

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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SOME THEORIES

Some of the theories that ooze out of speeches and articles would be given short shrift if their readers would remember the Christian principles which they claim to revere.

Just now we are getting a nauseous dose of birth control. Its advocates, male and female, and she is the worst of the lot, are quoting professors and citing economic and industrial conditions to show not only the advantage but the necessity of the small family.

The average man who is in awe of statistics and of learned names may be induced to take this stuff seriously. But in reality he is listening to his own selfishness. He is approving what is fast becoming the national sin of the United States, and is giving 'the brute the upper hand. Individuals may be learned and the females valuable for a modicum of coin, but when they commit unnatural crime and thus defy the will of the Creator, they are, so far as the individual, the family and society are concerned, agents of destructive malignancy.

The history of the past might be consulted with profit. But it is a scathing indictment of the colleges which turned out these writers and talkers with so little knowledge of either history or divine revelation as to sponsor theories that would bring the blush of shame to the cheek of a barbarian.

Poisoning wells is truly diabolic, but what shall we say of those who poison the wells of life?

DOGMA

When a preacher says, with chest inflated and voice registering high speed, that he protests against dogma and throws in something about this "enlightened age" for good measure, he fancies that he is making us sit up and take notice. And we do, because some preachers can be so pathetically humorous. We do not know his idea of a dogma. Evidently he imagines that a dogma must be dangerous to traffic and life—a new kind of motor-car liable to run amuck at the merest invitation, or something that is a deterrent to the development of the child-mind.

As first aid to health we recommend a dictionary. But we can assure him that dogma is indispensable to all well-regulated sciences. He himself unconsciously exudes dogmas with the most charming and imperturbable assurance. When, however, he stands four-square against dogma, he is putting himself out of business.

A church that has no dogma has nothing in it to teach and nothing to learn. With nothing to teach, there can be no teachers, and without teachers there can be no learners. Hence, it seems to us that the preacher who echews dogma is getting money under false pretences, because in his own showing he has nothing to preach about. Still, the people in the pews may not be averse to his agitating the atmosphere.

The "enlightened age" stuff is getting frayed at the edges. We are of the opinion that the age is unenlightened. Many of us have lost the power of thinking. If we did think there would not be so many politicians of a certain stripe accorded our support at the polls. There would not be so many dirty magazines on the markets. There would not be so many "fakers" making a living out of the credulous. There would not be so many uplifters persuading us that theories born of degeneracy are just what is needed for social ills, and there would not be so many preacher boats torpedoed by German scepticism. We could amplify the list. So this "enlightened age" does not thrill us. It might go with trading stamps, but not in its present bleak and bare condition.

The "enlightenment" that prompts preachers to find no more interesting theme than the showing of the Word of God to be the erring and often ridiculous word of man may be viewed with suspicion.

ENLIGHTENMENT

The enlightenment from some Protestant pulpits has driven many into the desert of indifference and scepticism. The creeds which are based on human learning or framed for the purpose of getting the frames into the front page of the newspaper will not guide us into the law of security of truth. Men need help and light, in storm and stress, for their anxieties and doubts and temptations. They desire authoritative answers to questions which concern life and death.

And this new religion—the religion of humanity which is going to supersede the Church, does not enjoy the confidence of the thoughtful who declare that Christian Doctrine can never be defined nor verified, except by an authority which, as both logic and experience prove, Rome alone can with any plausibility claim.

This principle of authority is stronger than any human power. It has baffled force and persecution, smiled in the face of death, plumbed the depths of wisdom and called forth the affirmation of genius: I would not believe the Gospel but for the authority of the Catholic Church.

EXAMPLE

We should live out truth in our lives. Holiness is the lever that lifts humanity. We are not merely the custodians of truth, but we are also sowers of truth. By this we shall become manly, intelligent Catholics, proud of our faith because it is the truth. Catholics who know their faith and are ready to defend it, not by controversy but by the greater and more effectual weapons of ordinance and good works: men who do not whittle down moral obligations to shadows, and who recognize that the faith is not ours, but God's, and that we have no right save to accept and protect it.

The noble life is oftimes a kindly light that leads men to the Church.

