

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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WHY? WHY? WHY?

By THE OBSERVER

Annexing experience has made us all quite familiar with the self-satisfied person who has always on his lips the word, "why." It is hard to tell what grounds he has for self-satisfaction. One would naturally suppose that a man who is only happy when raising a question about anything and everything in the world, would find little occasion for self-satisfaction. But the fact seems to be, that he imagines he has said something wonderfully sensible and helpful when he has questioned something with an emphatic "why," and that's the reason, we suppose, for his feeling so good.

Listen to him wherever you go: wherever men do congregate. He loves to get placed in a crowd, or a group. One or two listeners will do him if he can't find more. He will even confer the doubtful favor of his questioning on even one hard-pressed hearer, rather than endure the suffering of holding his tongue.

Hear him, then, on a railway train, in a hotel, in any sort of gathering. A railway train is his best hold. The smoking-room of a Pullman is especially favorable in opportunities for him. You want your smoke; you can't smoke anywhere else; and if you fled you couldn't go far; and he could easily overtake you. So up he pipes.

"Why is this train late?" The question is an interesting one: your wife, or your business, is waiting for you. On general principles you are inclined to condemn a public-service company anyhow. He doesn't tell you why the train is late. He says, "why?" If he has been doing this sort of thing for any considerable length of time, he has become expert in giving just the tone and emphasis to his "why?" that may be expected to arouse a certain irritation in the hearer, as a hint of a conspiracy against his rights, or by way of some other sinister suggestion.

Nobody answers him; unless a train officer happens to be within hearing; and the Whysters are not at all fond of propounding their conundrums in the hearing of those who might be able to answer them. The Whyster, when you get him in the developed type, is not looking for information. He only wants to raise a question which he cannot answer himself; and he doesn't really want anyone to answer it; because if his questions were answered, his occupation would be gone.

"Why doesn't the Government give the soldiers what they want? That's what I want to know—Why?" The average citizen not being a financier, the rights and wrongs of the soldiers go unsettled; certainly the querist has no idea of attempting a solution. So he passes on.

"I don't understand," he says, "why the coal miners are always talking about striking? Why are they always wanting to strike?" A patient fellow-traveller suggests that some of them may not get enough wages. "I know," says the pest—he doesn't know—"I know; but why don't they get enough wages, Why?"

"What do you think about it yourself?" asks the man sitting next him, who has read page one of his novel six times, but hasn't yet had a chance to find out what it says. The professional question-asker turns on him a baleful eye: "I'm not a miner, am I? Never saw a mine. But I've a right to information, haven't I? And what I want to know is why is it?"

Now, this picture of one of the commonest pests in the world is not overdrawn; neither is it in itself of much importance. But, unfortunately, and very unfortunately, the mental attitude of our annoying querist is precisely that of ten thousand persons who are, just now, pretending to be critics of our religion, our laws, our constitution, our institutions, our parliaments, our legislatures, our governments; and of all that we have and are. Philosophy

may begin with a "why?" but we have to do with persons who think themselves philosophers, but who not only begin with a "why?" but end there too.

But oh, what confidence they have in their vocal query mark! How emphatic is their tone effect! What a wealth of suggestion they manage to put into a mere query! That's not the worst of it. By never answering their own questions, and by springing them on people who have not the answer pat and ready, these shallow-pated persons do actually succeed, in many cases, in making an impression. Some people begin to think that maybe their isn't any answer; which is not good sense, but is very ordinary human nature.

OUR IRISH LETTER

IRELAND SEEN THROUGH IRISH EYES

SIR HORACE PLUNKETT'S SPEECH

I made mention, a week or two ago, that Sir Horace Plunkett was rapidly being dragged into progressiveness by the advance of National thought in Ireland. Proof comes to hand in the report of what the English papers called a startling speech of his at the London National Liberal Club week before last. He startled those English politicians by declaring not only that Ireland must get the same Home Rule as Canada but also that it would end in tragedy for England if they persisted in doing that which they were now doing, coercing Ireland by a huge Army of Occupation aided by all the latest engines of destruction. He said: "It is tragic that this monstrous substitute for statesmanship should be superimposed on the largest police force in the world in proportion to population." And he added what was the most startling item of all for the Englishman to stomach: "Beneath all the tragedy and force in Ireland, there has been established an Irish Republic that has at least as much moral sanction as the English Government—and I want you to realize that this Irish Republic has ten times the political influence of the English Government—not only upon the thought and action of the Irish people but upon anti-Irish sentiments throughout the world."

