

The Catholic Record.

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

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THE REFORMER

Some of these days a reformer will undertake to find out if the results of our educational methods are commensurate with the labour and money so generously bestowed upon them. Methods approved by learned men have an awesome aspect to the man in the street, but he may be tempted to view them at a close range and subject them to the test of just what they are productive of for a community. The people who pay the bills, due we presume to an abnormal opinion of the wisdom of the educator, have allowed the school curriculum to include all the clogies. With no check in the industry of the framers of programmes of studies, we have a bewildering variety of subjects that would test the endurance and capabilities of the mature. The result is that the teacher must perforce give up expeditiously and as easily as possible the information required to the straining of nerves and strength, and the pupil must cram and pay for it by the weakening of mental grasp. Fads are thrown in for good measure, and as a result time that should be given to the foundation is wasted on ornament. The teacher cannot determine the pupil to self-activity. Multiplicity of text books is conducive to mental anemia. And an educator, however learned, cannot believe that a man can be stuffed with knowledge like a turkey in a Christmas dinner. How often does it happen that a raw country lad outstrips in life's race a college graduate. Want of industry, of perseverance, may sometimes account for it, but the main cause in our opinion is that while the mind of the college man is filled with undigested facts and scraps of information that warp his mental machinery, because knowledge is not education, the mind of the country boy is in normal condition and can by its own native power do good work. The college man is all right where there is question of dates of things that are dead, which necessitate no thinking, but he is oftentimes useless when it comes to meeting an emergency in solving a live problem. You cannot expect a runner with his stomach filled with pickles and terrapin to break a record, nor can you expect a brain crammed with scraps of information badly assorted and undigested to do good work.

"I will tell you," says Cardinal Newman in his "Idea of a University," what has been the practical error of the last twenty years: not to load the student with a load of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting and entangling the mind by an unmeaning profusion of subjects: of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement which it is not—that all this was not dissipation of mind but progress. All things are now learned at once—not first one thing then another: not one well but many badly."

Were these pretentious programmes shorn of their flashy bric-a-brac, we believe that the efficiency of the Public school would be largely increased, not to say anything of the health of both pupil and teacher. To us the white man's burden is exemplified in the youngster bent schoolward with a load of text-books enjoined by the educator and required for exams.

But some day our reformer may fetch the Czar of education from the heights to the earth in which plain people live, and force them to give a better return for the money of the tax-payer.

THE EX NUN

A short time ago an anti-Catholic lecturer, an escaped nun, attempted to ply her trade of vilification and slander in Albany, N. Y., but was prevented by the Protestants of the town. If Protestants in other places would imitate this example there would be fewer purveyors of falsehood, and hatred, and more manifestations of charity and justice. As

Cardinal Newman said: "All we want is fair play." And men, even though under the influence of hostile tradition of three hundred years, of environment and of education, cannot believe that a Church that has had and has within her fold men and women of eminent learning and holiness is the monstrosity conjured by that type of lecturer who has neither reputation nor scholarship to commend him.

ALWAYS GOOD

Work that is the result of character, that proceeds from the soul is always productive of good. A good prayer is, as a rule, a good worker. They who understand that outward activity must be based upon inward progress are always successful in the things that are worth while. The people, however, who because of too much activity are spiritually out of elbow are negligible factors in regard to spiritual influence.

EASY

It is easy to condemn the dark ages, but it is difficult to give a colour of justice and truth to our condemnation. If some kind friend were to admonish some writers not to wax eloquent on things that never existed, we might be spared much meaningless chatter. Professor Brewer and others have shown them to be ages of intellectual activity, and enduring progress. There were abuses: we can hardly praise all that has been said and done, but we must admit them when taken in the aggregate: and besides, to judge them by the standards of our times is to violate every canon of historical criticism. It must be remembered that the conditions of those times were far different from our own. The refining touch of civilization had as yet not smoothed away the coarseness of barbarism. The wild blood of Goth and Hun pulsed hotly through the veins of men who were learning a new order of things, and it is not to be marvelled at if at times they reverted to the customs of their forefathers. True they could not lay claim to the material civilization which we possess, but the true test of civilization is as Emerson says: "Not the crops, or the census, or the size of a city; but the kind of men the country turns out."