HON. CHAS. MURPHY ATTACKS LLOYD GEORGE

Ottawa, March 16.—Hon. Charles Murphy, former secretary of state in the Laurier Cabinet, in a speech at an Irish concert in St. Patrick's Parish Hall, last night, arraigned the attitude of Premier Lloyd George in regard to the Home Rule bill, and declared this attitude his "newest act of treachery."

The following cablegram sent by Hon. Charles Murphy after the recent Home Rule debate to Premier Borden, now attending the imperial conference, was read:

"Advocating of immediate Home Rule for Ireland by your fellow premier, Sir Edward Morris, closely followed by Lloyd George's newest act of treachery, supply both contrast and lesson to the friends of small nations in all parts of the world.

"How can the people or representatives of Canada trust a Government headed by a man who has been false to his leader and his principles, more particularly when that Government is dominated by Carson, the inciter of armed resistance to constituted authority and the avowed friend of the German Emperor?"

"The action of Lloyd George and his Government in treating the Home Rule act as another scrap of paper will seriously damage the cause of the Allies, and will inevitably help the Germans to prolong the war."

"If some timid people asked me to justify my sending this cablegram, I might justify it on the ground that I do not want Canada to be Irelandized. I might justify it on the ground that the former curate of this parish of which I am a member served at the front and was severely wounded in action. I might justify it on the ground that a hundred boys, graduates of the St. Patrick parish schools are now fighting for England, and as a member of a parish which all told has sent six hundred men to aid the cause of the Allies.

Mr. Murphy charged Lloyd George with betraying Asquith at the time of the British Cabinet shake-up, by giving out a confidential document to the newspapers.

"Premier Asquith accepted the disclaimer of Lloyd George that he had not given out the document," said Mr. Murphy. "That is a polite and Parliamentary way of stamping a man with the title of 'Judas' and escaping the censure of the Speaker."

Cheerfulness is absolutely essential to the mind's healthy action or the performance of its proper duties. It is an excellent working quality, imparting strength and elasticity to the character. It not only lightens labor, but the brightness it bestows on the disposition is reflected on all around.

ST. PATRICK'S DAY

MASTERLY ADDRESS BY HIS LORDSHIP BISHOP FALLON

"The Irish Race and Education" was the subject of an eloquent lecture by Bishop Fallon at the annual concert in London, held this year on St. Patrick's eve.

Outlining the history of education in Ireland from pagan times to the present day, the lecturer in a series of graphic pictures told of the centuries when Christian Ireland was the University of Europe, when to her great schools came pilgrims of learning from all countries. In the Dark Ages when the flood of the barbaric invasions not only submerged the pagan civilization of Rome, but threatened to extinguish the last spark of learning and religion in Europe, then the missionaries from Ireland in great numbers spread over the continent teaching, preaching and founding monasteries which were permanent centres of learning, religion and holy living. Thus more than any other race Irish educators contributed to Christian civilization of Europe.

During the long night of oppression and persecution when the price on the head of a schoolmaster was the same as that on the head of a wolf the inextinguishable love of learning founded the "Hedge Schools" at home and colleges in all great centres abroad.

Tribute was also paid to the marvelous educational achievements of the Irish race dispersed throughout the world.

But it was when the Right Reverend lecturer brought the subject of Ireland right up to date that interest became tense and the importance of his deliberate pronouncement overshadowed an address which otherwise would claim unusual attention on its own merits.

Since His Lordship, in order to forestall any misunderstanding, or misrepresentation, committed to writing and read this part of his address we are able to give it in his own well chosen, well-weighted and forceful words:

This is the Ireland, whose children for fifteen hundred years have carried the traditions of learning and the love of liberty across the seven seas and into five continents, who have borne their full share in the development of democratic self-government wherever it exists, and who have spared neither their lives nor their treasure in the upbuilding of Britain's world-wide empire, to which, within this very month, Britain's Prime Minister has denied that right for the defence of which the Empire has been plunged into the bloodiest war of all history. We are fighting, so we have been told and so we have believed, for the sanctity of treaties and the rights of small nationalities. Does Mr. Lloyd George wish to convince us that an act of the British Parliament, bearing the king's signature, is no more than a mere scrap? Does this class of the liberalists of Europe hold that, amongst all small nations, the liberties of Ireland alone must be forever subject to the veto of an arrogant and selfish minority? If breaking faith with Belgium stripped Germany of the last rag of national honor, shall breaking faith with Ireland be no crime, because forsooth the British Cabinet happens to be the perpetrator of it? Is Irish nationality of less concern to Imperial interests than that of Serbia, Roumania or Armenia?

