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IS IT A QUESTION OF RELIGION AT ALL ?

In a letter to the Globe the other day Mr. W. H. Griffith Thomas

"In the various letters which hav recently appeared in your columns on this subject I have failed to notice any recognition of the fact that the Irish problem is fundamentally re-ligious, not political."

And as an illucidation of his meaning he says : "Ontario would not like to be dominated by Quebec, or Quebec by Ontario." Perhaps the Irishman's privilege of answering one question by asking another may serve to show how irrelevant and silly is such an illustration of the Irish problem Would Mr. Thomas hold that the Protestants of Quebec should have the permanent right to veto the will of the Catholic majority? or that the French Canadians of Ontario should occupy a similar privileged position? or that Quebec should be able to determine the national destiny of all Canada even it all the English provinces were unanimously opposed to and further that the amount of trade Quebec on the matter? Any of these illustrations in terms of Canada is a much truer parallel of the Irish problem than that of Mr. Griffith Thomas.

But the writer, who doubtless is an eloquent democrat on occasion, quotes a reason which appears to him conclusive and irrefutable Briefly it is that England's interest demands Irish enslavement. Ireland flanks all the trade routes of England. The assumption underlying this argument is amusing. The danger comes of course from a hostile Ireland. Those for whom Mr. Thomas speaks never dream of fixing the responsibility for that hostility elsewhere than on the parverse, unprovoked, and ungrateful Irish themselves, though a whole series of England's greatest political writers have pointed out the imperative necessity not of an enslaved but a friendly Ireland. This solution requires courage, and statesmanship; and an eradication of stupid prejudice which makes it possible for an Englishman to proclaim the principles of liberty, democracy, the rights of small nationalities and the rest. without ever thinking of Pharisees or whited sepulchres.

Mr. Griffith Thomas was informing the Globe readers that the Irish question is fundamentally religious. A great many misinformed people will agree with him; but Francis Hackett emphatically does not. What may be the religion of the author of "Ireland" we cannot say; but he is savagely anti-clerical, a fact which may recommend him to Canadians who know more shout the Czecho. Slovaks than they do about Ireland. the whole question is fundamentally religious. In passing it might be remarked that Canadians as a rule know nothing of the Czecho-Slovaks and hence have no prejudices confirmed by smatterings of misinfor-

But our author who on the religious question cannot be suspected of undue sympathy with the "Catholic" side of the "religious question." savs :

"It is for an economic reason that Belfast, and the Ulster which it represents, is the sorest problem of Irish democracy. Its wealth makes it shrink from agricultural Ireland. Powerful and affluent, it affirms an evidence of capitalism in power.

That is worth while repeating. pression of Ulster capitalism in

Mr. Hackett continues :

Before the development of capihot bed of republicanism. But with Andrew Mulholland's introduction of yarn machinery in 1830, its repub licanism finally faded away. Labor was cheap in Belfast, and on cheap labor plus machine efficiency Belfast, without one natural advantage, be came a typical industrial capitalistic community. Its rulers' interests thereafter became identical with the interests of the British plutocracy. The supreme guardian of those in the British Parliament. became riveted to the

"The Presbyterianism of the North, and especially of Belfast, had long been inclined to republicanism," July, 1791, the anniversary of the Belfast with great enthusiasm. . . Indignation at the war was at this time the dominant sentiment of the

Belfast party. . . , Prayers: for the success of the French arms had organized thought it reveals an been offered up at Belfast from the pulpit. '. . . It is an undoubted and most remarkable fact that almost the whole guiding influence of the seditious movement in 1793 was Protestant or Daistical, while the Catholic gentry, the Catholic prelates, and as far as can now be judged, the bulk | the Ulster "religion." of the Catholic priesthood were strongly opposed to it."

Thus far Lecky; Mr. Hackett remarks :

"When, however, Belfast became homogeneous with the rest of capitalistic England, its ideology underwent a complete revolution.

So far from claiming that their unionism is based fundamentally on religious ground the Belfast Chamber of Commerce state their reasons with sincerity. Our author thus quotes them:

"The fact that our industrial growth is due to the development of trade with England and Scotland and is also of an international character, done by our ship building and manu facturing concerns for Irish clients is comparatively trivial, amply justifles our desire for the maintenance of the closest relations with Great Britain and complete association with the world wide prestige of the United Kingdom in which we freely participate.'

