

## The Catholic Record

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know a little law—but that—sardonically—that, I think, is a mistake. But—and here the voice rasped out, tense and hoarse—"if there is one thing which I and mine have got a grip of, it is the belief in the infinite Christ to come"—at which he sat back, set his hat on his forehead, and glared at the House of Commons, which, electrified and dumbfounded, knew not whether to cheer or be silent."

Many older readers will recall this speech that stirred not only the House but the whole people. Everyone knows that the Irish Nationalists served well the cause of religious education in England; and Tim Healy stands out conspicuously in this great service.

Mr. Wilson adds: "It is this faith—some would call it fanaticism—that has made Tim so formidable. He is not a radical. He is not by nature a rebel. Rather, he illustrates a remark made to me by a distinguished Irish politician, T. W. Russell, that the country will always be held by the two most conservative forces in this world, the Church and the Land."

Evidently the writer is not very much in sympathy with the cause of religious education. Fanaticism! No, Tim Healy here shows nothing of fanaticism; he displays the simple rock-like faith cherished by countless generations of his countrymen at the cost of untold sacrifices in the order of material prosperity; that faith which made Irish men and Irish women, the Church and school builders, the cross-bearers and missionaries of the English-speaking world.

What seems to suggest fanaticism to the writer we have quoted will strike every Irish reader at home or abroad as simply the forceful and fearless expression of an undisputed and indisputable truth.

And T. W. Russell, brilliant writer and keen observer as he is, is probably right in his prophecy of Ireland's future; though if by conservatism he means the antithesis of progress he could not be farther from the truth. For such conservatism is the guardian and nursing-mother of all progress that is sane and real and permanent.

In the graphic pen-picture of "the great occasion when Tim laid bare his innermost soul" we see revealed not only Ireland's Governor-General but—troubled though it be just now—the soul of Ireland. And therein we see the sure foundation of the hope for Ireland's future.

### GOOD NEWS FROM AUSTRIA

Only the other day we read in press despatches that Austria was doomed to certain political collapse despite the measure of relief provided by the League of Nations. Chancellor Seipel himself was given as the authority for this despairing prediction.

Now we have this radiogram sent by Chancellor Seipel to Baron Leopold Popper, the husband of Marie Jeritzka, the opera star now singing in America.

The message reads:

"Austrian crown stabilization lasting. Cost of living dropping. Savings banks deposits increasing. Governments majority firmly united. These are favorable symptoms for Austria. Guarantee laws for the reconstruction loan passed in all States (England, France, Italy, Czechoslovakia); money for transition provided, therefore no reason for inquietude. Contrary reports (are) exchange trials."

SEIPEL.

This will be welcome news for many who sympathize with this Catholic country in her struggle for national existence under the unnatural conditions imposed for no other reason than that Austria is Catholic.

This is made clear in a recently published book, "The Letters of Franklin K. Lane." Mr. Lane was Secretary of the Interior in President Wilson's cabinet. Secretary Lane quotes President Wilson as saying that theoretically, "German Austria should go to Germany, as all were of one language and one race, but this would mean the establishment of a great central Roman Catholic nation, which would be under the control of the Papacy."

So the apostle of self-determination agreed to debar Austria from any choice in the matter by the insertion in the Treaty of the express prohibition of union with Germany.

But the Balkanization of Europe for such unworthy motives is bearing its bitter fruit, and the names of the Peace-makers have become a hissing and a byword amongst the nations. Their evil work will sooner or later be undone.

We publish elsewhere Professor Nitti's appeal to Americans to save the culture of Central Europe by coming to the aid of the University of Vienna. Is there a doubt in the world that such an appeal would be heard if Austria were Protestant? One would like to believe that, in spite of the fact that stricken Austria is Catholic, that the eloquent and touching appeal of Italy's ex-Prime Minister will not fail because of considerations unworthy of the representatives of American culture to whom it is addressed.

Meanwhile it is gratifying to know that this people, whose civilization goes back to centuries before the birth of Christ, is now likely to escape, at least, utter political ruin.

