elevation resembles that of the Rheims Cathedral and if the world-renowned edifice at Rheims were destroyed the Newark Cathedral would be the only replica in existence.

London, April 18.—His Eminence Cardinal Lucon, the heroic Archbishop of Reims, has left Paris, where he sojourned for a few days, and has gone to a chateau at Epernay lent him by Count Chandon, where he will work with his assistant Bishop and secretary in as close proximity to his stricken city as circumstances will allow. It is understood, however, that he will shortly be called back to Paris to receive from the French Academy the greatest tribute they can pay him. It is proposed to select him to the vacant seat of the Count Albert de Mun, the great Catholic leader.

The feast of St. John Baptist De La Salle, the founder of the Christian Brothers, was fittingly celebrated at the De La Salle College, Aurora, Ont., the Mother House of the Brothers of Ontario. The Chaplain, Rev. E. J. Hodgkinson, celebrated High Mass and Rev. Father O'Hara, C. S. S. R., gave the Benediction of the Blessed Sacrament. The boys' choir rendered appropriate selections with particularly fine effect at both services. Most of the Brothers of Toronto and a number of their friends were the guests of the College during the afternoon. In many of the city churches High Mass was celebrated in honor of the Teacher-Saint at which the teachers and pupils of the schools assisted.