He referred to the huge police force being armed with hand grenades and the fact that owing to the new Curfew Law put in force in Ireland, he, when he returned to Dublin, might not be able to venture out after dark. In regard to the array of Sinn Fein "crimes" which for the benefit of the world the English Government recently printed and published broadcast he riddled the Government statistics as a "humbugging collection" and said: "A great many of those so-called crimes committed in Irish police expressing political opinions unpalatable to the military authority."

LOOK HERE UPON THIS PICTURE—AND ON THIS

To parallel the Government's statistics of Sinn Fein "crimes" Sir Fein has stunningly replied with the statistics of the British Government's crimes in Ireland during the same disturbed period. It set them out in elaborate detail, with dates, names, and localities. They total 58 murders committed by England's representatives in Ireland, 2,076 deportations, 481 armed assaults on unarmed civilians, 5,859 raids on private houses, 292 proclamations and suppressions, and 51 newspapers suppressed.

Going still farther, they compare the total of general Irish crimes in Ireland with the total of general British crime in Britain—quoting from the mouths of the British Government itself through their annual crime statistics. They show that while the amount of indictable offences committed in England and Scotland yearly reaches the alarming total of 250,000, the total of indictable offences in Ireland yearly is only 8,250. Then, singling out the offences of malicious injury to property, on which the English Government strongly relies in its arraignment of Sinn Fein, they compare the statistical returns of such crimes from Scotland, whose population is nearly equal to Ireland (about 800,000 more than Ireland)—and from the Government's statistics show that while the record for such cases in Scotland for one year was 4,282, the total record in Ireland, for the same year, was 598. These few cold facts, totally unexpected by the English and the English sympathizers, have had striking effect upon those who had been thoughtlessly indulging in the parrot-cry of "Irish crime."

IRISH PRESBYTERIANS

Within the past month reference was made in this column to the almost unknown fact that a Committee of the Presbyterian Church in America, had conveyed to the Presbyterian Church in Ireland, a resolution supporting and encouraging them in

their fight against Home Rule for Ireland. As a sequel to this resolution, the Presbyterian General Assembly in Ireland announce that they have appointed two ambassadors, the Rev. A. Wylie Bine, and the Rev. Wm. Cerkay, two Belfast Presbyterian clergymen, much esteemed by all classes and creeds in that city, and men of marked ability, to sail for the United States and under the aegis of the Committee of the States Church in America, tour the States and deliver lectures, having for their object the weaning of American sympathy from Ireland in its struggle for freedom.

FATHER O'DONNELL

In England and Ireland some sensation was created by Rev. Father O'Donnell, a Tasmanian Chaplain of the Forces, being sent to the Tower— and placed in a cell next to that which Roger Casement had occupied. He was arrested, in the first instance, in Ireland, without being made acquainted with any charge against him. He was confined for a week, under very distressing conditions, guarded day and night by three soldiers armed with bayonets. No announcement was given to the public; no charge was preferred against him; he was for a good while prevented even from communicating with a lawyer. Then he was transferred to England, whence he sailed Premier Hughes of Australia. As Premier Hughes knew him personally to be a man who was heart and soul with Australia in the War and who going still further, and differing from the majority in Australia was a Conscriptivist, the Premier at once cabled to the British Government demanding his release. He was very soon released. And it developed that the crime which drew on him these signal attentions of the Government was that at Killarney a few weeks previous, in this time of piping peace, he had expressed disapproval of English Government methods in Ireland.