"MASSACHUSETTS: A ROMAN CONQUEST"

A series of interesting and informative articles on the various States of the American Union is running in The Nation of New York. In a late number (Dec. 27th) Massachusetts is described under the above heading.

To appreciate the aptness of the title one must go back in spirit to 1620 when the Pilgrim Fathers landed at Plymouth, and the coming of the Puritans ten years afterwards. Then was established a union of Church and State that brought the electorate and citizenship of the colony under a theocratic regime, intolerant and tyrannical in the extreme. In 1766, the exiled Acadians, of whom nearly 2,000 landed in Massachusetts, were denied services of a priest because, as Governor Hutchinson declared, "the people would upon no terms have consented to the public exercise of religious worship by Roman Catholic priests." So late as 1772 the Boston "Town Records," while admitting that toleration in religion was "what all good and candid minds in all ages have ever practiced," excluded "Roman Catholics" because their belief was "subversive of society."

With this retrospective glance at the first century and a half of Massachusetts history let us turn to the actual conditions of today.

The Nation writer thus depicts them:

"When Dr. Eliot observed that the codfish commonwealth is dominantly Roman Catholic, he made the observation, we may be sure, with a bland freedom from prejudice. The fact is there. Let us consider it. The most potent clergyman in Massachusetts is William Cardinal O'Connell. But there is no sign of a successor to Edward Everett Hale or Phillips Brooks. Add together the 'Orthodox' Congregational churches, which are the traditional godly center of all Massachusetts towns, the right and left wings of the Episcopalians, housed in The Advent and Phillips Brooks's Trinity, the Unitarians of old King's Chapel, where once worshiped the intellectual aristocracy of Boston, and all the other Protestant, nonconformist sects, such as Methodists, Baptists, and the rest. The Catholic Cathedral dwarfs them all—that is, as a spiritual institution. . . .

"Roman Catholic does not mean Irish, in Massachusetts or anywhere else, even in Ireland. But if the two terms do not register exactly, if in Boston and the surrounding mill cities is a large population of Italians, Canadian-French, Portuguese, Poles, who are spiritually subject to the Celtic-American Cardinal, nevertheless Irish and Catholic are roughly synonymous in the Bay State. And non-Roman Catholic does not, in an age of slackening interest in religion and of wavering demarcations of faith, mean either Puritan stock or any one brand of nonconformity. The Protestant forces are scattered, lukewarm, and blurred. Consider that the First Church of Christ Scientist is about half way between Brimstone Corner and the Harvard Medical School. If you want to start a sect, start in Massachusetts. Other States will take it up later. . . . But alone among all diverse groups Irish Catholicism marches triumphantly on."

Of the three prominent men in public life in Massachusetts Mr. Macy says: "Mr. Lodge is the aristocrat, well bred, well educated, with literary talent. Mr. Walsh is the successful small town Irish lawyer inclined to progressive ideas, not brilliant but with sufficient command of words not to make a fool of himself, inherently a democrat and growing with his public experience. Mr. Coolidge is the yokel neither of the blue blooded aristocracy nor of the red blooded invasion." Of Senator David I. Walsh he says that "his public life is clean" and safely predicts that "he will be succeeded by many of his own race and kind. There will be no more Lodges. That breed is passing."

And so the whirligig of time brings in its revenges.

About the middle of the last century when the influx of Irish Catholic immigration was considerable the whole country was swept by a wave of anti-Catholic bigotry and the Know-nothing movement was inaugurated. This was strikingly similar in its aims, objects and organization to the present Ku Klux Klan; but much more formidable. This phase of "the Roman Conquest" we shall leave for another time.

THE EASY ROAD TO POPULARITY

By THE OBSERVER

The easiest way to become popular is to sacrifice principle. Not, of course, to sacrifice it so far as to make the sacrifice too plain. Men want to have their human weaknesses flattered, but at the same time to keep up a half-hypocritical show of being fair and just and good. Unpopularity is not always a sign of strength of character; much less a sign of virtue; but, it is true, nevertheless, that it does show strength of character to despise popularity.