Whereupon our author remarks: "The thought of Home Rule makes the blood of capitalism run colder."

One branch of Ulster trade unionists are with their masters for similar reasons; they think that united with their fellow-trade-unionists in Great Britain they are more likely to benefit from labor legislation passed by the Parliament of the United Kingdom. But their reasons also are avowedly economic, not religious.

Mr. Hackett presents "one frank and brutal argument why Ireland should not have Home Rule. It is the argument of Mr. Austen Chamberlain contributed to the case Against Home Rule prepared in 1912 by Lord Londonderry, Sir Edward Carson, Mr. Balfour, Earl Percy and Lord Charles Beresford.

It is given in Mr. Chamberlain's own words:

"We do not always sufficient It happened that we were reading ly realize that on the other Francis Hackett's "Ireland" just as of St. George's Channell lies a country whose annual imports amount to sixty five millions sterling. Even less do we real lions sterling) is the value of the imports of manufactures, mainly British, into Ireland. This trade in manufactured goods is not only already enormous, it is rapidly grow It has increased by more than ing. four millions in four years. Any ill-considered legislative measure Home Rule which interfered with or disturbed this great volume of trade would no doubt cause serious and who are quite convinced that loss to Ireland; but it would bring bankruptcy and disaster to many

"You perceive the statesmanship," comments Mr. Hackett, "Ireland consumes £32,000,000 worth of British manufactures a year. It is an excellent market for the British manufacturer. If an 'ill-considered' measure like Home Rule should be passed this consumption of manufactured tice. goods might be 'interfered with or disturbed.' Therefore, British workmen, see where your interests lie. Vote against Home Rule. . . Real 'disturbance' could only mean one Bishop of London's sermon called thing to Mr. Chamberlain, the build- forth by Canon Tucker's assertion ing-up of Irish manufactures under that the doctrine of the Immaculate imperative will as regards Home Rule, and the consequent fal- Conception of the Blessed Virgin Rule, and that will is largely the ling off of imports. It is here that Mary is the "greatest aberration in Home Rule, and the consequent fal- Conception of the Blessed Virgin the frank brutality of the Birming- the history of Christendom." ham millionaire came in. As a Unionist Ulster's will is the ex- British statesman, an apologist for the union and an exponent of its sion will hardly seem quite so crushnon productiveness to seeing them talism the Belfast bourgeoisie was a taken out of the zone of British ministerial supervision and costly private bills and placed in a zone of self-knowledge and self-help.'

This is the sort of "fundamental religion" that is at the bottom of the Irish question. The world is shocked at the cynical and brutal selfishness of the Germans in deliberately attempting to destroy French and Beigian competition. England just as deliberately, just as cynically, just as brutally destroyed Irish in-A few quotations from Lecky will dustry and commerce. And Mr. confirm the statements as to Ulster Austen Chamberlain gives frank and sentiment before, for economic brutal expression to that "religion"

reasons, it became imperialist and which inspired this destruction and "hail;" so does every Catholic child. the wicked are an abomination unto in the same category because they prison farms, in spite of prohibition, which is determined to prevent a

revival. Still in spite of the "enormous remarks Lecky of the year 1790. "In as has been established beyond doubt battle-cry there."

and Covenant Mr. Hackett says "as child. astonishing degree of irreverence God is closely identified with the

"Under all this flummery, how that the democratic Irishman is concerned.

'The essence of the determination is that the native Irish be given no chance to retaliate on Ulster. The minority of Ulstermen - St. John Ervine and Robert Lynd testify for them-repudiate that fear. Speak ing in London in 1912, an Ulsterman, Canon A. L Lilley, pointed out that there was no practical reason for retaliation. He said to his fellow-Ulstermen:

"'You know that in all these counties the Protestants and Catholics live side by side with one another; that, except in the towns, and espe no segregation of the members of the rival religious communities in separate districts. And you know, too, that, with the same exception, they are all alike members of the same social class, and engaged in the same industries. . . . I think that I have shown that the opportunities for indirect pressure upon or discrimination against the Protestant population of Ulster are so remote that the fears grounded upon their supposed existence may be described as

in the last degree chimerical. The truth is that Ulster is hag-ridden by the prejudices of a bygone time. It does not quite realize that we are living in the twentieth century. It lives with the prejudices of self-suggested fears derived from the sixteenth and seventeenth centuries and blessing to which we can look forward in a self-governing Ireland is that those fears will be finally allayed and those prejudices finally eradicated by the mutual understanding and tolerance which only the partnership of all in the work of National regeneration is at all likely to procure.'