TO BE REMEMBERED

Dazzled by the glamour of material progress we are apt to pay too little attention to the constituents of national life. But we know that permanent nationality is not built on armies, or navies, or the treasures of commerce and art. A nation may be on a high plane and yet be poor in material resources. Not poverty but corruption kills a people. It must be borne in mind that religion was the supreme affair of the man and woman of those days. The world beyond the spheres was to them an ever present reality. "Religion," says an old writer, "was not separated from morality, nor science from life, nor were words from deeds." It brought joy and content to the heart even as it enhanced the clearness of the intellect. This is why many a simple monk has given a solution to world problems and has written books which hold past within them the precious life-blood of a master spirit, embalmed and treasured up in purpose to a life beyond life.

"ENGLAND MUST GET RELIGION TO WIN"

Vice Admiral Sir David Beatty, Commander of the first British battle cruiser squadron, whose ships defeated the Germans in the North Sea, has made a stirring appeal for a great religious revival in England as a necessary step to victory in the war. In a letter read at the annual convention of the Society for the Propagation of Christian Knowledge, he writes: "Surely Almighty God does not intend this war to be just a hideous frenzy or a blood-drenched orgy. There must be a purpose in it; improvement must come out of it. 'In what direction? France has already shown to us the way and has risen out of her ruined cities with a revival of religion that is wonderful. Russia has been welded into a whole and religion plays a great part. England still remains to be taken out of the stupor of self-satisfaction

and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue. "When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days towards the end. Your society is helping to this end and so is helping to bring the war to a successful end."—N. Y. World, Jan. 28, 1916.

THE IRISH SOLDIER IN ENGLISH REGIMENTS

FROM JOHN DILLON'S SPEECH ON CONSCRIPTION IN THE HOUSE OF COMMONS

A POSER FOR SIR EDWARD CARSON
Now, I wish to say a few words on the attitude taken up by the right hon. gentleman, the member for Trinity College (Sir Edward Carson), and other Unionist members. Yesterday the right hon. gentleman, the member for Trinity College, in a very powerful speech, not quite so bitter as in the old days, made a strong appeal to the member for Waterford and entreated him to allow Ireland to come in under this bill. That was hardly a generous form to put his appeal in, as if the hon. member for Waterford was interfering with Ireland's liberty and forbidding her to come in under this bill. I can only say that opinion in Ireland is almost unanimous against this bill, and it is not the hon. member for Waterford who is preventing Ireland from coming in. The hon. member for Waterford was simply giving expression to the feeling of the Irish people; but I cannot understand why Unionist members from Ireland should, every one of them, throw more or less mud on their own country in this matter (Nationalist cheers). The right hon. gentleman, a member for Trinity College, said that the Irish were not doing their duty, and, as other members have said before him, that the Irish regiments would be filled very soon with Englishmen, but is not this a strange thing? It is only four weeks since the right hon. gentleman, the member for Trinity College, was asked by the Joint Recruiting Committee to meet the member for Waterford on a common platform at Newry, in the County of Down. The Primate of Ireland had consented to come on the platform, and here is the reply the right hon. gentleman, the member for Trinity College, sent:

"I am in receipt of your invitation to attend the recruiting meeting at Newry on Wednesday, or some other convenient day. I regret I cannot comply with the request, nor do I think the proposal would serve any useful purpose."

An Hon. Member—Hear, hear.
Mr. Dillon—Well, then, what is the necessity of compulsion? (Nationalist cheers.) But let me finish the letter:

"As I have already, from time to time, made known in Ulster my views as to supporting our comrades at the front by getting up the necessary reserves, and I am glad to know from recent reports that such appeals are being very practically replied to."