Strong character is not always good character: A man who is very bad may care little whether people like or dislike him. A man may be so egotistical that he does not care, so long as he is pleased with himself, whether anyone else is pleased with him or not. Yet, it takes strength of character to the careless whether others like us or not.

On the other hand, it is a sign of weakness of character to be too much concerned about the passing opinions of others, especially those of persons with whom we have nothing to do, and whose opinions are of no importance to us, because they are not our friends or intimates, nor yet of that mental capacity or of that moral excellence that might make their approval very desirable to have.

When a person is universally popular it is usually because he has, either by natural instinct or inclination or else by policy and calculation, avoided having or expressing decided views even when decided views are badly needed; and has followed the line of least resistance. A friend of mine has a motto in which he only half believes, and on which he does not by any means act himself, not being built that way, which expresses the line of least resistance almost perfectly. If you want to be liked, he says, when a man expresses an opinion to you, be sure to say, "You're right."

Yes, it is easy to be popular. I know many popular people. Whether they believe or not in the wisdom, or in the justice, of what others are doing or saying, they are always ready to say, "You're right." This is the line of least resistance; but it is not the strong way to do things. I am not speaking merely of the quickest way to get rid of a bore whose views are of no importance and who demands an extravagant share of our attention. To tell such a man that he is right is, I suppose, no great sacrifice of principle, since it does not matter in the least whether he is or not.

But, there are conversations and discussions, to say nothing of actual doings, in which it is weak and cowardly to tell people that they are right merely in order to avoid a contradiction or to avoid giving them an offence that they have no right to take. There are cases, and they come up often in daily life, in which not only courage but honor and conscience demand that we speak out the truth and hide no part of it. There are many men who constantly pursue the line of least resistance in that way. There are others who deliberately flatter the worst in the opinions and the habits of others for purposes of their own; political, commercial or financial. There is no surer approach to the liking of fallen men than to help

him to persuade himself that his sins are not of much importance and that his small good deeds are the greatest and the noblest things ever done by man.

Men like to be fooled, they like to have help in fooling themselves. They like to meet men who are "broadminded," who think none the worse of a man because he commits a few sharp tricks in trade, or gets drunk sometimes, or leads a good girl into temptation, or covets his neighbor's wife. Men like to be told that they are not so bad after all; that what they do is only "human;" (as though all dirty deeds were not human,) they love to hear their gravest faults excused or mitigated; and they call the man who renders them that service a broad-minded man. Well, perhaps a broad-minded man is the right sort of helper down the road to hell; for that is a very broad road—and broad-minded men, I suppose, should find scope in it.

I hope I am not getting unduly cynical; but I have seen so much of the kind of popularity that is bought by sacrifice of principle and by keeping silent when it was a duty to speak out, that now when I hear of a man who is "universally popular" and who has hosts of friends wherever he is known, I begin to wonder on what occasions he ran away from a plain issue, and told the proponent of false morals that he was right, or at the least, gave him a sympathetic hearing and said not one word for truth and right.

The matter is of great importance for those who are starting out in life. A time will come for them when the approval of conscience will seem of surpassing importance. Long after the fickle opinions of the public have ceased to interest them, they will feel within them the demands of conscience; and happy will they be then if they can look back and see no rotten compromises in their past; no days or times when they deserted truth and decency when they needed friends and champions.

NOTES AND COMMENTS

"CHAIN NEWSPAPERS," says the Toronto Globe, "are becoming almost as numerous as chain stores."

Since the press has always been proclaimed to be the sheet anchor of our liberties, it would be hard to imagine a greater calamity than that the press of a country should be gathered into the hands of a few hungry capitalists.

A "PRESBYTERIAN Elder" writes to one of the big dailies explicitly denying the divinity of Christ. "He was sinless," he says in set terms, "yet not all-knowing as God is," and the fifty lines of cold type given to the subject is simply an amplification of this doctrine. To such pass has the Presbyterianism of Knox and Calvin come in our day.

