## The Catholic Record

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THE PHACE OF GOD AND THE TRUCE OF GOD

Amid the charges and counter charges not only of breaches of international law, but of atrocious crimes against humanity, a world sickened with slaughter and wearied with national justifications is beginning dimly to realize the need of some recognized organ which might at once give voice and guidance to the conscience of Christian civilization Alas! Christianity is hopelessly divided, and fatuously calling the conflicting fragments by such imposing and comprehensive terms as The Church" or "The Christian Church" does nothing to remedy the deplorable divisions. There is no longer a living voice of a living Church to which all Christians ows shedience and reverence. The Reformation principle of State Supremacy leaves nothing to curb the cruel devil of nationalism of its will. The civilization of Europe, created and animated by the Catholic Church, was then bereft of its guiding principle, its development since that time culminates to day in the great conflict of nations each a law unto itself.

It is especially interesting at this time to cast a glance over the past when the Church subdued the barbarous instincts of the half-savage feudal lords and laid the foundations of peace and public order from which a civilized Europe evolved.

The Rev. Paschal Robinson in the ourrent Ecclestical Review gives an interesting account of the origin and influence of the Pax Dei and Treuga Dei, the Peace of God and the Truce of God.

A thousand years ago when to the Pax Romana of the fallen Roman Empire succeeded the chronic dis order and never-ending strife of semi barbarous feudal lords Western Europe was in a chronic state of private warfare. Kings and overlerds were in a great measure powerless to control their vassals, indeed much of the fighting was between overlord and vassal. The peasantry, with often suffered from subsequent famine and disease. The State being as yet powerless, the Church inspired by the spirit of peace and charity led the way in stemming the tide of evil consequences of private wars.

At the Synod held at Charrous in 989, Gunbald, Archbishop of Bordeaux, in the name of the assembled bishops, pronounced anathema on "those who break into churches, those who rob the poor, and those who strike a clerk." fellowing year Guy of Anjou, Bishop of Pay, proclaimed a Peace of God much more extended. Amongst other things it provided (1) that acclesiastical lands should not be seized: (2) that peasants should not he taken captive and held for ransom; (8) that monks "or any unarmed persens who accompany them" should not be injured; (4) that merchants (on a journey) should not be robbed, and (5) that cattle should not be killed or carried off "unless required for a lawful expedition." Excommunication was pronounced against transgressors. Such was the Pax Dei in its initial stage. By 1050 it covered nearly the whole of France. Succinctly stated, then, the object of the Pax Dei was to exempt certain classes of persons whose condition or profession forbade them to carry arms-in a word all non-combatante and defenceless people-from the operations of war and violence and to mark off a sphere of peace from the surrounding sphere of feud."

In the beginning of the eleventh century the impulse of the Pax Dei resulted in a great movement to abolish war altogether but unhappily there some such sweeping denunciation to the ideal one, or more.

was no machinery for enforcing this holy peace," and recognizing that they were asking too much human nature of that period the scolesiastical authorities in France wisely modified their demands. Hence arose the Truce of God whose object was to put certain times outside the sphere of private war. As Munro in a History of the Middle Ages expresses it: "The Peace of God was intended to protect certain classes at all times; the Truce of God to protect all classes at certain times."

By 1041 the Truce of God had been recognized to such an extent that several bishops and abbots issued a joint edict in which all men were commanded to maintain a holy and unbroken peace from vespertide on Wednesday to sunrise on Monday so that during these four days and five nights all persons may go about their business without fear of their enemies." Later on, certain seasons were included, for instance, from the beginning of Advent to the Octave of the Epiphany, and from the beginning of Lent to the Octave of Easter. A synod held at Cologne in 1088 extended the Truce of God so as to embrace the whole period between the first Sunday in Advent and Trinity Sunday besides Ember days, feasts of Apostles and all other days "canonically set apart or which shall in future be set apart for fasts or feasts." Amongst other penalties it decreed that if the Truce was broken by any noble, his heirs might seize his property.

In 1139, adopted by the Second Lateran Council, the Truce of God was extended to the whole Church. thus becoming a definite article of Canon Law, and, for the rest, it remained as a recognized principle until such time as other rising forces had sufficient power to attain the same end by different means.

It was dependent often for its en forcement on local bishops; and in the eleventh century it was not un. common for the bishop to secure the co operation of representative men from all classes of society in forming leagues of peace through the diocese. These individuals were to maintain and enforce respect for peace. These peace associations had their own statutes treasury and magistrates, and their own armed force to re-establish order and punish infractions of the

Of course the Church was not able always and everywhere to secure absolute obedience to its decrees, but as Father Robinson says :

Desce.

