

clericals, who know the feminine vote in Belgium would be overwhelmingly Catholic.

THE POSITION OF CATHOLICS

ON PRESENT UNREST IN AMERICA

CATHOLIC WAR COUNCIL ISSUES PAMPHLET ASSERTING THE RIGHTS AND DUTIES OF EACH CITIZEN

A very clear definition of the Catholic attitude toward the fundamental questions involved in the present turbulence and unrest which have made their appearance in the United States as well as the world over is given by the National Catholic War Council in its pamphlet, "The Fundamentals of Citizenship," which has just been issued.

The pamphlet is designed mainly to formulate a program of civic reconstruction in which the Council, as usual, has taken the initiative, but it sets forth at the same time views, which will undoubtedly provide a basis for sober and serious reflection on the part of millions of people in the United States. It presents the advantages and rights of American citizenship. At the same time it emphasizes the obligations, and issues a warning against radicalism that finds expression in demands for greater rights without consideration of the greater responsibilities they involve.

This is the introduction which may be taken as fairly indicating the Catholic viewpoint.

WHAT DEMOCRACY MEANS

"Every nation in the world is yearning for democracy. But a democratic government is not secured by simply taking the same. As it is the most priceless heritage and the bestower of great blessings, democracy demands a knowledge, a sense of responsibility, respect for human rights; personal interest in the affairs of government. It means a people willing to take upon themselves the burden as well as the privilege of government."

"As the history of the modern world unfolds, we Americans are becoming more conscious and appreciative of the inheritance our fathers left us. We see how well they built and with what care we must safeguard the building."

"Our country is the land of freedom and opportunity. The knowledge of its Constitution is necessary for the American born, if he is to be a desirable citizen; and for the foreign-born, if they, too, are to take up the task of faithful citizenship. The millions of foreign-born among us are anxious to be intelligent, worthy citizens. For the general work of reconstruction in citizenship for both the native and the foreign-born this pamphlet is published."

"The success of a democracy depends on knowledge and moral character. If all the people are not acquainted with their civic and social responsibilities, they cannot act intelligently on the common affairs. The right of suffrage means very little, if the people do not have some knowledge of the issues passed on at the polls. The citizen who does not possess some knowledge of the working of our democratic institutions may easily become the prey of the demagogue or of persons who are anxious to advance their own interests at the expense of the people."

"The Catholic Church has always taught the fundamentals of citizenship. It has emphasized the social rights and responsibilities of citizens. On account of the great changes coming over the world today, it is necessary that the fundamentals of government be taught in a more formal way. There were no times when people needed solid instruction more than at present, if they are to be protected against extreme radicalism, and secure their rights."

THREE MOTIVES

"There are three motives which influence people in the fulfillment of their civic duties, self-interest, fear of punishment and conscience or religion. In all teaching of civics, it should be kept in mind that religion supplies the highest and the noblest motives for the discharge of civic obligations. Our democracy cannot long endure unless all the people are animated by motives of religion in their dealings with one another."

It is not attempted in the pamphlet to make extensive arguments in support of the principles laid down. It is devoted mainly to an exposition of the system of government and the fundamental rights and obligations of citizenship. But there are striking references, even though they are incidental in character, to some of the problems now confronting the country as a whole.

In the chapter on the "Needs of the People," these observations are made:

EVERY CITIZEN MUST HELP

"Democracy requires of each man a great respect for order; a more unselfish consideration of every man's rights and advantage. The people must provide for themselves and each other the things which they need for common use; such as roads and streets. They must provide the means for their common protection; such as armies and navies. Democracy means that they tax themselves to provide these things for their common use and benefit. Each citizen is responsible for the conduct of Government. He is part

of the State not merely a subject of it. The Government is his. If it is bad, it is his fault. He has put power into the wrong hands."

"The management of all of the work, which is required for the welfare of over one hundred million Americans, puts a burden upon every one, which each should be happy to carry because of the benefits which he receives. It is a religious duty as well as a patriotic duty to do one's part in the common cause. Democracy cannot be a success anywhere unless the people have the will to do their part. After all, the cost which each bears is very small when compared to the benefits received."

References are also made in the pamphlet on "Military Service," applicable to the questions now before Congress, the Universal Military Training Bill and the League of Nations. Of these the Council says:

MUST SERVE COUNTRY EVEN IN WAR

"Every citizen of America is expected to do his part in anything that concerns the safety and welfare of the people of this country. He is expected to understand public questions and to vote at all elections when the makers of the laws and the managers of the people's business are elected. He is expected also to serve his country in time of need, even to the extent of giving his life or his property for the safety of the country. If all other honorable means fail and the country is compelled to go to war with another country, it is the duty of every citizen to take part. It is the right of citizens to compel each to do his duty."

"It is the belief of many people that by the growth of better understanding between the people of different countries and by the organization of a League of Nations, the quarrels which arise between nations can be settled, and that it may not be necessary to go to war for any purpose in the future. The American people, while hoping that Wars may be ended, are wise enough to see that they must be prepared for their own defence."—The Tablet.