"For all Canon Lilley," Mr. Hackett comments, "the fear was Mr. Carson's stock-in-trade.'

and undemocratic interests to seduce of our death. Amen." them from those safe-guards of liberty even by specious appeals to racial and religious prejudice and distrust.

As well try to dam Niagara with words as to prevent principles, once generally accepted, from working out to their logical conclusion in prac-

THE CHARITABLE CANON'S REPLY

Elsewhere in this issue we give the

benefits to the Irish, he preferred to ing to those who heard Bishop Fallon see the Irish kept in an artificial as it does to the learned self-assurance of the writer. Canon Tucker's criticism is conveniently arranged under three heads. We shall comment on each separately.

THE CANON:-1. Bishop Fallon knows very well that "hail," as addressed by the angel to the Blessed Virgin, is not a prayer. It is simply a salutation, and means "rejoice" or "be glad." The angel congratulates her upon the great favor bestowed upon her. The use of the word as a salutation is no warrant for its use as a prayer, nor does the passage in which it occurs suggest such a thought even re-

COMMENT: - Yes, Bishop Fallon knows "very well" the meaning of

And not in all our life did we ever the Lord." meet a child who thought "the use of the word as a salutation was any amount of sweated labor in Belfast warrant for its use as a prayer." Somehow we seem compelled to think by a Government committee of in- in the terms of childhood for, in French Revolution was celebrated at quiry" "the whore of Babylon, the addressing Bishop Fallon, the Canon's Kirk malignant is always a good tone is that which a very busy and vastly learned man might use in Speaking of the Solemn League speaking to a dull and unreasonable

What mental process brought the Canon to conclude that Catholics reand dishonesty. It pretends that garded the word "hail" as a prayer we are quite unable to guess. But Belfast Chamber of Commerce." In there it is; in the public print he Redeemer, yet she was the mother the ex-Kaiser this sort of thing did points out that "hail" is not a of Jesus." The only difference! Can the ex-Kaiser this sort of thing did points out that "hail" is not a not meet with the same enthusiastic prayer. If Canon Tucker had taken approval as some democrats give to a child's Catechism he would have found there a fair summary of what We pray to and worship only the all Catholics believe about the Blessed Creator and Redeemer. Accordall Catholics believe about the Blessed ever," Mr. Hackett admits, "there is Virgin, and he would have been a genuine determination and it is better equipped to criticize it. In with this, not with 'the sure confid- the whole thirty chapters of the single passage in the Bible where ence that God will defend the right,' Catechism here is all that he would prayer and worship are to be addresshave had to learn :

Q. Who made the Hail Mary? and the Church made the last. St. Luke i. 28

Q. Is it lawful to honor the Virgin Mary ?

much honored her; and the Scrip-ture says, All nations shall call her St. Luke i. 48. blessed. What honor do we give our blessed Lady?

A. We honor her more than all the other saints, because she is the Mother of God-but we never give her divine or supreme honor, which is due to God alone. Phil. ii. 29 Rom. ii. 10. Q. Why do Catholics so often

repeat the Hail Mary and Holy Mary ? To honor the mystery of the incarnation, which that prayer ex-presses; and to show their great respect and devotion to the Mother

of God, and their special confidence in her assistance, particularly at the hour of death. St. John i. 14; xix. Q. And why do you always say the Hail Mary after the Lord's

Prayer ? A. That, by her intercession, we may more easily obtain what we ask for in the Lord's Prayer. St. Jno. ii.

Prayer, according to the same handbook of religion, is an elevation of the soul to God, to adore Him, to bless His holy name, to praise His goodness, and to return Him thanks for His benefits. It is also a humble petition to God for all necessaries for soul and body.