One would suppose that the right hon. gentleman, the member for Trinity College, considering the necessity of getting recruits in Ireland, would have gladly accepted the invitation to stand on the same platform as the hon. member for Waterford and make a common appeal. He refused to do so, and not only for that particular day, but he intimated that there was no use renewing the invitation. Now he said, and one of the hon. members for Down said also, that it was a melancholy thing that there should be a number of Englishmen in the Connaught Rangers and other Irish regiments. Was that a generous thing to say?

An Hon. Member—It is the truth.
Mr. Dillon—But why is it true? We offered at the beginning of the war to fill every single Irish regiment with Irishmen.

MORE TEUTONIC DUPLICITY

"The letter which Cardinal Mercier and the Belgian bishops addressed to the German clergy on Nov. 24, 1915, regarding an investigation of allegations that atrocities had been committed in Belgium by Germans did not reach Cardinal von Hartmann, archbishop of Cologne, until Jan. 7, which explains why it has not been answered. The general impression prevailing in Germany, however, is that the letter was inspired by Cardinal Mercier, whose intransigent attitude towards the German authorities became manifest on various occasions."—Overseas Agency Cable from Berlin.

The Overseas cable is simultaneous with the despatch from Rome to the effect that the German government has ordered the arrest of Cardinal Mercier. Evidently the activities and the attitude of the Belgian prelate are extremely annoying to the Teutons but this would not seem to warrant the peculiar statement of the Overseas agency, which is recognized as the official mouthpiece of the Berlin government.

Following charges of "criminal acts committed by Belgian priests against German soldiers" (to quote the Kaiser) Cardinal Mercier, along with the ecclesiastical heads of the episcopates of Ghent, Namur, Liege, Bruges and Tournai addressed a letter to the Catholic episcopate of Germany and Austria inviting their co-operation in the establishment of a tribunal "to investigate atrocities in Belgium by whomsoever committed." Cardinal Mercier and the Belgian bishops suggested that the tribunal be composed of seven members, three German bishops, three Belgian bishops and a seventh member from some neutral country to be selected by the cardinals representing the United States, Switzerland, Spain and Holland. The Belgian offer was also a reply to the charges made by the Kaiser and to the more specific accusations of Professor Rosenberg, a Catholic writer and prominent German teacher, who alleged that the Belgian priests were in league with the "rebels" to assassinate German troops and military leaders. Prof. Rosenberg, whose home is in Paderborn, is among the leaders of Teuton philosophy.

But how was this Belgian challenge received? Not a word was heard in reply from the German clergy. That this was the case was finally learned to be due to the entire suppression by the postal and military authorities of Germany of the whole correspondence. The German clergy were notified not to discuss the matter.

But in the meantime Austria had apparently been overlooked, for Cardinal Pili of Vienna, announced his readiness to accept the Belgian investigation offer and even sent a qualified prelate to look into the question. The report of this Catholic priest, although from an enemy country, was a complete refutation of the Kaiser's charges and of Prof. Rosenberg's statements. Not only did the Austrian delegate establish the truth of the Belgian atrocities but he traced home to the Germans the entire responsibility in every case.

1,700 FROM ONE PARISH

I say, and I repeat, that at the beginning of the war it was the deliberate policy of the War Office that prevented Irish regiments from being entirely composed of Irishmen. An hon. gentleman said a while ago that they were not born in Ireland. Are you going to shut out all the Irish race that were not born in Ireland? In Irish nationality the Irish in Great Britain—and there are two millions of them—are as strong Irishmen as anyone in Ireland. They are very strong Nationalists; and no section of the population of this country is more patriotic than this section of its men into the ranks of your army. From 2,000,000 of people we have sent more than 180,000. I was attending Mass in the Catholic Church, St. Patrick's, in Manchester, a short time ago, and there I saw a roll of honor pinned to the door. The Parish Priest told me that he had 1,700 men serving in the Manchester Regiment. That is, 1,700 from one parish. Now, I say why should these answering comparisons be continually cast at us? We are doing our best in difficult circumstances. An hon. member says some of these men did not enlist in Ireland. Take my own case. I come from a county—the County of Mayo—that stands rather low down on the list of recruiting. It is really a peasant country, with no towns of any size. That, in my opinion, accounts for it. If you compare it with Cornwall or Devon you will find that we stand at about the same level, eliminating the towns, because if you are going to make comparisons you must compare like with like. If you do that you will find Ireland will not come out badly. Take towns like Dublin, Cork, Waterford, Limerick, smaller towns like Clonmel, Sligo, Athlone, down to places of the size of Athy, you will find any one of these has done as well and better than Manchester or Liverpool. The town of Carrick-on-Suir has sent a larger proportion of its population than I think, any town in England has done. Of course the rural districts have not done so well, but they have done as well as the rural districts of England. We are a rural country, and you are largely a manufacturing country.—Ireland.