"In the long run, the cease-less efforts of the Church in one form or another to secure peace were by no means without result But it was not until the expiration of the long period needed to weld the rough and turbulent feudal ariston racy into an orderly law-abiding class that the evils against which al these efforts had been directed wer

Times have changed, condition have changed; and when we speak of the influence of the Church being sadly weakened by the divisone of Christianity we do not su gest the restoration of the conditions of a thousand years ago, nor even of a few centuries ago. The infinite adaptibility of the Church of God to the conditions of the past, and in spite of partial failure at times its nevertailing influence in promoting peace and order and Christian charity amongst individuals and nations is one of the great facts that in the light of present conditions will receive the serious consideration of earnest students of history.

PROPORTIONAL REPRESENTA TION

Representative government might deserve less adverse criticism if it were more representative. We have reached a certain stage of arrested development in choosing our representatives and many seem to think that the resultant inequity is properly chargeable against the representative system. Even in this democratic age there are those who delight in pointing out the failures of democracy. But the age is and will remain democratic. It is not less but more democracy that is needed. It is not that representative government has shown weaknesses and defects; but that a defective method of choosing our representatives has resulted in a truncated representation, an undue representation of part of the people, and has given the unscrupulous politician and the political machine undue influence in elections. Recently Reverend Professor declared that Canadian public life was the most sordid and corrupt in the world; or

that effect. Besides being untrue such criticism is futile ; it leads nowhere. We have lots of that sort of stuff from the regular political parties who seem to think they ad vance their own cause by unmeasured demunciation of other. There is a sorry kind of success attending this mutual recrimination - they succeed in debauching the public conscience and destroying confidence in the honor. good faith and integrity of our nablic man.

Is there no practical remedy availshie ? We believe that much of what is objectionable in present conditions would be eliminated by giving the people fair and just representation. For instance, Toronto has ten Conservative members in the Legislative assembly representing say 60 per cent. of the people; the other 40 per cent, are entirely unrepresented. Evidently there should be six Conservatives and four Liberals : or assuming even greater disparity in the proportions, say seven Conservatives, two Liberals and one Labor.

Take another example with exact statistics. In 1908 Quebec sent 53 Liberals, 11 Conservatives and one Independent, to the House of Commons. The popular vote was Liberals 158.393 : Conservatives 129. 634. Thus 45 per cent, of the voters of Quebec sent 11 members to Parlia ment and 55 per cent. sent 53 mem bers. Ontario is at present similarly misrepresented in the House of Com-

Accidental majorities in arbitrary electoral divisions determine the country's policy, and give one party an altogether unduly large representation, while leaving the other with unfair and inadequate representation. Large minorities who may differ from both regular parties are unrepresented altogether.

The remedy is proportional repre sentation. It is not an untried scheme; it has worked satisfactorily in Belgium and elsewhere. In France a couple of years ago the greatest and most patriotic men in French public life advocated this means of making the Chamber of Deputies really representative. They very nearly succeeded but were defeated by Clemencsau's influence in the Senate. France had been making a supreme effort to save itself from the pettiness of political factions whose power for harm depended largely on the unjust and inadequate method of selecting parliamentary representatives.

The party in power with us de rives the great advantage from the present system and there is little hope of patriotism rising above party

in the matter. It is, therefore, with a great deal of pleasure, that we read the letter of Mr. Justice Idington to the Ottawa Board of Trade suggesting proportional representation as an effective means of securing the better government of the Capital Fortunately partyism does not enter our muni cipal politics and here the proposition may receive unbiased consideration. It is gratifying, also, to find its consideration suggested by the highest type of our citizenship, a member of the judiciary which we boast, and with reason, is above pol-

itical influence. The letter reads as follows :

"I observe in the public press that your board proposes to discuss to-night a number of organic changes ooking to the improvement of the city's government.

'Might I be permitted to suggest that amongst other things you consider the adoption of proportional representation as the proper method of selecting aldermen and control-

"The ward system might advan tageously be abolished entirely. Under proportional representation any candidate, receiving the quota of votes to be determined by dividing the total votes cast, by the number of members to be elected, would be

"Any one or more leading business men might under such a system feel reasonably sure of election for some years without the waste of his prec ious time in begging leave to serve They would thus be encouraged to devote themselves to the public service without a needless sacrifice of time, and when they had done their share could fall out conscious of hav-ing done their duty, and their fitting successors would the more easily be found under such a system. Four or five such ideal men in council would lead and secure what the public desire.

