

The Catholic Record

Price of Subscription—\$1.50 per annum.
 United States & Europe—\$1.00
 Publisher and Proprietor, Thomas Coffey, L.L.D.
 Editors: Rev. James T. Foley, B. A.
 (Thomas Coffey, L.L.D.)
 Associate Editors: (Rev. D. A. Casey,
 H. F. Mackintosh.)
 Advertisements for teachers, situations wanted,
 etc., 50 cents each insertion. Remittance to accom-
 pany the order.
 Approved and recommended by Archbishops
 Falconio and Sbarretti, late Apostolic Delegates to
 Canada, the Archbishops of Toronto, Kingston,
 Ottawa and St. Boniface, the Bishops of London,
 Hamilton, Peterborough, and Ogdensburg, N. Y.,
 and the clergy throughout the Dominion.
 Messrs. P. J. Neven, K. J. Brodzicki, M. J. Hagarty,
 Geo. S. Cotter, Mrs. W. E. Smith, Miss Sara Hanley,
 Miss O. Herringer and Miss Bride Saunders are
 authorized to receive subscriptions and transact all
 other business for THE CATHOLIC RECORD.
 Obituary and marriage notices cannot be inserted
 except in the usual condensed form. Each insertion
 50 cents.
 Subscribers changing residence will please give
 old as well as new address.
 In St. John, N. B., single copies may be purchased
 from Mrs. M. A. McGuire, 449 Main Street.

LONDON, SATURDAY, APRIL 25, 1914

MEXICO

What is the matter with Mexico anyway? Is Mexico not a Catholic country?

These are questions that many of our readers have been asking for some time; the ominous significance of recent events so intensifies interest in that unhappy country that the present is an opportune time to answer them. Mexico is Catholic; but to understand the situation there we must remember the character of the population. Less than one-fifth, according to the census of 1900, were classed as whites; the other four-fifths may be classed roughly half as Indians and half as mixed bloods. As a matter of fact not sufficient reliance is placed on the Census returns to gauge the divisions more accurately. The total population is now variously estimated at between 15,000,000 and 18,000,000. A comparison of Mexico with Canada or the United States would therefore be manifestly unfair. The Spaniards civilized and Christianized the Indians; we exterminated them. Whether or not we can claim that we have civilized and Christianized the surviving remnant of our Indian population may be left an open question. The Protestant critics of the influence of the Catholic Church in Mexico do not court comparison of the Indian populations; rather they boast that white Protestants, American and Canadian, are superior to the Catholic Mexican Indians and half-breeds.

Under the Constitution of 1824 all race distinctions were abolished and since that time all the diverse elements have been, at least nominally, free and equal. And as a matter of fact Indians and those of mixed blood have risen to the highest positions, social and political. Nevertheless conditions are far from the ideal contemplated by the patriot priests who led the Indians in their revolt a century ago. Indeed, with the exception of the twenty-five years of dictatorship which began with his second election to the Presidency in 1884, there has been war in Mexico more or less continuously for a hundred years. When we consider the demoralizing influences of civil war, and the nature of the population the only matter for surprise is not that Mexico is low in the scale of civilization, but that in spite of everything civilization and religion are in such condition as gives assurance of ultimate triumph.

But the cause of this continual strife, this almost perpetual warfare? The fundamental trouble, declares the New York Journal of Commerce (quoted by Literary Digest), "is the condition of abject dependence and poverty to which the vast majority are reduced by the concentration of landownership in a few vast estates, imperfectly cultivated for the enrichment of the owners and the impoverishment of the workers. The acquisition of the great haciendas and their division and distribution into small holdings, without absolute confiscation, is a difficult problem for a country in the condition of Mexico; but there are considerable government lands with which a beginning could be made with a view to some plan of extending transfers of possessions through official action."

This condition is not of recent growth; but under Diaz was very much aggravated. The old Dictator issued a decree that all lands which were held and worked by the villages in common or were parcelled out to the different families of the community, should be "registered" by a certain date. This registration law or edict was in great measure neglected for the good reason that a great many of the poor peons never heard of it. Their lands were confiscated and added to the haciendas or vast estates of the rich and loyal supporters of the Diaz regime. And this little land-grabbing game was not to increase the landlord's already overgrown estate but to re-

duce the peons to a state of helpless dependence.