breathing a religious atmosphere. Their attendance at Church on Sundays cannot be equalled, not to say surpassed by any of our Protestant denominations.

"I was out on a vacation once on a fishing trip. There were four of us in the party and one was a Catholic, a young man from St. Louis. When Sunday came our Catholic friend got up at 4 a. m., walked a mile to the station to catch a passing train at 5 a. m., which brought him to a town about ten miles distant, where there was a Catholic Church, and there he heard Mass, returning later in the day. When we made the remark that he could plead a legitimate excuse for neglecting divine service under the circumstances he replied that it was not any sense of obligation that was troubling him, but that he valued hearing Mass so highly that he would consider it a great loss to miss it, and besides he had promised his mother never to lose Mass if it was at all possible to attend. I tell you," said my non-Catholic friend, "that that St. Louis man went up a 100 per cent in our esteem. We three Protestants felt that a religion which was so real to its members had something in it which we do not find in our own."

Such was the substance of what this non-Catholic business man said to me, and it is but another proof that if Catholics desire to win the respect of those whose respect is worth having there is no better way of obtaining it than by living up to the doctrines and practices of their religion.

The position to day is that the Catholic party in Germany and Austria fully realize that the German government is alone responsible for the record of murders and worse in Belgium. It is fear of what the future action of Cardinal Mercier may portend that has inspired the Overseas denial and its unblinking attempt to bluff the outside world which, naturally, would not be expected to be conversant with what might be termed the ecclesiastical aspect of the rape of Belgium.—Ottawa Citizen.

A DANGEROUS SUGGESTION

FOR PRO GERMAN IRISH AMERICANS

A very interesting argument is advanced by Mr. Jas. K. McGuire in his book, "What Could Germany Do for Ireland?" that Ireland, by her geographical position, commands the approaches to Europe. Count Reventlow, whose reading would seem to have extended to Mr. McGuire's book, has recently been using pretty much the same language. He draws the inference that Ireland must be set free from England; then, being independent, she could exercise her function as guardian of the sea gate, and all would be well. Count Reventlow approaches the matter from the viewpoint of what Ireland could do for Germany, but that, no doubt, is a mere detail.

It may be worth while to remark, however, that neither Mr. McGuire nor Count Reventlow has the merit of original discovery in this matter. Spain worked upon the same theory; France worked upon the same theory; England has worked upon the same theory. When Spain, as a great power, was at war with England, Spain was quite sensible that if she could win and hold Ireland she could do England great damage. In Spain they thought of what Ireland could do for Spain. In Ireland they thought of what Spain could do for Ireland. But after half a century of experience, what happened was that Spain was beaten by England on the sea and that Ireland, as Spain's ally, was ravaged and devastated on land. In the process, all the chiefs and leaders of the people were cut off, the people were enslaved, their property was sequestered. France, also in a later day, saw what it would mean to be in secure possession of Irish harbors, and Ireland once more welcomed the deliverer. France was beaten on the sea; it was the Irish who were destroyed on land. Pitying with the glittering theory it brought to Ireland the ruin of the Williamite campaign and after that a hundred years of penal laws, of suffering, of slavery and of bitterness. This is no new thing they are talking about. It is the key to the tragedy of Irish history during four centuries.—Ireland.