I shall lose no time in criticism of British rule in Ireland. With Sir Horace Plunkett I believe that "Anglo-Irish history is for Englishmen to remember, for Irishmen to forget." I will not even repeat the words of scathing condemnation in which both the late and the present Prime Minister of Britain have, within the past year, characterized English rule in Ireland. But with every man who has given the subject any thought, I know that there is an Irish question, and that its equitable settlement is vital to the honor of the name of Britain, to the successful issue of the War, and to the satisfactory solution of the grave problems that shall confront us when the War is over. And I know that the Irish question will not be settled by a repetition of "the stupidities, the ineptitudes and the malignities" of the past three years. It will not be settled by rewarding the treason of Sir Edward Carson while insulting the loyalty of John Redmond; nor by winking at gun-running in Larnie while shooting down gun runners in Louth; nor by shielding murderous British officers while murdering misguided Sinn Feiners; nor by denouncing the broken pledges of Berlin while repudiating equally sacred pledges at Westminster.

Mr. Lloyd George had an unexamined opportunity of justifying the faith of the people in his strength, consistency and courage. He could have made himself not alone the central figure of the British Empire but the strong man of all the world. Instead of that, confronted with the first great crisis of his dictatorship, he offers us the pitiable spectacle of a weak surrender to the representatives of those very classes to whose overthrow his whole previous political life had been devoted, and the shameless betrayal of the faithful Allies who had made possible his career and his reputation as the champion of democracy.

I should like to believe, and I do believe, that the Toronto Globe accurately represents Canadian opinion on this momentous question. In any event there is a rugged Scottish honesty, a wholesome outspokenness in the editorial pronouncement of this great Canadian newspaper.

"It is irritating," says the Globe, "to suggest that Ireland must wait for the fulfillment of British promises until the Ulster minority gives its assent, unless the same principle applies to British legislation. Did the Unionists consider the Nonconformist minority in England and Wales when they forced upon it the iniquitous (?) Education Act of 1902 and filled the jails with passive resisters? Did Mr. Lloyd George listen to the objections of minorities when forcing through his social reform legislation? What is the complaint of Nationalist Ireland? It is one that affects the honor of British statesmen. The complaint is that by the aid of Irish votes the Liberal party carried through its monumental schemes of social reform; that by the aid of Irish votes it invaded Wales and disestablished the State Church; that by the aid of Irish votes it destroyed the veto of the Lords and removed what Mr. Asquith declared to be the last obstacle to the granting of Irish self-government; that, having made use of the Irish vote in British domestic politics; to effect a social and political revolution, Mr. Lloyd George now tells Irish Nationalists they can get no help from him or from his Government in fulfillment of British pledges.

"The situation in Ireland has not been improved by Mr. Lloyd George's speech. He has laid down the principle that no minority must be forced to submit to a form of government of which it does not approve. He asks Ireland to accept principles of government which he himself has denounced when applied to British affairs. To the veto powers of the hereditary and unrepresentative Peers Mr. Lloyd George opposed the inalienable right of a free people to govern themselves. Shall less Irish votes and less support of democracy be asserted on behalf of the British Government?"

And what is the record of that minority in the name of the whole order of democratic government must be subverted? Again I quote the Globe:

"From the first Reform Bill down to the controversy over the veto of the Lords this Ulster minority has been the tool of the feudal classes and the persistent foe of democratic progress."

To give an idea of the death grip of this "narrow and limited class upon British affairs," this class of which the Ulster minority has been the servicable tool, I quote the following words:

"It holds the class schools; the class universities; the examinations upon British affairs; this class shibboleths; it is the church, the squararchy; the permanent army class, permanent officialdom; it makes every appointment; it is the fountain of honor; what it does not know is not knowledge; what it cannot do must not be done. It rules India as its back garden; it will wreck the empire rather than relinquish its ascendancy in Ireland."