ESCAPE OF SINN FEIN PRISONERS

Now that the full details have come out it transpires that the recent rescue of six Sinn Fein prisoners from the Manchester jail was much more sensational, and far more of a moving picture drama than was at first intimated. On the street that runs by the thirty-five feet high prison walls, a thoroughfare connecting two very busy Manchester streets, the rescuers suddenly appeared, some of them dressed in workmen's clothes, and—carrying ladders, the others dressed in ordinary attire. When they saw the prisoners putting a rope ladder over the wall, and soon after prisoners begin tumbling over the top, they naturally collected wondering—some of them threateningly—the non-workmen of the rescuing party drew pistols, drove the threatening ones up against the wall with faces turned to the wall, and drew the remainder of the crowd both ways from the street, into the thoroughfares beyond. Then the rescue was completed, three prisoners at each end of the street held the crowds at bay; and then made a way for the prisoners to escape in safety through them. When the six Sinn Fein guards quietly pocketed their pistols, and sauntered into the unknown. Furthermore, in the street where the rescue, resided two jail warders who were then in their houses. These warders came to the scene in good time to catch a glimpse of the coat tails of the last disappearing prisoner—and while the gunmen were strolling off, the warders were feverishly engaged at seizing the ladders, and pulling them down from the wall. Irish police and Irish detectives, who knew the escaped prisoners, have been drafted from Ireland to aid the bright English authorities in running down the fugitives—of whom all traces at once enveloped in oblivion.

NAPPER TANDY AND NAPOLEON

A novel action is rumored to be contemplated by the representatives of the Irish Republic in Paris, Gavin Duffy and Sean T. O'Kelly, representative of the Irish Republic then in Paris, he whose name is forever commemorated in the old song:

"I met with Napper Tandy, and he took me by the hand,
Saying how is dear old Ireland, and how does she stand?
She's the most distressful country that ever yet was seen,
For they're hanging men and women for the wearing of the Green."

When this Napper Tandy was Paris representative of the Irish Republic, the day Napoleon held for him 100 guineas, which, when Tandy was taken, The Little Corporal presented to Maria Louise for the purchase of a necklace. The question of the disposal of Napoleon's jewel is now coming before the Paris Courts. And the papers announce that the representatives of the present Irish Republic will present their claim for 100 guineas plus the compound interest of a hundred guineas for 130 years—a respectable sum as any proficient mathematical genius will assure you. If the new Irish Republic could recover this, the young Republics would ardently bless the memory of the great Misappropriator.

EXPORT OF MILCH COWS

There is justifiable alarm in Ireland over the fact that no less than 53,000 milch-cows were exported to England during the last year. The inflated prices offered by English farmers for milch-cows, of which they were in dire need, induced a great number of Irish farmers to sell their dairy stock—something which, at the present juncture, should not, under any circumstances, be sold for export from the country. The loss of this multitude of milch-cows—the very best in the country—is being seriously felt in dairying circles; and the Irish people are making effort to end the harmful trade.

JIM LARKIN

Not anticipating that Jim Larkin was to be pounced upon by the authorities in America, and held under a charge of anarchy (or something bordering on that), the Trades Unions in Ireland, indignant at England's refusing him permission to return to Ireland, had called a Conference last week to consider ordering a general strike and stoppage of all work in Ireland. In light of the latest developments, the threatened general strike must necessarily be halted.

SEUMAS MACMANUS
Of Donegal.

RELIGION AND MORALS

At the recent Educational Conference at Winnipeg two speakers very definitely expressed the opinion that morality cannot be taught from textbooks, but must come from the life of the instructor. This is true, and it was well that it should be brought before a gathering. But there is something more important still, though it is often overlooked or else challenged. Is there any necessary connection between religion and morality? It is a definite and pertinent question, and in view of the way in which moral questions have been to the front of late it may be of use to consider the question once again.

In the first place, everything we know goes to prove that religion is older than morality. All the great authorities assure us that the earliest races of mankind invariably put religion as the basis of morality. Countries such as India, Syria, and Egypt are all alike in this respect. Not only so, but, quite apart from history, when we examine the preliminary savages found among existing races, it is impossible to discover any traces of a morality which is independent of religion.

Another reason for the connection between religion and morality is that morality needs a standard, a guide, a rule, and the only absolute one is found in religion. The cynical remark, "Honesty is the best policy, for I have tried both," will not do, because, whatever may be said about morality, it cannot serve as a basis of morality. The true attitude is: "Let justice be done, though the Heavens fall." Right is right because it is right, and the only adequate standard of right is the eternal law of God.