By the way, landlordism in England absorbed the village Commons in much the same way. The Wars of the Roses so diminished the numbers of small cultivators that it no doubt, says the Encyclopedia Britannica, "facilitated the determined attack on the commonfield system which marked the reigns of Henry VIII. and Edward VI."

From 1709 to 1869, in England, 4,770,890 acres of Commons were "enclosed." The total area of England is 37,000,000 acres.

Landlordism in England is apparently as rapacious and insatiable as landlordism in Mexico. And if the signs of the times are read aright by many in England the class that sees its monopoly and privileges threatened would plunge that staid old country into war as gaily as the Mexican peon fights for the recovery of his right to live on the land of his native country.

We mention this fact to mitigate the severity of the judgment of those who might be disposed to condemn as hopelessly savage the turbulent Mexicans.

While the vast majority of the Mexican people remain practically the slaves of the enormously wealthy minority, any rebel leader who promises emancipation is sure of a following in Mexico. No permanent peace can come to that unhappy country until the land question is settled and landlordism abolished. When we consider the menacing unrest amongst the underpaid workers of the world and the concentration of wealth in the hands of the few, the fighting Mexicans, rich and poor, seem very human after all. Pancho Villa may be only a Mexican Lloyd George.

HOW IT MAY WORK OUT

In the Century Magazine for March an ardent champion of votes for women recorded as one of the achievements of voting women the recall of Mayor Gill of Seattle whom the writer Mr. Creel describes as "the open and avowed champion of the saloon and disorderly house." This is political language, of course. In that picturesque tongue our own public men are "allied with the liquor dealers," "creatures of the big interests," "graters," "hypocrites" and "liars." A superficial knowledge of political language might mislead a foreigner; but we shall do well to bear in mind that the picture of Mayor Gill of Seattle was painted by the champion of those women who secured his recall. The Century barely reached its readers when the newspapers announced that Mr. Gill was re-elected Mayor of Seattle by a majority of 14,000.

And in Seattle the women have votes, of course. It was the triumph of the moral sense of women in politics that Mr. George Creel was proclaiming to the readers of the Century when he told of the recall of Seattle's iniquitous and shameless mayor. Now who is to get the glory of his re-election? The women still had the franchise.

We know nothing of Mayor Gill; he is probably not so black as he is painted, and he evidently is the man Seattle wants for chief magistrate. But the problem in the great American cities, a problem that will come home to us more and more as our Canadian cities grow, is the solidarity of all the vicious, lawless, and less respectable elements whose interests coalesce in the selection of the authorities who govern the city. These are vitally interested in the selection and election of candidates for the various offices. Giving votes to women, unfortunately, doubles, perhaps triples, their voting power. When their interests are at stake every vote will be polled. Now it is a notorious fact that the mass of respectable women do not want the vote; it is altogether probable that they will not exercise it when thrust upon them because of the clamor of the few. And this, as we have more than once pointed out, constitutes a real danger of the suffrage movement. If women really desired the franchise in any civilized country they would get it without any question. And it could be granted without the slightest fear of consequences. But if they do not want it, but get it all the same, then the worst influences in municipal politics are enormously increased, while the better elements are not materially strengthened. But, it may be asked, have you no faith in decent women rising to the sense of their duties and re-

sponsibilities? Yes, we have so much faith in them that we should wait until some womanhood asks for the franchise before dragging women into the political arena.

REAL FREEDOM

In a recent number of the Canadian Courier occurs the following:

"One of the greatest jokes ever perpetrated on the people of this North American Continent—that is, of Canada and the United States—is the hoax that they are 'free' because they are not much bothered by governmental regulations. They are 'free' because they can do what they please. In the same sense, a baby is 'free' when it is where it can reach a bottle of poison and drink its contents under the impression that it is food. A man may be 'free' to walk where he will when there is no railing to prevent him from stepping off a precipice on a dark night; but would he not really be 'freer' to walk where fancy might lead if he knew that there was a railing at the edge of the precipice and that there was no danger?"