These are the words not of a Sinn Feiner, nor even of an Irish Nationalist. They are from the pen of a distinguished English publicist whose devotion and service to the Common Cause will be recognized the moment his name is pronounced—Mr. H. G. Wells. And Mr. Wells furthermore declares that to loosen the grip of this inbred class is the problem that every decent Englishman is trying to-day to solve.

When Mr. Lloyd George deserted the ranks of the people who made him to align himself with this privileged class which merely tolerates and uses him, he put himself in the category of Grenville and Lord North who, a century and a half ago, drove the American colonies into rebellion and caused a schism that has never been healed. He gave the project of Imperial Unity and the political ideal of a British Commonwealth the worst blow it has received in a score of years. I am giving expression to no momentary irritation. For a quarter of a century I have been a believer in and an advocate of some form of federation of Britain's wide-spread dominions. I speak with the full sense of responsibility and of the bearing of my words when I say that Mr. Lloyd George has filled many of us with mistrust and suspicion. He has made us doubt if it would be wise to confide, do not say the custody but even the consideration of any particle of Canadian liberties or any aspect of Canada's destiny to an Imperial Legislature where this irresponsible oligarchy can exercise such an evil predominance.

GREAT MASS MEETING

LONDON CITIZENS DEMAND THAT FAITH BE KEPT WITH IRELAND

MESSAGE TO SIR ROBERT BORDEN, TO COLLEAGUES OF WAR CONFERENCE AND TO PRIME MINISTER OF UNITED KINGDOM

Bishop Fallon's address at St. Patrick's concert, on the eve of Ireland's patronal feast, made the date a memorable one; but the mass meeting on Sunday afternoon will remain indelible in the memory of every man in the vast crowd that thronged floor and galleries of St. Peter's spacious Hall. It is the simple truth to say that the great assemblage was representative of the best citizenship of London, typical of the best manhood of Canada. If any came to scoff they remained to pray that even when men are deeply moved, passionately in earnest, convinced mind, heart, and soul of the justice, right and expediency of their cause, great political questions could everywhere be discussed in the tone and spirit of this London mass meeting.

That tone and that spirit were due in great measure to the quiet, forceful, lucid, convincing and altogether admirable introductory speech by His Lordship, Bishop Fallon, who had been nominated chairman by Major Murphy.

There was no rancor, no abuse, no over-emphasis. Yet there was a ring of passionate sincerity in every speech to which the vast audience was marvellously responsive. The undertone of bitter disappointment was completely overcome by the stern determination to renew the age-long fight. It was made clear as day and certain as death that neither to Ireland, to England or to the Empire would come peace without victory, victory for right over might; for good faith between man and man, between nation and nation, between Government and people, over perfidy and double dealing; victory for the eternal principles of even-handed justice over the two weights and two measures which are an abomination unto the Lord. There was no apologetic profession of loyalty, but pervading the meeting the most hostile could feel that there was that true loyalty which neither advises nor submits to arbitrary measures. No Canadian, no honest man, no lover of fair-play right and justice, be he Home Ruler or Unionist, could, after the meeting was over, wish a word unsaid or anything added. Men of other origins, professing creeds other than that of the majority of Irish Home Rulers were present in numbers. But when the Right Reverend Chairman put the question there was in favor of the Resolution, a thunderous Yes; when opponents were asked to signify their opposition there was silence, tense, absolute, eloquent; not a whisper of dissent. And so the great assembly went on record unanimously in favor of the Resolution.

The subjoined account of the memorable event is made up chiefly from the Advertiser, Free Press, and Globe reports:

Nearly 1,000 Irishmen and Irish sympathizers, including a delegation from St. Thomas, convened in St. Peter's Hall on Sunday afternoon, at the call of Bishop M. F. Fallon, to discuss the Home Rule question, indorsed with unanimity the following resolution, which was forthwith communicated to Premier Sir Robert L. Borden by cable to England:

It was moved by Dr. P. J. Mangan, Rt. Rev. Vicar-General O'Connor, Rev. J. T. Foley, Frank Forristal, Philip Pocock, J. F. Faudis.