Again, that morality is based on religion is shown by the continued verification of both religion and morality in personal experience. Since William James wrote his remarkable book, "Varieties of Religious Experience," the question of experience in religion has been considered with great thoroughness, and its value has been frequently shown. But experience is worthless without some objective reality as its foundation, and only in religion can this be obtained. Men find nothing else so capable of meeting the storm and stress of life, nothing that has hidden realms of thought, and motives as high as the Christian religion, and it is too much to say that the New Testament is the most powerful work on morality simply because it is the profoundest book on religion.

The explanation of this is that Christianity provides a perfect morality in a perfect life. The great and unique contribution Jesus Christ makes to ethics and religion is Himself, and when this is realized we see that the Christian life is a unity in its conception of love as fulfilling all righteousness. The obligation of universal love as emanating from Christ is pre-eminently the contribution of Christianity to the ethical thought of the world. And, as Lotze suggested, Christianity really gives much deeper meaning to the things which other religions do agree with. It becomes the will of the personal father. This is only another way of saying that Christianity is Christ.

Further the Gospel may be said to add an entirely new realm of morality—that of the so-called passive virtues of the beatitudes. Then, too, it brings into morality an absolutely new spirit—the spirit of the free and joyful obedience of the child to its father. Nor may we forget the great thought of Romans, that the teaching of Christ is equally remarkable for what it does not contain. That able and thoughtful scientific writer

speaks of "the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge—whether in natural science, ethics, political economy, or elsewhere—has had to discomfit. This negative argument is really almost as strong as the positive one from what Christ did teach."

If only men realized the secret of the influence of their environment they would soon see that all modern teaching about the Brotherhood of Man has really sprung from our Lord's teaching about the Fatherhood of God. As a great writer has said: "Humanity in the highest sense was brought into the world by Christianity." If human life was not to spend itself simply and solely in expressions of sympathy, if the sacrifice of self for others was to rise to its highest pitch as a moral duty, then religious motives were needed, and this shows beyond all question the intimate and inevitable connection between religion and morality.

Last of all, and greatest of all, the world's experience has proved beyond all question that Jesus Christ has had, and still has, peculiar power to make His moral teaching effective in the lives of men. It is not sufficient to provide man with an ideal; he must also have a dynamic whereby to realize the ideal. Men like Rousseau, Strauss, and John Stuart Mill are full of testimonies to the character of Christ, and to the value of the New Testament as a rule of conduct, but, as Lecky explicitly recognizes, there is something beyond this in Christianity, namely, the power to make morally energetic what is depicted as Christ's and the Christian's ideal.

The more, therefore, we ponder the questions of religion and morality, and view them in the light of history and experience, the more we shall become convinced that they are inextricably bound up together as cause and effect, and that of this, as of many more things, we may use the words, "What God hath joined let no man put asunder."—The Globe.

"NEITHER BELIEVES IN FORCE"

ENGLISHMEN PRAISE THE IRISH LEADERS

A SUGGESTED CONFERENCE

Mr. Erekine Childers, the well-known English champion of Irish freedom, writes to the "Times" with reference to Lord Southborough's offer as intermediary between the Government and Sinn Fein:

"I have no authority or claim to speak for Sinn Fein, but it is open to any close observer of Irish affairs to recall and emphasize certain governing facts which may perhaps be overlooked in the consideration of a proposal so wise and generous in spirit and intention."

Lord Southborough suggests a conference, is a political party. It might have been possible to negotiate directly with this party at an earlier period; for example, at the time of the Irish Convention of 1917, when, as now, it was the strongest party in Ireland. Since that time a radical change in the political situation has taken place. Sinn Fein, standing for the independence of Ireland, won 73 out of the 105 Irish seats at the last General Election, and in pursuance of this overwhelming expression of national opinion the Irish people established their own Parliament, Government. These institutions exist and function, albeit under immense difficulties and disabilities. Their 'suppression' by British law does not affect their validity in the eyes of those who elected them. On the contrary, they command all the greater loyalty. A democracy cannot stultify itself by disowning its own chosen organs. It would seem, therefore, that any conference of the kind suggested by Lord Southborough must take place with properly accredited representatives of these bodies.