IRELAND A NATION

Mr. Erekina Childers, in a convincing paper on "Ireland's Present Position," which appears in the September 8 issue of the Catholic Mind, well observes that "Ireland survives as the only white community on the face of the globe where the government by consent," which President Wilson summoned the "organized opinion of mankind" to sustain is not established." He continues:

"If in Ireland special circumstances could be shown to exist which distinguish her case from all others, it would still be hardly possible to justify an anomaly so flagrant. But there are none. On the contrary, her case is simpler than that of any of the host of new European nationalities. She is an island with the best and most immutable of all frontiers, the sea, with an historical identity beyond dispute and an historical unity beyond dispute, for, although conquered and to some extent colonized, she has absorbed conquerors and colonists, so that all her inhabitants call themselves Irishmen, live under an Irish administration, and obey laws common to the whole island, but differing widely from those of Great Britain. And among these Irishmen, Ulstermen included, there is a larger measure of unanimity for unified self-government and a smaller and less difficult minority problem than in any of the new European States, while minority problems at least as difficult were surmounted in the great dominions."

Now, freedom for Ireland raises any ulterior international problems and difficulties like those which, in default of the most unselfish and enlightened statesmanship, threaten the new Europe. Ireland has no redress: she covets nothing, threatens nobody and arouses no rival cupidities. She is as incapable of aggression as she is incapable of defense against the one Power she has over her to deal with, Great Britain, and this Power is the strongest in the world."

In that same number of the little fortnightly the Rev. James J. Howard writing on "The Case for Irish Independence," shows that according to the unbroken tradition of the United States since the days of Daniel Webster, "Our place is on the side of free institutions." The heart of America therefore, should go out to a sister-nation like Ireland struggling for her freedom, just as we supported the cause of the South American Republics early in the nineteenth century, that of Greek independence in 1823, and that of Cuba's freedom in 1898. Those who would refuse Ireland the title of nation Father Howard answers thus:

"Ireland is a nation whose boundaries were set by the almighty finger of the most high God. Ireland is a nation whose people are ethnically of purer stock than any people in Europe. Ireland is a nation that had a culture and civilization of her own when the Angles and the Normans were savages, in their forests. Ireland is a nation whose sons have carried civilization and Christianity to England, Scotland, France and Germany, even to parts of Italy. If all these things—a fixed territory, her own culture and civilization, a pure race whose sons have served well the cause of civilization—if all these things together do not make a nation, then may we ask what claim has any people in the world to the title of nationhood? But all men know that Ireland is a

nation, and now four fifths of the Irish people have united in one purpose, and that purpose is sustained by the millions of men of Irish blood scattered throughout the world. With a properly and duly organized government, she presents herself to the nations of the world and asks that her act of declaring her independence be ratified, that her independence be recognized, and that she be accepted as a sister in the family of nations."

It is hard to see how any fair-minded American is able to evade the force of the foregoing arguments. The Greeks and the Cubans, though they have done but little to rule the United States to its present commanding position among the nations of the world, found it easy in the past to arouse our country's enthusiastic interest in their fight for independence. Is it just, then, that an ancient nation like Ireland, who for centuries has lain prostrate beneath the heel of the invader, and who has lavishly contributed to the development and the defense of our great Republic the brains and the blood of millions of her religious and pure-hearted children, should now, in this critical hour of her long struggle, for freedom, sue in vain for effectual assistance from the United States?—America.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ENGLISH SPEAKING CATHOLICS AND THE MISSIONS

The position of English speaking Catholics in the missionary field has changed very materially in the past few years. It need not be pointed out that the Great World War is largely responsible and it is certain that if heretofore we have been scarcely able to look after our own immediate needs we are now called upon to share the burden of home and foreign missions.

Catholics in the United States are thoroughly alive to the conditions and are beginning even at what appears to us a late date to face the realities of their situation. In Canada we are just beginning. In the foreign field Father John Fraser is making a genuine effort to establish a permanent institution to give to that part of the Church our quota of members. The Catholic Church Extension is looking after the home field.

In the years gone by when we were in great need of help ourselves we had to depend upon the Church established in Ireland or in France for the men necessary to carry on even our ordinary work. To-day France is wholly unable to face the necessities of the foreign field. She has no great surplus clergy; the dissension of the religious orders and the enormous demands upon her purse for war debts are a handicap that will long be felt. The loss to the Church is evident. No more valiant, patient or pious missionaries ever left any country to plant the Cross of Christ than those of France. The loss to France herself will be equally great. We all remember the keen debate at the Peace Conference over the question of German members of Religious Orders in foreign fields. Monsignor Gervais had to go as the personal delegate of His Holiness to save them from expulsion until they could be replaced. The Propaganda had to guarantee that they would not be heralds of German power. Now, why were the members of the Allied Delegation so interested in a few scattered houses of German Religious? Surely there was nothing suspicious about their habit, their mode of life or the object for which they lived, to cause the ministers of the great world powers to stop and give them consideration. It has been whispered about that the proselytizing forces were busy behind the scenes pushing for expulsion in order to ruin the Catholic faith of these peoples of the missionaries. Without doubt there is truth in the statement that every effort was made to gain a foothold in these countries but by no means is it true that this was the only reason. The real truth is that while trade follows the flag it is equally true that the flag is often the follower of the missionary. The missionary is the pioneer agent though he is concerned only with the salvation of souls, but no matter, the results of his work and the organizations he establishes reflect almost immediately upon the countries that sent him out from a regularly established institution for missionary work. This is certain. It is understood by all rulers and they are not slow to take advantage that may come to their country from these endeavours. It is remarkable that while France was persecuting the religious at home she was doing her very best to protect all their interest in the foreign fields. The renegade government of France knew better than attempt a withdrawal of christianizing forces from the countries where her missionaries had laboured."