Seconded by Very Rev. P. J. McKeon, E. J. Carty, M. P. McDonagh, William McPhillips, John Loughlin, E. V. Hessian, Capt. Manley and George T. Brown.

"That it is vital to the honor of Britain, to the successful issue of the War and to the satisfactory solution of the grave problems that will confront us when the War is over, that the British Government, on whom rests exclusively the constitutional legislative and moral responsibility in the matter, should without further delay confer upon Ireland the free institutions long promised her, institutions fairly, honestly and decisively won by constitutional means.

Minister of Canada, be requested by cable to bring this Resolution before the Prime Minister of the United Kingdom, and before his colleagues of the Imperial War Conference."

Bishop Fallon was chosen chairman of the meeting, and outlined the reasons for calling it. John Forristal was secretary.

"I am grateful for the large attendance," he declared. "It is made up of loyal British citizens, who recognize no civil authority save that of the Parliament of Canada, and the King of Great Britain and of the dominions of the British Empire. We are here to exercise our undoubted rights of citizenship. We are facing an enormously dangerous situation, a great crisis of vital interest to every man who owes allegiance to the flag of Great Britain. I must say that I have been bitterly disappointed in the political events of the past few weeks. We have been informed by no less a person than the Premier of the United Kingdom that Ireland would not have Home Rule during the War, nor after the War, so long as there was any opposition to it whatever. That is an insufferable doctrine, subversive of the fundamental principles of responsible government. It means that we shall never have Home Rule in Ireland, that Ireland will never enjoy the free institutions which we have in Canada, and under which this country has developed in so wonderful a manner. I was bitterly disappointed, I say, I have had political ideals, and it is a great disappointment to me to have these ideals shattered. I believed in a form of organic union, of a democratic federation, an organized commonwealth, in which the free Dominions would join, making the British Empire the model for the world and bringing all the world under its just and humane influence. I believed that this would be for the good of the Empire and for the betterment of the world. I was honest in that opinion and I still cherish that ideal. But injustice to Ireland effectively bars the way. There can be, there will be no Imperial federation until that barrier is removed.

The friends of Ireland and the friends of freedom have asked from us an expression of sympathy and help in this their hour of distress. I am an advocate of an independent Ireland. There are those who are, but I think that scheme politically unwise and undesirable and in practice impossible. We want a free Ireland as we have a free Canada. We want Ireland to work out her own destiny as a free people.

"Ireland has won the right to Home Rule by constitutional means. It is on the statute books of Great Britain, and signed by the King of England. Now we are told that it cannot be put in force so long as a minority objects. That is the reason for the bitterness of our disappointment.

His Lordship read a letter he had sent to Hon. C. J. W. Murray, Minister of Justice, Lord T. McGarry, Premier of Irish-Australian settlement; and Hon. Chas. Murphy, former Secretary of State for Canada. These gentlemen, said the Bishop, are the recognized representatives and authorized political spokesmen for Irish Catholics in Ontario, and in the House of Commons. All were in sympathy, and ready to co-operate for getting justice for Ireland. The Senate of Australia had asked for Home Rule, and conscription had been defeated in Australia because of Irish-Australian resentment; although the casualty lists of Anzac regiments are filled with Irish names. Newfoundland's sentiment has been expressed by the Premier, Sir Edward Morris.

"We have 500,000 Irishmen and sons of Irishmen fighting for liberty in Europe, fighting on the faith of a treaty of liberty for their own dear motherland, a solemn treaty entered into by the British Government and signed by the King of Great Britain and Ireland. Now they are told that that treaty is a scrap of paper, that the solemn engagement of the Mother of Parliaments is worth less than the undertaking of a Balkan state, that the Royal signature means nothing, that the liberty for which they are shedding their blood abroad is to be denied them at home. As the cheers subsided His Lordship declared that had faith been kept, nothing could prevent a half million more from rushing to the colors and carrying the flag to sure and speedy victory. There is no disloyalty among the Irish so far as the issue of the War is concerned. We do not need to take lessons in loyalty from any person. We have built up the British Empire with our blood, our brains and our treasure. All we ask is fair play. We ask them not to sell us out. This thing has been made a political issue. We want no politics mixed up in it; but we do want justice done in Ireland. The enthusiasm of the overseas dominions will be chilled by the announcement of Lloyd George. He strove and struggled

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CATHOLIC NOTES

Bernard Holland, one of the most brilliant British writers, known by contributions to the Outlook, Independent and North American Review, has become a Catholic. His father was chaplain to Queen Victoria and King Edward VII.