In recalling the stupendous mystery of God's mercy in the Incarnation by addressing again to Mary in heaven the very words of the Angelic and is potent, and it is Sir Edward Salutation in which the Most High announced to His humble handmaid And with this we may leave the that she was to become the Mother statement that "the Irish problem is of God the Son and the Redeemer of fundamentally religious." True, as the human race, and adding thereto everyone knows, the politicians have the inspired words of St. Elizabeth, bedevilled the Ulster electorate on Catholics find a very effective means the question of religion; but that is of elevating the soul into union with an election method which will wear God which is the very essence of out in Ulster as in Ontario with the prayer. And then to her whom God progress of education in and practice chose to be the medium of the Incar of the fundamental principles of de- nation we say, in all humility and mocracy. If the War is to have any in all love-oh that all Christians lasting positive influence at all on might understand the sweetness and the world it will deepen the people's depth of that love — the words: understanding of those principles " Holy Mary, Mother of God, pray for and make it more difficult for selfish us sinners, now, and at the hour

> The Hail Mary not a prayer! It is the sweetest, tenderest, most scriptural of all prayers after the Our Father itself.

> THE CANON: -2. Then as to "special Does the Bishop really mean to imply that the Son of God amenable to "special influence," in his relation to mankind? The Roman Catholic Church may assign to the Blessed Virgin such special influence with her Son; but it does so against the whole tenor of the Scripture record, for on the few occasions recorded of her approaching Him during His public ministry His answers were the opposite of en-couraging to the idea of her possessing "special influence."

COMMENT:-We have not a doubt in the world that the Bishop really We publish also Canon Tucker's meant to imply just that. Had he reply in the press. This little effu- not assumed that every single soul listening to him admitted that much he would no doubt have explicitly and emphatically asserted it. What testantism has finally ended in the is all prayer but influence on the very counsels of the most High God? God does not need prayer, but He knows that we do; so He has told us in inthat He deigns to be moved by mon but erroneous concept of what prayer; yea He binds Himself by special" that agitates the Canon? the Scripture indicates that there are as Baptism makes us Christians, tion ago are now commonplace, when availeth much;" and " the prayers of

And we assign to the Blessed Virgin the superlative degree of such

special influence. That is all. "Against the whole tenor of the Scripture record!" Read the Second where is recorded that marvellous instance of the special influence of

Mary at the wedding feast of Cana. THE CANON: -8. The most extraordinary statement, however, is the following: "The only difference between Jesus and Mary is that she she the redeemed and He the civilized peoples so much darkness any difference be greater than that between the creature and the Creator, the redeemed and the Redeemer. ing to the Bishop's own words, the Blessed Virgin is a "redeemed creature." Can the Bishop quote a ed to a redeemed creature?

The most extraordinary thing A. The Angel Gabriel and St. about this is not the reporter's slip,— Elizabeth made the first part of it for, this report of the sermon, as well about this is not the reporter's slip,as the other, was quite evidently it. But the superior tone of the Yes; whereas God Himself so learned man talking to the unreasonable child falls away from him in the crafty and shifty dishonesty of this challenge: "Can the Bishop quote a single passage in the Bible where prayer and worship are to be addressed to a redeemed creature?"

Every one in the vast congregation that the word might be used, and is Bishop did not use it; and we leave the Canon's interpolated use of it.

pray for them.

No difference can be greater than that between Creator and creature. No greater difference can be conceived. And Mary is a creature. The Bishop recognized and emphascharge that Catholics "substitute saints." the name of the Virgin for God alone is idolatry. But we know too that of all the creatures of God's position. We Catholics recognize that position of Christ's mother and Weakness of the will is another sample today which I wish you would ours; yes, and we glory in the honor and love and veneration and devotion we show her, realizing that at best all our honor is but as shadow to the substance, compared with the honor paid to her by God Himself.