Would not the very fear of walking off the unrailled precipice constitute a far greater encroachment on his "freedom" than would a stone wall at that point ten feet high? Yet that is the very position of our people who imagine that they are 'free' because they are not protected from danger."

The rest of the article is a lucid and vigorous application of the principle here illustrated to the popular misconception of political freedom in a democracy. But it is its peculiarly apt religious application that we wish to indicate. Every sort of writer and speaker—with an occasional sane exception—cries out against dogma. Now dogma is merely a definite statement of a definite truth. "The modern mind will not submit to the hampering limitations of creeds and dogmas; it must be free." And this parrot cry of freedom in religion is taken up and repeated by men whose minds are neither modern, medieval or ancient, but just shallow and uncultivated. They wish to impress the crowd with their breadth of mind and their love of intellectual freedom; the crowd learns that lesson easily enough and refuses to listen to its insane repetition from the pulpit Sunday after Sunday. Neither will people be impressed by the dogmatizing of the anti-dogmatists.

Dogmatic truths and definite moral principles are the railings around the precipice. When it is known that the railings are there the modern mind can explore in security the whole vast field of Christian truth and Christian ethics.

THE ARMY CRISIS

When the smoke of the political battle shall have cleared away and sufficient time shall have elapsed to see the present day events in their true perspective it will be found that the dispassionate verdict of history on the "army crisis" has been very accurately summed up by that genial satirist Finley P. Dunne:

"But when sojers strike I don't know what's goin' to happen. Th' nex' thing ye know a policeman will refuse to catch a burglar because th' house he's robbin' is owned by a Republican. Thin a freeman will come down the ladder, throw the hose on the ground and say: 'Cap, I ain't goin' to squirt out that fire. I see a pitcher of Willum Jennings Bryan on the wall.' An' the Cap will say: 'Ye did right, me boy. Sind the company back to the injine house.'"

A LIE NAILED

Everyone is familiar with the scandalous stories of Catholic iniquity that are constantly retailed in the impossible attempt to satisfy the prejudice of credulous Protestants, and incidentally to replenish the funds for one object or another, generally that of evangelizing Catholics. As a rule the place is located as South America, Spain, &c., dates, names, places, some or all of the particulars that would admit of verifying the story or refuting the slander are carefully suppressed. Sometimes, however, there is a definiteness that permits investigation.

In England last November the following appeared in The Guardian: "After the Lutheran and Anglican missions had obtained a widespread success in the Chota-Nagpur district in North Eastern India, the Roman missionaries, who then appeared for the first time, adopted the policy of granting small loans to all who were willing to attend their churches, on the understanding that these loans would not be repayable as long as those who received them continued to attend. The recipients included a large number of those who were formerly attached to the Lutheran and Anglican missions and the system is in working order at the present time."

This of course, with variations, went the usual rounds of such stories. Indeed this is itself one of the variations.

Its source was finally located. The Rev. J. C. Forrester, stationed near Chota-Nagpur, wrote to Trinity College Missionary Magazine:

"What I want publicly known is the method that the Jesuits adopt in making converts. Their plan is as follows: In Ranchi they have established a large Credit Society which is called a Co-operative Society. As a matter of fact the society is controlled by priests and the members have little or nothing to say to the management thereof. The ostensible purpose is agricultural co-operation. It is, I think, recognized by the government as one of the Co-operative Credit Societies of the Province. It was definitely stated by the Jesuits that it was not to be used directly as a means of making converts. As a matter of fact it is a huge proselytizing agency."

Then the Rev. Mr. Forrester, writing to an Irish Magazine, says: "It is curious that out here the Romans should be openly and flagrantly guilty of the Souperism which at home they so vehemently denounce."

Just taste the humor of that last sentence again. And perhaps the poor man is Irish.

Mr. Forrester concludes: "I think that publicity should be given to such characteristic methods of propagating the Gospel."

The Father of Lies will personally conduct your story around the world, Mr. Forrester; publicity is assured with such a press agent.