A MANCHESTER SPEECH

"It seems equally clear that no one, however eminent and well-intentioned, could act merely as a private individual on the British side of the conference. The negotiator or negotiators would have to possess the authority of the British Government."

Is there any reason why such a meeting should not be brought about? I can conceive of but two reasons, but of no good one. On the Irish side Mr. Arthur Griffith, M.P., who acts in Mr. De Valera's place during the latter's absence in America, made a speech at Manchester on October 19 which showed a sincere desire to terminate the disastrous enmity between the British and the Irish people, and a sincere belief that it could be terminated. I suggest that it is for the British Government to respond."

Writing to the "Times," Mr. Clement Shorter, editor of the "Sphere"—who has just concluded his Canadian tour— is emphatically in agreement with Mr. Childers:

"I have always maintained" (he says) "and I write with some personal knowledge, that Mr. De Valera and Mr. Arthur Griffith have the most constructive brains and the clearest gifts of statesmanship of any of the politicians who have intervened on behalf of Ireland for a century. Neither believes in force as a remedy. It is time that Sinn Fein as a bogey was abandoned by our newspapers, and Sinn Fein as an accepted political creed was acknowledged."

PROFESSIONAL PROTESTANTS

The last chapter on the subject of the raid at the Jesuit Novitiate at Guelph in June, 1918, has, it is hoped, been written. Hon. S. C. Newburn and Hon. Charles Doherty have been exonerated of the charge that in behaving like gentlemen they were guilty of impropriety; the "discrimination" charged in connection with the Novitiate, is shown to have consisted in the fact that this was the only theological institution subjected to the indignity of a raid; the action of the chief censor in endeavoring to so far as possible put the lid on the bad feeling that the publication of such an incident would certainly cause, is rightly commended. In short, those who forced the appointment of a Government commission to ventilate this unfortunate affair are hoist with their own petard.

And now let us for a moment reckon what the desire of two or three professional Protestants to advertise themselves has cost the country. It has wasted a good many thousand dollars at a time when the need of economy is imperative; but this is a small consideration in comparison with the ill-feeling that has been generated by the whole affair. The ordinary religiousist who is always looking for a place in the limelight through agitation, is at all times a menace to public order and neighborly feeling; but the professional Protestant is probably the worst enemy of our civilization. He has been properly put where he belongs by Mr. Justice Middleton, and it is to be hoped that he and others like him will profit by the lesson.—Toronto Saturday Night.

CARDINAL GIBBONS FAVORS ARMY TRAINING

Baltimore, Nov. 4.—Unqualified approval of military training for the young men of the United States is expressed in a statement issued by Cardinal Gibbons, who says: "I am convinced that some military training is essential for the welfare and security of the Nation. In the recent War we had the trained armies of our Allies to lean upon, until our soldiers were prepared for the battlefield. We cannot always depend upon such a favorable circumstance in the event that we are drawn into War again. The discipline which the young men will acquire will develop them morally and physically. The regular hours of rising and retiring, taking of simple and nourishing food, and the outdoor exercise cannot fail to improve their general health. Another advantage of the discipline is to instill into them a spirit of obedience to lawful authority, a virtue which we have seen to be frequently disregarded in our land of freedom. It will teach them there is a dignity associated with obedience, which has too often been overlooked, and that in obeying their lawful superiors they are rendering obedience to God, from whom all authority comes. It cannot be said that such preparation will make for war. I believe it will make for peace, since nations knowing our preparedness will be reluctant to draw us into the danger of war."

EXILED BISHOPS RETURN TO POLAND

The Archbishop of Mohilew, Mgr. Ropp, who was for a long time imprisoned in Moscow, has returned to Warsaw after suffering extreme afflictions. The Bishop of Zitowiz, Mgr. Gielkowski, has also been liberated by the Poles, after having endured a long persecution at the hands of the Bolsheviks. The Bishop of Minsk also is freed once more. These bishops have given to the press some account of their sufferings under the Bolsheviks, and their description of the terrors that they themselves suffered is summed up in the word "hell." After many years of exile the aged bishop, Mgr. Hryniewiecki, has returned to Wilno to try to displace his former residence, but it has entirely disappeared. In 1892 the bishop was torn away forcibly from his own home by the Czarist government. For thirty-eight years he lived in banishment, first of all in the interior of Russia, and later in Lemberg. The presence of the bishop in Wilno was first known at a meeting of the Wilno Working Men's League. Immediately the entire assembly left the meeting, and in a body sang hymns before the Czarow Hotel, where the bishop was staying.