SIGNS OF THE ACTIVITY OF SATAN

BY THE GLEANER

In our last issue we pointed out how the gradual devolution of Proneo-paganism of today. Before considering the signs of the devil's victory that we see about us, it might be well to disabuse the minds of numerable passages of Holy Writ some of our readers of a very coma pagan is. To many the idea of promises to us that He will be so paganism is associated with savagery, moved. Is it the qualifying word uncouth manners and Bolshevik whiskers. The definition of a pagan Why, any Catholic will admit that found in the Standard Dictionary is he could have said it at his leiseven when Canon Tucker prays he this: "a worshipper of false gods; ure." When things that would have exercises a "special influence." But one who is not a Christian." Now, scandalized a worldling of a generadegrees of such influence: "The those who have not been baptized— fifty-six applications for divorce from spect of his countrymen is already constant prayer of a just man and there are many such in our day Ontario alone are being made to

Paul "have made to themselves idols" of wealth, of power or of pleasure? The modern pagan, like his prototype in the days of Cæsar Augustus Chapter of the Gospel of St. John is often cultured, suave, wellgroomed and a member of the best society; but he is intellectually Catholics to study well the popular blind, especially as regards the movements of the day before giving things of eternity, and amenable to their support to them; for "When no law because of its divine sanc- the devils will the blackest sins puttion.

of the understanding as is in evidence today. This is especially true in the sphere of religion. Men do not seem to see the absurdity of hundreds of jarring sects each teaching a different doctrine. Churchmen try to explain away absurdities that occur in efforts at compromise, and give expression in print to religious views that will not stand the test of the simplest principle of logic. The War has brought into bold relief the barrenness of Protestantism. It has revived in men's minds an interest in the world beyond the grave about honest,-but the Canon's pounce upon which Protestantism can give no definite answer. Hence we find the people seeking that information through forbidden sources. Necromancy is in the ascendant. The seance, the medium and the ouija board are holding the centre of the a peculiarly disgusting character. It stage. Spiritism became popular in certainly will give pause to many the United States sooner than in Can. in their adherence to prohibition as adabecause Protestantism divested it. a principle for permanent adoption. knows that the Bishop did not use self of the supernatural sooner in the The narrowing of the sphere of legithe term, "worship"; it is not in the former country than with us. But timate liberty to the individual ever newspaper reports; it is not in the now we have in this age of enlight. did carry in its train evils not a few. Catechism when there is reference to enment university professors who The Toronto revelations are in this the saints or the Queen of Saints; it scoff at the idea of God's appearing regard not uninstructive. is not used by Catholics in speaking to the patriarchs of old, as recorded of the Blessed Virgin. It is true in Holy Writ, and who ridicule the later revelations of God's saints. used by some Catholic writers, when seriously telling us of conversations should be of widespread interest. It its meaning is carefully defined, they have had with Plato or with comes as an illuminating sidelight But just because it is susceptible of Shakespeare. All of which leads a upon what has profoundly agitated different meanings we avoid it; the writer in Toronto Saturday Night to the public mind throughout the say: "They have applied the acid period of the War-food conservation to honest men the qualification of test to everything in the Bible till and the food supply. "Chemicallythere is nothing left for them to cured Bacon," that is the subject of Just in passing it may be noted believe in except the name of the some interesting reflections by one that in the Marriage Service of his publisher. They pitch out the mirown Church the Canon will find acles of the saints as so much mediæ to speak with some degree of knowl-"worship" addressed to a redeemed val flummery. But tell them how creature when the man says: "With people live on an astral plane a few my body I thee worship." As for million miles above the earth; prayer addressed to a redeemed whisper to them some of the secrets efforts were made during a certain creature, that occurs every time pious that Spinoza or Dante confided to official enquiry to assure the public parishioners ask Canon Tucker to you in your back parlor the night that the newer and more economical ized this fact; the Catholic Church to Father Murphy and we are going down. The welfare of the soldier recognizes and emphasizes it also; to ask his pardon for any jokes we was the plea, and under cover of and that precisely constitutes may have made in our more reckless it the food barons have been given the enormity of Canon Tucker's moments about the lives of the a free hand. Hence it is that while