However we have to thank the zeal that out-ran discretion for having given to one of those far off scandals a local habitation and a name. Otherwise the Catholic Herald of India would not have had the opportunity of placing the facts of the case before the public.

Though the quotation is long we cannot retrench and will not attempt to summarize. After quoting what we have already given, the Herald says:

We do not know the Rev. Forrester, but if the above is to be taken as his characteristic method of propagating the Gospel, we beg to remark that he apparently gives no place in his methods to the commandment of Our Lord, not to bear false witness against the neighbor.

1. The co-operative society of Father Hoffmann is a credit society. It is registered and conforms in every way to the laws on the subject—Co-operative Credit Societies Act of 1904 and Co-operative Societies Act of 1912.

2. How far it is "controlled" by priests is clearly shown in the Articles of the Association; as stated in the preamble provisional control (for the first fifteen years) means supervision, guidance and partial control by the Director; and the duties of the Director are clearly defined by the same rules.

3. It is not, and never was, used or intended as an agency to get converts, and it has not proved a huge proselytizing agency. It is meant as a means to save our Catholics from the clutches of the usurer, and from being reduced to leaving their country for the tea gardens of Assam.

4. The membership is confined to Roman Catholics, as the recognized and official name—Catholic Co-operative Credit Society—implies, and as the rules show.

5. The Society could not have continued in existence had the members (Catholics, as we have said) not been compelled to faithfully pay the interest on the loan received and repay capital by instalments, as provided by the rules. The Rev. J. C. Forrester might have given the Jesuits some credit for common-sense and business methods.

It may be added that just such guarantees are required before a loan is given that up to now it has not been necessary to sue in the court for money due and not paid up. The Councils of the different units take care that the money be handed in, even if the borrower is the most fervent Catholic. The Protestants (above all, the Anglicans) might have followed the same system—their banks would not have been the huge failure they have been.

The Government started some banks but on a smaller scale. The Lutheran Mission has also some credit banks, but they have not the vitality of the Catholic Credit banks.

6. Father Hoffmann was not only complimented on his huge success, but received from the Government of India the Kaiser-i-Hind medal for public services to India by which the sovereign "wishes to show his appreciation for important and useful services in advancement of the public interests of the Indian Empire."

Forrester, but they should remember that "a lie that is part truth is ever the blackest of lies;" and also, that passing counterfeit money is an offence as well as uttering it; publishing slanders is as bad as fabricating them.

THE NEWFOUNDLAND DISASTER

The awful disaster to the Newfoundland sealing fleet sent a thrill of horror and sympathy throughout the continent. The brave men who go down to the sea in ships, risking the perils of the deep and braving the merciless power of the elements, have always enjoyed the genuine respect of many men. Their valiant women at home have always appealed to the tenderest sympathies of their sisters throughout the world. Always hovering over the humble homes of these rugged fishermen are the ever-present risks of their dangerous calling. But seldom, thank God, does the impending peril strike grief into so many homes and so many hearts.

The CATHOLIC RECORD has many friends and readers amongst the hardy fishermen of Newfoundland; to these and to all others on whom grief lies heavy we extend our heartfelt sympathy. The widows and fatherless number many hundreds. "Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation; and to keep one's self unspotted from this world." (Ja. i, 27.)

We may confidently hope that the children of these brave men and valiant women will not be allowed to suffer any consequences of the awful visitation that can be delivered or averted by generous financial help; to the grief-stricken homes and broken hearts only the Father of all, chastening whom He loves, can bring peace and consolation.