BEST WAY TO KILL PREJUDICE

I learned from a non-Catholic business man the other day the best method of killing prejudice, says a writer in the True Voice of Omaha, Neb. It is a method requiring no extra effort. "The moral of the lesson conveyed to me by my non-Catholic friend is that the best way to kill prejudice against the Catholic Church is for its members to live up to the precepts of their religion, to be practical Catholics. I asked my friend if it was true that he was about to lose the pastor of his church whom I also had the pleasure of knowing.

"I cannot say for sure," said my friend, "but it looks that way. You see," he added, "it is difficult to get our people to stick and take an interest in their Church. They go to Church just as they feel like it, and they are as likely to go to another church as to their own. It is very different with your Catholics; they seem to love their Church, and I have often been edified by the reverence of Catholics during their services. You don't find them talking to each other and 'rubbing' just the same as if they were in a theatre. I tell you it does a fellow good to sit through a Catholic service. You cannot help but feel as if you were

breathing a religious atmosphere. Their attendance at Church on Sundays cannot be equalled, not to say surpassed by any of our Protestant denominations.

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THE POPE AND PEACE

Stead's Review of Reviews for November-December contains the following tribute to Our Holy Father's efforts in the cause of peace, from the pen of Mr. Henry Stead:

"Give peace in our time, O Lord," is the official daily prayer of millions of people. Other millions follow their ministers every Sunday in fervent appeals to God for peace on earth. All the various sections of the Christian Church believe absolutely in Christ as the greatest power for peace and love, and give lip adhesion, "Love your enemies, bless them that curse you, do good to them that hate you." Yet of all the powerful religious sects in the world there is only one which has dared to try to bring about peace. The head of but one has had the courage to lift up his voice and urge the combatants to settle their differences by conference instead of by sword, to stop killing each other, and endeavor to save hundreds of thousands of lives by bringing the war to a speedy close. Never has the Roman Catholic Church shown itself so great as when the Pope, as its official head, endeavored to induce the fighting powers to consider the possibility of making peace. It is in times like these that the value of a mighty organized Church becomes apparent to all the world. United we stand, divided we fall, was never more terribly demonstrated. Christ's teaching lays an obligation upon all those who follow Him to do their best to bring war to an end, yet even had the strongest of the sects dared to lift up its voice in protest, no great organization behind it, its voice would have gone unheeded, almost unheard. When, however, the spiritual ruler of a people far more numerous than those which owe allegiance to any of the kings and emperors and presidents at war urges them to end the strife, his voice is heard, his protest is considered. Even if no immediate action is taken, he has done his duty, he has laid the foundation for that peace which must come in the end.—Brooklyn Tablet.

LET THEM BE GONE!

The Baptist Advance of January 20 has the following very pertinent editorial item: "The notorious W. H. Hikes has turned up again at several points, passing for a Baptist preacher. He has dared to come back into Arkansas, but we understand officers took him back to Kansas. The day is here when churches and brethren should be careful with roving preachers of any kind. It is good to keep hands on pocketbooks and church doors when such fellows are around."

We fully endorse the position taken in this matter by our contemporary. And it does not matter whether the itinerant impostor poses as a Baptist preacher or a Catholic priest—in either case he ought to be loathed by all self-respecting men and women. What are these frauds, anyhow, but slanderers of women, instigators of strife, vendors of notoriety, smilers, liars, and those that abet them are not one whit better.

The Advance observes very well that these individuals are after the pocket books. Indeed, it is for filthy wares' sake that they pander to the passions of men and create confusion in peaceful communities. We join the Advance in wishing that their day may be past. Let Christians bethink themselves that rancor and bitterness are utterly unworthy of their calling, and the trade of those who grow fat on stirring up dissension will speedily come to an end.—The Guardian.

CATHOLIC NOTES

The Echo de Paris confirms the news of the death of the distinguished Belgian historian, Godfried Kurth. He was attended in his last moments by Cardinal Mercier.