ANGELICAN BREAKING POINT

London, England, Universe

The resignation of the Bishop of Delaware, which we recorded recently, is being looked upon in Anglican circles over here as a very grave matter. Even the Church Times is following Mr. Wilfrid Knox's example and speculating about the point in Anglican development, at which "the secession either of the loyal or the disloyal may be inevitable." Our contemporary is certainly quite right in saying that "when a bishop finds himself unable not only to continue holding office but to remain in a communion of which he has been a priest, attention must be drawn to the state of things which has resulted in this distressing act. Clearly the time is at hand when the question whether it makes no difference if the articles of the Creed are believed or denied must be faced; whether, for instance, it is to be understood that those who wish may say 'Conceived by the Holy Ghost, born of the Virgin Mary,' meaning thereby that our Lord was the Son of Joseph, or that the words mean what they say. The easy tolerance of denial of the statements which have to be made in open worship will not, in the long run, hold any communion together."

A CLEAR ISSUE
"A Church is not merely abnormal," continues the Church Times, "in which one Bishop or priest unfeignedly believes, as he openly professes, that Christ is God of God, while another, giving his verbal assent to that statement when he recites the Creed, teaches that our Lord was a mere man." We confess we think the Church Times has the advantage over Mr. Knox in the example it has taken as a test of the Anglican breaking-point, but unfortunately for the latter it would cut away all the ground of his argument for remaining where he is—and others like-minded with him. Bishop Kinnaman had put a perfectly plain point. The Church ought to have a clear answer to three questions: "Is the Creed worth defending?" "Are the Sacraments Divine Mysteries?" "Is Holy Order a Sacrament?"

Canadians should ponder these facts and reflect that in the era about to begin they have to make provision to do all they can for missionary work. They argue and with a great deal of reason that so much is needed at home even in the established parishes that it keeps everyone busy to supply these needs. But they must reflect that when England had practically nothing, when she needed clergy, churches, colleges, schools, everything in fact to begin, that Cardinal Vaughan

even in the midst of great opposition established a house of foreign missions and what is still better he collected the money which was so very necessary for his work in the United States! While America made no attempt to begin such work she was actually led by an English Cardinal to establish an English foreign mission society for English Catholic students! The real condition of affairs is simply this that we do not appreciate to the full the value of this work, so long in the missionary state ourselves, we little realize what it means to have come into the possession of Christ's heritage of faith.

The Catholic Church Extension realizes the value of the missions to the Church at home and to the country as well and while keeping alive the missionary spirit proclaims that of the two missionary works that in the home field is by far the more important. The benefits to return are more immediate and more necessary and the cause of the Church in Canada is the cause of the children of Canada. A church, a parish planted in the districts of the West is another possible home for them when they have to go from their present one; they are not left without associations that are dear to them. They can practise their faith, they have the means of saving their souls in their new environment. Help the work of Extension.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 87 Bond St., Toronto.

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MEXICAN SITUATION

NO STEP TAKEN TO ABATE PERSECUTION

Monsignor Kelley, President of The Catholic Church Extension Society, requests us to state that, in spite of rumors and even newspaper interviews to the effect that President Carranza has, or will, abate the persecution laws of Mexico against the Church, no step has yet been taken to that end. The Constitution of Queretaro is still in force, and the special session of the Mexican Congress, which was to make a decree for the removal of religious disabilities, has not even considered the matter; nor was it mentioned in the call issued for that Congress. All the favorable indications are summed up in the fact that the Bishops have been permitted to return; but all of them are not yet in their dioceses. The seized religious buildings are still retained by the government. In Sonora only one priest is permitted for about five thousand people. The religious question in Mexico is far away from a satisfactory solution at the present time.

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To make no clear answer is equivalent to saying No. Common sense, to say nothing of the requirements of religious truth, would seem to leave no doubt on the matter.

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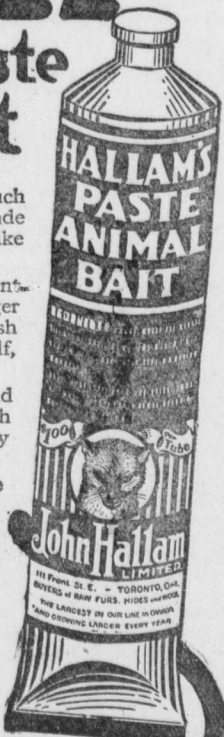
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