WE HAVE had occasion to make a little further research into the matter of the standards borne by Prince Charles's army at Culloden, touched upon in these columns a week or two ago, and proceed to give our readers the benefit of it. At the Stewart Exhibition in London in the late eighties which brought together an array of relics of that ill-fated family, such as is unlikely ever to be assembled again in one place, there were four Jacobite flags among the exhibits. None of these, however, can rightly be called the Royal Standard, except, perhaps the first, and it is only a fragment.

FIRST of these was what is described as "a piece of the standard of Prince Charles Edward." This was then, and presumably is now in possession of the Earl of Mar and Kellie, whose ancestors, as every reader of history must know, were intimately associated with the several efforts made by the exiled family to regain their Throne. The second was described simply as a "Flag taken at Culloden," but by whom is not recorded in the official catalogue. It was the property of Sir Archibald Lamb Bart. The third was a "Silk banner used at Prestonpaul, Falkirk and Culloden," which in a way is the most interesting of the four, since it had done duty through the entire "affair." This was the property of a Rev. A. Meldrum, evidently of Jacobite ancestry and a loyal adherent of the Cause, since there were many exhibits in his name. It may not be amiss here to add that many of the relics shown

were the property of the late Queen Victoria, and were exhibited by her.

LASTLY, THERE was the flag carried by Sir James Kinlock's battalion of Lord Ogilvie's regiment which bears a St. Andrew's cross, thistle, and the time-honored Scots motto: "Nemo me impune lacessit." As the Ogilvies did not participate in the earlier events of the "Rising," but came into action after the retreat into Scotland, in time to participate in the battle of Falkirk, and then with the descending sun at Culloden, their flag has not the accumulated memories of the other three. It is an honored and honorable flag none the less and was one of the notable objects in the Stewart Exhibition. It was then the property of Col. J. Grant Kinlock of Kilbride and Logie, a lineal descendant of its original bearer. It is still, it is to be presumed, in possession of his family.

IT MAY be seen, then, that the fourteen flags taken by Cumberland's army at Culloden and afterwards publicly burnt at Edinburgh did not comprise all that were borne in that memorable engagement. There may indeed be several others in existence, some possibly, or fragments of some, here in Canada, as among the many families who, despoiled of their possessions crossed the seas to this country, some no doubt brought with them objects consecrated by association with persons and events in that last great and heroic effort to restore the throne to its ancient possessors. If we are correct in this conjecture it would be of interest were it made known.

CHRISTOPHER MORLEY, writing in the New York Evening Post, is authority for the following little tale: A Catholic priest and a Methodist parson who had seen service together as army chaplains were saying good-bye at the close of the War. "Well, after all," said the priest, warmly shaking hands, "We mustn't forget that we are both serving the same Heavenly Father—you in your way, and I in His."

HERE is another one, some sixty years old. The Earl of Orford of that day was invited to preside at a meeting of the Norwich Bible Society. In reply he wrote as follows: "Sir—I am surprised and annoyed at the contents of your letter—surprised, because my well-known character should have exempted me from such an application, and annoyed, because it obliges me to have this communication with you. I have long been addicted to the gaming table—I have lately taken to the turf—I fear I frequently blaspheme—have never distributed religious tracts. All this was well known to you and your society; notwithstanding which you think me a fit person for your president. God forgive your hypocrisy. I would rather live in the land of sinners than with such as you."—I am, &c., (signed) Orford."

PROTESTANTISM IN LUTHER'S LAND

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Dec. 4.—Protestantism in Germany seems to be in great danger of a total collapse as a result of the overthrow of the monarchies that formerly made up the Empire.

Ever since the reformation in the sixteenth century, thoughtful men among both the Protestants and Catholics have worked to bring about a reconciliation between the two camps into which the Christian world was divided. But the power of kings and princes in Germany was great and it was usually exerted on the side of Protestantism. For the last seventy years the Kings of Prussia, who later became Kaisers, have been at the head of the Protestant "Landes-kirche."