THEN AND NOW

Once upon a time, and not so very long ago either, Mr. Arthur Balfour was Chief Secretary for Ireland when the people, in the grip of a merciless landlordism, were fighting for their very existence against superhuman odds. Now we do not intend to go bail for every episode of the Irish land struggle, but we do maintain that the nationalists of those days never went the length of threatening armed rebellion against the forces of the Crown. They were engaged in a perfectly constitutional agitation for the redress of their grievances. Did the humane Mr. Balfour, who holds up his hands in holy horror at the very mention of "coercion" as applied to North-east Ulster, display over much tenderness in dealing with them? No, he served out coercion hot and strong in those days. He prescribed "twenty years of resolute government" as a panacea for Irish ills. The ordinary law was superseded. Trial by jury was abolished. And Ireland was governed as a conquered province. The right of public meeting was denied, and the liberty of the press utterly ignored. The entire armed forces of the Crown were set loose upon the unarmed peasantry, nor have we yet forgotten how, when the people determined to assert their right to meet together, Mr. Balfour issued the famous order to the police at Mitchelstown, "Don't hesitate to shoot." Did the police go on strike? Was there a mutiny at the Curragh? On the contrary the shooting actually took place, and three men were murdered at Mitchelstown for no other reason than that they exercised their rights as citizens.

That was some years ago. And now we have the spectacle of this same Balfour getting up in the House of Commons and denouncing the British Government because they sent a few hundred soldiers to North-east Ulster to protect life and property from the mailed battalions of Carson's truculent Covenanters. What would he not have said had the Liberal cabinet proclaimed one of Carson's "reviews," and ordered the forces of the government to shoot down the "loyalists" did they persist in "reviewing." Thus is law and order administered in Ireland.

In the days of the Fenian movement some members of the Brotherhood endeavored to seduce the army, the Irish portion of it, to join forces with the revolutionaries. Did the British Tories approve their action? The Fenians would set up an Irish Republic. Carson has already organized a "Provisional Government." Color-seargent MacCarthy, accused of being a Fenian, received five hundred lashes. Carson is re-

ceiving royal receptions and more than five hundred bouquets. Thus is law and order administered in Ireland.

Quite recently Tom Mann was promptly imprisoned for preaching the doctrine that the soldiers should not shoot their fellow workmen when out on strike. No field marshals supported that doctrine. No high-placed statesmen gave it their sanction. Nor did the privates of the British Army act on this counsel. They would have had short shift had they done so. But the aristocratic officers go on strike when ordered to Ulster to protect life and property, and the great Conservative party of Britain approves their action. Thus is there one law for the rich and another for the poor, one set of ethics for the officer and another for the private, under the British Constitution.

The Land League was suppressed—but the Covenant receives a benediction. Constitutional agitation was put down with the strong hand, but armed rebellion is condoned. And people wonder why Ireland demands Home Rule.

Rebellion against injustice may be justified. But what injustice have the Covenanters suffered? Is it an injustice to have to submit to a change of government demanded by four-fifths of the people of Ireland? Then is the foundation of constitutional government destroyed. Once conceded that a minority is entitled to refuse submission to the will of the majority and anarchy inevitably follows. That the Covenanters are in a minority requires no labored proof. They are in a minority of one-fifth in Ireland. They are in a minority in the United Kingdom, else how explain that a majority of one hundred members of the House of Commons are in favor of Home Rule? How, in reason, they can maintain that they have a constitutional right to take up their present attitude is beyond the comprehension of those who have not enjoyed the advantages of being Law Officers of the Crown, and members of His Majesty's Privy Council. Pampered and petted for generations, this spoiled child of the Ascendancy can brook no denial of its will. In the regal isolation of their mansions the aristocrats of England are not as yet conscious that the hour of the Democracy has struck. Like their prototypes of the French Revolution they refuse to read the sign of the times. But the world moves outside their walls, and the people have at last made up their minds that their will shall prevail, and that the dour faced Covenanter and the haughty field-marshal and the proud patrician must bow before it.

COLUMBA.

NOTES AND COMMENTS

AS DENOTING progress of the revival of Gaelic as a spoken language in Scotland no less than in Ireland a service recently held in the Catholic Cathedral of Glasgow is worth noting. Archbishop Mackintosh presided, assisted by Fathers Courtney and Barry—all three native speakers of the language. The Gaelic movement is making steady advance in both countries.

GLASGOW BIDS fair to rival Boston as an example of the transformation of a puritan city into a Catholic stronghold. In the New England city, once the citadel of puritanism in America, Catholics now are in the ascendant, and the change has been greatly to the general advantage. In Glasgow, thanks to the virtue and fruitfulness of the Irish colony, the balance of power is now in Catholic hands and the future in this respect is full of hope. The Scriptural parable of the leaven and the meal is finding exemplification once more in the "Islands of the North."