"And if any section of the city, or citizens, should desire above all things representation only of their race, religion or party, they could reasonably hope to achieve that re-sult proportionate to their number.

"I do not put forward that motive system as a means of gratifying it without detriment to the views of those others only determined to elect

"If thought undesirable to abolish the ward system, yet desirable to re-duce the number of aldermen to less than three for each ward, I admit al representation could not be used for aldermen's elections unless indeed, two or more wards

were grouped together.
"But even in the case of single representation for a ward the pre-ferential, alternative feature of the proportional representation system could be advantageously adopted in the many cases of three men run-ning for one seat.

"Mr. Hoag in his recent addresses

explaining proportional representa-tion to people here, made clear the details I have not entered upon.

"I merely desire respectfully to esent for your consideration what have long believed must one day come as a vast improvement in our municipal elections."

## FATHER CANNING

To many, very many, the news of Father Canning's death will come with a sense of deep personal loss, or many were the friends that Hugh Canning grappled to his soul with hoops of steel. Yet even his most ntimate friends at once realize that their loss is nothing compared with that of the Church in Ontario. Father Canning was a man of sterling worth whose probity and integrity of character were widely recognized. But it was as a priest that he was most widely known and deeply loved Scholarly in his tastes and attainments it was to the active work of the ministry that he devoted his unusual abilities and untiring energy. Unassuming and unobtrusive he nevertheless possessed the quiet self confidence of the priest, thoroughly honest, sincerely zealous and unreservedly devoted to the work of his sacred calling.

Father Canning entered on the studies for the priesthood at a some what more mature age than is usual. ly the case, having been a teacher for some years before entering college.

As with all other talents confided to his charge, he made practical use of his training and experience as a teacher for raising the standard and efficiency of the teaching of the most important of all subjects. For many years he was Diocesan Inspector for Christian doctrine; and later gave systematic instruction on the subject to the teaching sisters of Toronto. His devoted earnestness and enlightened zeel in this particular sphere alone would mark his all too brief life as a priest with unasual achievement. But it is almost impossible to single out one of the multifarious activities and interests of Father Canning's pastoral life when in each and all he spent himself unsparingly. In Father Canning the country loses one of the highest type of Canadian manhood and the Church loses the unstinted service of a singularly able, zealous and devoted priest. Doubtless God will raise up to the Church others as single-minded, as true-hearted and as capable as Father Canning, but those of us who knew and loved him can hardly hope to look upon his

A COALITION CABINET

The dramatic suddenness of the fall of the Asquith Government must make all thinking men realize that this is a solemn moment in the history of the British Empire. There is unfortunately no room to doubt that the conduct of the War up to the present has not been satisfactory; otherwise we should not at this time be confronted with "Coalition or Chaos" as J. L. Garven characterthese are anything but surface indications of wholly unsatisfactory been a name to conjure with; now it is quite plainly intimated that time. Lord Northcliffe's immense would avoid a pest house. journalistic influence has been blamed, but it is now openly stated that Field Marshall Sir John French was in entire sympathy with Lord Churchill but upon Earl Kitchener."

Press Despatch, May 19th, reads :

"Lord Fisher, it is now said, from the outset opposed the project to attack the Dardanelles until the assault could be made with the support of a powerful land force. He was overruled summarily, however, and in the view of military and naval critics has served amply to

justify him.
"The fleet was beaten off with heavy losses and the ensuing delay served the German-led Turks to strengthen their defenses that when the army under Sir Ian Hamilton ar rived it found a thoroughly warned and fortified enemy and, although fighting with wonderful heroism and suffering terrible losses, has been able to make but little headway

The breakdown of the Russian Carpathian campaign adds to the we find that it is far otherwise? general gloom. The uniform, not to say exaggerated, optimism of the English correspondents at Petrograd is notorious. Yet the Petrograd correspondent of The Daily Mail sends this despatch :

"As the result of the latest Ger man tactics all that had been accom plished by the Russians in the Car pathians has been undone and months have been added to the dura

tion of the war.
"The leading Russian military authority suggests that the Germanintend to follow up their success with an advance on Warsaw, but for this they will need more troops than they can muster as long as the pres-ent activity on the western front continues. This is the only road to allied victory, but let there be no mistake—the end is a very long way If the eastern front affords "the

only road to allied victory" it is evident that a much greater impetus must be given to the drive in this direction. There is little doubt that one of the first tasks of a Coalition Government will be to devise some form of or substitute for conscription. Indeed this is beginning to be very plainly intimated.

Speaking from the same platform as Mr. Asquith. Bonar Law said :

"Such a combination would be useless, and perhaps worse than useless except as a means to a combination of the nation—a nation organized from top to bottom for the purpose of ending this war."