Lima Peru, is one of the strongholds of the Church. It is said that Toledo, Spain, is the only other city in the Catholic world which has more houses of worship, per capita, than the capital of Peru.

The municipality of Tivoli, near Rome, has requisitioned the famous Villa d'Este, the property of the Austrian Crown Prince, and the equally famous St. Michael's Monastery, which belongs to the Irish Dominicans. Both will be used for the accommodation of troops.

The latest list of officers in the British army to whom has been awarded the D. S. O. (Distinguished Service Order) is composed almost entirely of Irishmen. Among them is Andrew Nugent Comyn of Ballinderry, a great grandson of Daniel O'Connell, the Liberator.

The place of Father Conrady, the heroic priest who gave his life to the lepers on Lepers Island, Shelkang, China, and whose death was recorded recently, has been supplied by Father George Des Nazaires, who will continue the good and merciful work commenced by the heroic Conrady.

Bishop McDonnell of Brooklyn, N. Y., has announced the appointment of Monsignor James J. Coan, chancellor of the diocese and rector of the Sacred Heart Church, to succeed Archbishop Mundelein of Chicago as rector of the Queen of All Saints Church, Brooklyn. Mgr. Coan was born in Ireland forty eight years ago and was ordained by Bishop McFaul of Trenton, in 1895.

A telegram from Rome announces that in the recent Consistory, His Holiness, Benedict XV., has proclaimed Monsignor Augustus of the Congregation of the Holy Ghost, and Vicar Apostolic of the Upper French Congo, Titular Archbishop of Casipico, under which title he will henceforth be known, instead of that of Bishop of Sinita, in partibus infidelium, which he has borne for the last twenty-five years.

Seannell O'Neill of Milwaukee, who keeps his eye on such matters, says: "Several of our exchanges, including the Kentucky Irish American, refer to the late Ada Rehan as 'a devout Catholic.' We have on several occasions corrected this statement. Miss Rehan was a Unitarian and her funeral was held from St. Thomas Episcopal Church, New York, after which she remains were cremated. We hope our contemporaries will also drop their roll of alleged 'Catholics' the names Rosentgen and Marconi."

The London Universe announces that the Rev. R. F. Sheppey Greene, late of St. Thomas, Clapton, and now second lieutenant in the Army Service Corps, has been received into the Church by Monsignor Scott, D. D. V. G. The ceremony took place on January 6 at Cambridge. This additional name brings the total of Anglican clergymen who since 1910 have entered the Church, and whose names have appeared in the Universe, to 93, though its list is not necessarily complete.

Monsignor John J. Dunn, director of the New York diocesan branch of the Society for the Propagation of the Faith announced that \$19,664.68 had been donated in 1915 for foreign mission work. This is the largest amount that has ever been given by a diocese since the foundation of the society many years ago in France. The diocese of New York for the last six years has been the largest foreign mission contributor of any Catholic diocese in the world. Previously the diocese of Lyons, France, held the record.

The Jesuit Fathers of Los Angeles, Cal., have purchased a tract of land with a frontage of 1,500 feet and 400 feet deep in the heart of the residential section of Los Angeles, where they expect to begin the erection of a \$250,000 college soon after the new Bishop of Los Angeles is appointed. Plans for a group of buildings are being prepared. "We are not ready to discuss our plans for a new college," said Father Gleason, who is active in promoting the new college. "We do not know yet whether we will be allowed to build on West Sixteenth street. The decision will rest with the new Bishop of this diocese, who may not approve the plan."

The number of scholarly priests who are acting as chaplains in the various armies of the great war is remarkable. Dom Bede Camm, O. S. B., the historian of the English Martyrs, and formerly of Edington, Abbey, Birmingham, sailed for Egypt recently. Dom Bede has been appointed military chaplain and has for some time been in charge of a military hospital in Scotland. He is one of the most famous Anglican converts during the past quarter of a century, and will always be remembered for the share he had in the reception of the Abbe de Caldesi (Anglican) Brotherhood into the Church.