CATHOLIC NOTES

Boston.—Knights of Columbus here will launch a campaign within a few days to erect a Catholic civic and social centre building, costing a million, in Boston Fenway.

The United States National committee for the restoration of Louvain University has received from an unknown donor \$100,000 as a contribution towards its fund of \$500,000.

On the Drexel country seat at Lansdowne, Pa., has been erected a magnificent orphanage for seven hundred children, in charge of the Daughters of St. Vincent de Paul.

Eamonn de Valera has been adopted by the Chippewa Indians of the Chippewa reservation near Spooner, Wis. His Indian name will be Nay-Nay-Ong Gaba.—The Dressing Feather.

The original text of the dispatch that Marshal Foch sent to the French general headquarters during the first battle of the Marne has been excavated from the records of War Office and reads as follows: "My centre is giving way, my right is retreating, the situation is excellent. I am attacking."

The Franciscans are celebrating this year the 700th anniversary of their entrance to the Holy Land. Their stay there during this long period was beset by numerous difficulties, but previous to the War Land consisted of 125 friars and 130 Brothers, with 15 stations, 44 sanctuaries, 10 hospices for pilgrims, 13 schools with 1,700 children and 11,500 Catholics.

James Hal Reid, author of ninety plays, including "Human Hearts," which is still playing after twenty-seven years of exhibition to the public, has just finished a feature picture "For the Freedom of Ireland," which is to be released soon. Mr. Reid, who became a convert to the Church while writing "The Confession," is the father of Wallace Reid, the popular movie actor.—Catholic Columbian.

The government of the republic of Poland has decided to re-open the Catholic University of Vilna. This university was founded in 1578, and in the days of its prosperity the number of students attending the courses ran into several thousands. Already steps have been taken to begin the courses of study, and in a short time the university will be established on a sound footing.

The late Dr. John Young Brown, of St. Louis, who was received into the Church on his deathbed, having delayed that step for years, was one of the leading surgeons of the country, says the Catholic Columbian. Dr. John B. Murphy styled him the "master of acute abdomen," as a result of his work in this line. The famous Dr. Mayo, of Rochester, Minn., named his original operation of right-side coelostomy "the Brown operation," in memory of the man to whom he was indebted for so much assistance. One of Dr. Brown's sisters has been a Catholic for some years.

Cardinal Vico has returned to Rome from Paris, and has made a full report to the Pope regarding his mission as legate at the consecration of the Votive Basilica of the Sacred Heart on Montmartre. The depth of religious feeling, the popular enthusiasm, and the ovation given the Cardinal himself, as the representative of the highest to the lowest in Paris, surpassed all expectation. The greatest pleasure is felt over the notable outburst of religious feeling at Paris; and it is hoped that it is not merely a passing emotion, but that it will have a lasting effect upon the life of the nation.

According to the Exporteur Francais, a priest, the Abbe Plateau, observing the great number of canals and streams on the Flemish plain, had the happy idea of mobilizing the scows on the canals that had formerly been used for transport in times of peace. He has had these scows partitioned off into rooms and furnished with the elementary conveniences of the home. In them the returning refugees can find shelter until house on shore are ready. Families have occupied such scows for weeks. As soon as the village has been somewhat restored the priest moves his scow along the canal to some other point where it is needed. The peasants have named these houseboats the Arks of Noah.

Announcement is made in Berlin of the death in Leipzig of Dr. Kuno Meyer, professor of Celtic language and literature at the University of Berlin. Dr. Kuno Meyer was known as the greatest Celtic scholar of the age. He had delivered several lectures in the United States. He was born in Hamburg, December 20, 1858, and received his early education in that city, specializing in Celtic philology. Subsequently he became director of the School of Irish Learning in the University of Dublin and then entered the faculty of the University of Liverpool. He was a voluminous writer, among his works being books on Irish legend and history.