THE RECENT school board elections in the Scottish metropolis has brought this fact to the surface unmistakably. In that election all the Catholic candidates were elected, in one division the two who offered being returned unopposed; in another the two Catholic candidates heading the poll; while in a third (the South Eastern district of the city) two other Catholics, polling a heavier vote than their brethren in other divisions, came within an ace of the premier position. This is gratifying alike to the Catholics of the city, and to all those of other persuasions, who prize conservatism in education, and the maintenance of a healthy moral atmosphere in the schools.

IN SCOTLAND, it should be borne in mind, School Board contests are purely religious contests, in the sense that where Catholics nominate candidates they do so for the purpose of safeguarding the faith of their children, and of obtaining something like equality for Catholics in Scotland in the disposition of public funds to which they contribute their share. That this right has not always been recognized, and that within the last two years they have had to make a vigorous fight for their own, the Motherwell incident abundantly proves. In that affair it was sought to deprive a young woman of her position as teacher on the ground solely of her conversion to the Catholic Faith, although, as was admitted on all hands, her qualifications for the position were pre-eminent. In the late election the same ugly spirit was manifested in certain quarters. It is all the more gratifying, therefore, that, through their splendid organization, and magnificent fighting spirit, the Catholics of Glasgow were able to put the quistus effectually upon it, and impress their fellow-citizens with the earnestness and intensity of their determination to safeguard their rights as citizens. The effect will be felt throughout Scotland.

IT IS LESS than ten months ago since we referred in these columns to the accession to the See of Dunkeld, of the well-known Rector for sixteen years of the Scots College, Rome, Mgr. Robert Fraser. With the return of this eminent prelate to his native land while yet in his prime, it was felt on all hands, Catholic and Protestant, that Providence had been kind to the country, and that the ancient See to which he had been called by the direct voice of the Successor of St. Peter, bid fair in his hands to recall some of its former glories. Mgr. Fraser was a personage of European reputation. His term of office in the Scots College had been of inestimable advantage to that venerable institution. His scholarship, his unfailing urbanity and his high reputation for sanctity had stamped his rectorship as among the most memorable in its history. When called to the Episcopate, therefore, and bidden to take up the work of the missionary on his native hills, Scottish Catholic hearts beat high with hope, and the faithful of the Diocese of Dunkeld especially opened wide their arms to receive him. That their anticipations were not misdirected, the new life which was at once instilled into every department of Church work upon his arrival amply proves.

BUT THAT God's ways are not man's ways, is also proved by the melancholy fact that we have now to record Bishop Fraser's untimely death. Scottish exchanges to hand give full particulars of the event of which we had previously no intimation. On Monday, 23rd March, he was in his usual good health and had planned a week of active work in outlying portions of his diocese. On Tuesday he felt unwell, and was ordered by his medical adviser to take a few days rest. On further examination it was found that grave symptoms had manifested themselves; on Friday night the Last Sacraments were administered and at five o'clock Saturday morning he passed peacefully away. Such is the brief chronicle of his last illness. The event came with startling suddenness to his people, many of whom heard of it for the first time at the Sunday Masses.

THE FEELING in Scotland regarding Bishop Fraser's death may be understood from the Glasgow Observer's reference to him. "His death," says that journal, "is not only a calamity to his flock in Dunkeld diocese, but to the whole Scottish nation. Here was one of the brightest intellects in the Catholic world— hale, hearty, and full of vigor on Monday, and on Saturday his active being stilled forever. No wonder Dundee (his Episcopal city) felt the shock as keenly as it did; no wonder those who knew him—in every Catholic presbytery in Scotland, and in far away Rome, where his name was a household word—had their hearts riven with sorrow and bitter anguish at the seemingly untimely and tragically sudden ending of a life reminiscent of deeds devotional and diplomatic, and so full of promise in the task that had been allotted to him."

OR THIS, from the aged Bishop Chisholm of Aberdeen, who preached at the Mass of Requiem: "Within a year we have had a presage of what