All this is not a matter for regret, much less a reason for losing hope : rather is it an evidence of the national realization of the magnitude of the task yet to be accomplished. It is a time to test the national soul ; pray God it will stand the test.

ABOUT BOOKS AND READERS

II. We have said that there are cer tain books, even "best sellers," which should never be found in the hands of Catholics. Many of them are morally unclean. Many more of them give us a wrong aspect of life. They present men and things from a false viewpoint. The reading of such books is fatal to all genuine in tellectuality. It is destructive of thought. It destroys the appetite for the serious things of life. And life is serious, and not to be frittered away on trifles. How very few of those whose hands are seldom with out a book can enter into an intelligent conversation for five minutes? on mental dry rot. And yet they pride themselves upon being well read? It would be amusing were the consequences not so tragic.

Most of the "popular" magazines should likewise be barred from the Catholic home. Where they are not positively bad they are absolutely worthless. There is not a thoughtprovoking sentence between their covers. To read them is to be led to believe that the things worth while are the love affairs of some maiden istically expresses it. Doubtless in short clothes and some young Lloyd George's weak and inadequate hopeful who as yet has not had occaattempt to deal with the drink sion to visit the barber shop; or the question, and the resignation of intrigues of some up to date madam Admiral Lord Fisher, First sea Lord | who has discovered her affinity after of the Admiralty had something to she has plighted her troth to an de with precipitating the crisis; it other. If there are other interesting is difficult to believe, however, that things in life besides the things of sex the magazine writers preserve studied silence about them. Who conditions. Kitchener's has long can read such publications without injurious effects? The atmosphere they generate is calculated to pulver-Kitchener has failed. Constant ize any little grey matter that is in friction between a civilian First Lord our mental make-up. Both from of the Admiralty and Admiral Fisher moral and intellectual reasons such is referred to and not for the first reading matter is to be avoided as we

There are books by non Catholics that all of us would do well to read. There are secular magazines that are worthy of our serious attention Northcliffe; and that it was only But the worst feature of the modern after the latter "had visited the fashion in reading is that it effectivefront in person as a guest of Sir ly destroys the taste for such books John French that his newspaper bat- and magazines. The omniverous teries were turned not only on Mr. reader of shilling shockers pronounces them too "heavy." The failure in the Dardanelles is really great writers are too serious blamed on Churchill. A Canadian Of course if to look at life from any viewpoint other than that of the land.

moon struck heroine of the "popular" novel is to be "too serious," then the books worth while are too serious But life itself is a serious matter. And the people who do things are not the star gazers. The truly great author writes of things as they are. He lays bare the soul of things. That is what makes his work truly great. The world does not want to think about soul, and hence it prefers the writers that ignore it. But Catholics are supposed to believe in the soul, and hence they should have nothing in common with semi pagan purveyors of printed filth. But how often do Methodists, Presbyterians, or Anglicans found a Literary Circle, and it continues to live and prosper. But let a Catholic congregation initiate such a work and how long will it survive? We can hold our own at bridge or billiards, but the lecturer at a Catholic Literary Society will find himself addressing empty benches. So well have the modern novels and magazines succeeded in killing out any intellectuality we possessed. COLUMBA.

## NOTES AND COMMENTS

THE NEWS THAT Holland is to re sort to conscription and will create reserves numbering 1,000,000 men directs attention anew to that sturdy little Kingdom which Germany has ever regarded with a jealous eye as standing in the way of her easy access to the sea, and, during the present War, of her hostile designs upon England. That Holland did not, as Belgium, at once become the prey of the Teuton was perhaps that the latter seemed a shorter and easier way to Paris and to London than by the Rhine or the Zuider Zee That Belgium has proven no bed of roses to the invader has doubtless acted as a stay to his hand in regard to Holland. But the little Dutch principality, with the Belgian example before it, is evidently taking no chances in regard to itself. and by this, its latest action, has quietly intimated to Germany that. come what may, it is determined not to be caught unawares. Holland is not laboring under any fanciful misconceptions as to the quality of German pledges.

THE CHARACTER of the Dutch ecple may in this juncture not unittingly form the subject of a short meditation. What was for three centuries looked upon as a Calvinistic stronghold has by a striking reversion of history, as we have somewhere read, become not only fruitful soil for the nurturement of Catholic ideals, but a conspicuous recruiting ground for the Church's auxiliaries in carrying the Faith to heathen nations. It is a remarkable fact that in proportion to her Catholic popuation Holland has taken a greater part in the work of foreign missions countries have not as yet been able to follow. Nor can that any longer be regarded as a hopelessly heretical nation which out of a total population of less than six million, has over two million Catholics, as against an almost infinitesimal number less than a century ago. In the census of 1909 the increase had been some 262,000 in ten years. Unsatisfactory economic conditions in the southern from being still greater.