Rev. Father Haig, C. S. S. R., the Superior of the Redemptorist House at Perth, Scotland, is a brother of Sir Douglas Haig, commander-in-chief of the British army in France. Father Haig is a convert to the Faith.

The Rev. A. G. A. Buxton, rector of St. Paul's Episcopal church, Council Bluffs, Ia., has resigned his charge and will join the Carmelite Fathers. Dr. Buxton has the degree of Doctor of Philosophy from Grove City College, Grove City, Pa.

With the blessing of the Holy Father and under the direction of Cardinal Bourne a committee has been formed in London to collect funds for the double purpose of securing prayers forever for the repose of the souls of those who have fallen in the War, and for building a memorial church in the Tyburn district if possible.

For the first time a Holy Name procession composed of 1,000 colored citizens of New Orleans marched through the streets to St. Katherine's Church, where services in honor of the Holy Name were held. The Right Rev. J. M. Laval, D. D., Auxiliary Bishop of New Orleans, presided. The sermon was preached by the Rev. J. H. Dorsey, S. S. J.

According to a new Japanese law, applicable to Japan and Korea, religious teaching or ceremonies are ordered discontinued in the schools. The ordinance stipulates that the private schools should conform within ten days. This will work new hardships on our Catholic schools in these countries as religious instructions cannot be given during regular school hours.

The Good Samaritan Hospital, Cincinnati, has a free bed that is the gift of 840 young women of St. Francis Xavier's parish. Ninety per cent of the donors are working girls. Their method of raising the money (\$5,000) was to save in Lent any money they would otherwise have spent on amusements. These savings formed a fund that was completed in three Lenten seasons. They now propose to help mission work in the same way.

The request of the Holy Father that the graves of French and English soldiers who fell at Gallipoli should be cared for has been granted by the Turkish Government. The news was conveyed in a letter from the Vatican to the Archbishop of Paris. The letter states further that these graves have been photographed by order of the Turkish authorities. These photographs will be placed on exhibition in the Vatican for the consolation of the relatives.

A time-worn criticism is that about the Catholic school being efficient only in the teaching of religion. Yet C. F. Flood, a graduate of the Philadelphia High School, 1916, and now studying at the University of Pennsylvania, has won over competitors from every part of the country a prize of \$50 for mathematics. And The Catholic Standard and Times of Philadelphia tells us "This is the third time in four years that a Catholic High school alumnus has carried away the prize.

Bids have been asked for a hall of philosophy to be erected on the grounds of St. Joseph Seminary, Dunwoody, N. Y. The new building will be more than 200 feet in length and five stories high. The architecture will be a combination of Renaissance, Tuscan and Gothic. The interior will be the last word in modern equipment. It is estimated the cost will be about \$750,000, which, it is reported in the New York Times, will be met through the gift of a person whose name has not yet been revealed.

Here is a list of the great churches of the world. The estimate allows four persons to every square yard of space available. Milan cathedral stands at the head, with a capacity for 37,000; St. Peter's holds 32,000; St. Paul's 25,000. The capacity of San Petronio, Bologna, the Florence cathedral and of the Antwerp cathedral is about 24,000 each; that of St. Sophia, Constantinople, is 23,000; that of St. John Lateran, Rome, about the same (22,000); that of Notre Dame, Paris, 21,000.

An interesting convert has just been presented to the Pope in Rome, where he was received into the Church recently. This is Maj. Orde Lees, a member of Sir Ernest Shackleton's Antarctic expedition. The new convert, who comes of a well known family, was a member of a Weddell Sea party, and it is said that he began to think of the Church when out in the frozen South and with little hope of returning to civilization. After his return, he was not long in seeking instruction, and is now happily a Catholic. The Pope was very interested in Major Lees' narrative of his adventures.