other services of the Church." years ago the opposing candidates Every Catholic child learns that the for parliament, many of whom were finite distance between Creator and The Protestant electorate of Ontario bacon by every Canadian. creature separates Mary from God. never votes on the issue, but is cor-Absolutely without qualification alled by some appeal to racial or reshe is a creature, just as truly as ligious prejudice. Catch words, any one of us is a creature. And to slogans, canards and flamboyant give to any creature the honor due to posters are addressed not to the in- rasher at my evening meal. telligence but to the senses and the generally speaking, was edible and passions. That they are so effective omnipotence she occupies a unique is significant of the subordinate role

symptom of the absence of positive religion. When the mob rules, when religion. When the mobrules, when the multitude can be stampeded like eat a slice of it. For a long time I a herd of cattle, when public men will abandon their principles for siller," when money will buy any thing from a title or a seat in parliament to a hockey match, is it any wonder that the devil finds plastic material with which to fashion his designs?

The most outstanding sign, however, of the activity of Satan is the decay of morals. The devil is said to be the father of lies and surely he for our soldiers. It was evidently meant for our soldiers. It has a lot of good has begotten a numerous brood in qualities. It can never be as meat our day. We have come to a sorry pass when a leading journalist depass when a leading journalist de-clares that he is paid to keep the truth out of his paper. The rustic in the larder so that one would alcommenting on the words of David "I said in my haste every man is a liar" was not so far from the mark when he said "Bedad, if he lived now are pagans. Again, how many are parliament, when our jails and his new book on the occult. Its pub-

have abandoned belief in God's are full to overflowing, we may well teaching, and in the words of St. ask ourselves if the State-manufactured brand of morality is not a failure.

Yes indeed the devil is very active. and not the least of his activities are carried on under the guise of morality or humanitarianism. It behooves on, they do suggest at first with Never was there among so called heavenly shows."

NOTES AND COMMENTS

A THIRD PARTY-a Returned Sol. dier's Party-is in process of formation in the Legislature of British Columbia. There are several returned men already in the House and the election of others is looked for. It is an important experiment. the development of which will be watched with interest in other Provinces. The men who have fought and endured for Canada have certainly a right to be heard in the nation's councils.

THE SPECTACLE of police officials and ex aldermen having pipe line connection with confiscated liquer in the capital city of Ontario furnishes the public with a scandal of

THE LETTER of a Toronto physician to the Star on the subject of " Bacon whose profession should enable him edge and authority.

IT WILL be recalled what sedulous before, and they'll positively drool methods devised for curing meats on you in their eagerness. It is a were altogether in the public interest, horrible blow to one's faith in human even with bacon verging on a dollar progress. Have we got rid of the a pound. This economical curing old-fashioned religion for this? process apparently went on, but the Personally, we are going right back price of bacon has not yet come the mere millionaire of the pre War The same eclipse of reason is man. period has grown into the multithat of Christ in the Te Deum and ifest in our political life. Thirty millionaire, the patient public has continued to pay through the nose for the most necessary articles in First Commandment commands him Scotchmen who have studied the its food supply. To what extent the to adore one God, and to adore but shorter catechism in their boyhood, man in the trenches has benefited Him alone;" and forbids him met on the same platform and argued meanwhile, Dr. McCullough's letter, to give to any creature the their case before the people. Now herewith reproduced, helps to an honor due to God alone." there is scarcely ever an appeal to understanding. It should be read, Every Catholic knows that the in-

> "In the halcyon days before the war I used to consider bacon an article of food. I used it daily at my breakfast table and sometimes had a non poisonous, digestible and agreeable to the taste—some better place in your window, and, as it looks nice, you might be able to persuade refrained from eating bacon in order that our soldiers might have it. If I known, the kindest thing I could have done would have been either to make a bonfire of it or send it to Germany I don't know whose cure it is, but it is certainly cured if It is a beautiful chemicals can cure. It is a beautiful sample of case hardening. The lean, chopped into square chunks, would have been deadly if used for filling shrapnel shells, and the fat, I'm sure would still be convertible into nitroglycerine. It was evidently meant any more spoiled. I'm sure it would be proof against fly-blowing, the larways have bacon on hand. Unwelcome visitors served with a rasher for our breakfasts. The packer must be responsible for many a casualty in France and in Canada. Make them stop destroying good food.

> whose title to the gratitude and rewell established has added to it by