NOT SO MANY years ago Holland was regarded as hopelessly Lutheran and even educated Catholics in this country may yet be heard to express surprise when the Church in the little Dutch Kingdom is described as vigorously alive and in an advanced stage of expansiveness. That this should be so, may perhaps be accounted for by the fact that the vigorous Catholic press in that country is almost unknown in Great Britain and America. The Catholic press in Holland is, indeed, one of the nost active in the world, vieing ever with that of Garmany in this respect The Catholic dailies are no fewer than sixteen, a fact that deepens the surprise of English speaking Catholics who, either in England or America, have not attained permanently to even one. Then there are thirty-one by-weeklies, seventy-six terms of high praise to the speech weeklies, and fifty-two monthlies which President Wilson had delivered and quarterlies of either a religious. scientific or literary character, which have all their part in the nation's intellectual life, and in the re building of the ancient Catholic fabric of Hol-

IT is, further, refreshing to learn that notwithstanding the meagre Catholic population of a little over two million all these periodicals are well supported and, for the most part, on a paying financial basis. "They skilfully manage to keep their columns well filled with live advertising matter," says a well informed writer and their readers, consequently, rarely need to look elsewhere for information of this kind. Moreover, Catholics in Holland seem to be fully aware of the danger to their Faith that lurks in the pages of the secular and so called neutral press; they seem conscious of the folly of handing over their good money to aid and comfort their most danger. one foes-" a lesson that might be learned with profit by their fellowbelievers in other countries, more especially on this continent.

IN REGARD to the non Catholic population of Holland, the census is said to reveal the same alarming decay of faith and increase in irreligion characteristic of other countries in the present age. The number of those unidentified with any church organization has within a decade risen from 115,000 to 291,000. The total population is described as 58 per cent. Protestant, 35 per cent. Catholic, 2 per cent. Jews and 5 per cent. of no professed religion. The census also shows that while among Catholics the proportion of males and females is about equal, among other denominations the percentage of women is greatly in excess of that of men.

THE PRESENT kingdom of the Netherlands since 1830 is made up of eleven provinces. In the northern and central provinces Protestants preponderate by more than three to one. The Catholic strength lies in North Brabant and Limburg which are overwhelmingly of the Faith, and it is in these districts that the foreign missionary activity alluded to at the outset finds its congenial home. No less than twenty eight novitiates and training schools for priests. Sisters and Brothers are devoted to the work of preparing candidates for the missions, and the fruit is seen in the many Dutch names which adorn our missionary annals, and the many institutions for the spread of the Faith maintained by them abroad.

THIS WONDERFUL missionary activity in a country less than a century ago preponderatingly Protestant is sometimes attributed to the disturbed politico-religious conditions in the last forty years in France and Germany. The suppression of the Religious Orders in France on the one hand has driven many of them to seek an asylum in Holland, just as the Kulturkampf put into force by Bismarck forty years ago bad the same effect as regards Germany. This is very much to the credit of the Dutch, who, in an age with little respect for the things of the spirit. than any other country, and, in this has had more enlightened ideas as to respect at least, has set a standard human liberty than their more powereffect too of stimulating religious vocations among them, the Church has enjoyed all-round prosperity, and Holland, in the end, been the gainer. Where religion has free play the sweetness and wholesomeness of daily life cannot fail to deepen and develop. In this connection it is interesting to be reminded that Holland stands at the head of every nation in the world in its percentage of religidistricts alone prevented the increase ous vocations to every 10,000 of Catholic population.

> SHOULD, THEN, Holland by the force of circumstances be drawn into the War, we may be sure it will be on the side of right as against tyranny and perfidy, and that the virility o' her people and the wholesomeness of her national life will not fail to have an important influence upon its outcome. That she may remain an asylum of peace in the midst of almost universal turmoil will be the aspiration of all who look upon War as the greatest possible evil, short of departure from God, which can befall humanity.

> > CARDINAL O'CONNELL ON PRESIDENT'S SPEECH

At the State Convention of the K. of C. of Massachusetts held in Boston recently, His eminence Cardinal O'Connell took occasion to refer in on the preceding evening in Philadel-phia. "I have just finished reading the address of the President of the United States at Philadelphia last night," said His Eminence, "and that address ought to be read in ringing tones at your convention and at the meeting of every organization in