

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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2174

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THE GENTLE ART OF KEEPING FRIENDS

Of making friends, in the vulgar and superficial sense of the phrase, there is not much to be said that has not been made commonplace by frequent repetition, even among the juvenile and unlettered of our people. All grades have some elementary needs in common. The craving for human intercourse on their own terms is almost universal. Only temperamental misanthropes and fanatics withdraw themselves from society, preferring solitude to the risk of association with their fellows. One of the first reflections upon life is the old Hebrew one—"It is not good for man to be alone." So a helpmeet was provided for the primitive Adam. Now, the very notion of a binding tie between two persons who cannot be legally joined together "for better, for worse," seems at first sight to conflict with the tenure upon which our domestic institutions rest, and many reflections, more or less wise, upon friendship in general, from the old ecclesiastical days when Hebraism was undergoing a process of disintegration down to the counsels of evangelists and apostles, have been made familiar to us by scriptural injunction. Proverbs about the advantages and dangers of hasty alliances are found in all languages. The Greek and Latin classics are full of instructive examples of profitable and injurious acquaintanceship. Socrates laid great emphasis upon the importance of youthful comradeship. Cicero's famous treatise gathers up the wisdom of ancient observation, and Emerson's Essay leaves little unaided in so far as our modern civilization carries us. Yet so vast and deep are the recent changes wrought by the War which has desolated the world that we stand wistfully on the verge of a development that may alter the outlook surprisingly, affecting all our social relationships for good or evil.

The apostolic declaration that "he who neglects to provide for his own household is worse than an unbeliever" does but clearly echo the intuitive conviction of every man and woman, though the hurry and bustle of our modern life gives an air of old-fashioned impracticality to the stock examples of friendship. Yet when life reduces itself to its simpler elements, as it has done so widely and tragically of late, the old stories are seen to represent changeless types; danger and distress still call forth reserves of strong feeling which have lain hidden beneath the veneer of a pretentious civilization. Were it not so, what chance would there be for the realization of our cherished dream of a perfected world? Clearly, any widespread union of mankind for beneficent ends must take rudimentary form in families, societies, and grouped individuals. Every pair of friends, one in spirit and essential aim more than doubling their personal power for good in their circle, must needs infect less opulent natures with their own frankness, making more credible those glowing anticipations of a nobler age when soul shall mingle with soul in an unenvious fraternity, fit harbinger of an unbroken fellowship not limited by temporal change. We must outgrow the prudential maxims of the worldly school if we would strike down to the virgin soil which alone can nourish true and lasting friendships. The shrewd counsel of old Polonius, "Keep thy friend under thy own life's key," does not carry us far. Doctor Johnson's reminder that "our friendships need to be kept in constant repair" will chiefly appeal to those who are apt to take too much for granted amid the preoccupations of these strenuous days. But surely the friendships that are to outlive the slight vexations and misunderstandings of daily association are founded in mutual esteem and deepening sympathy. Equality of means or talents need not be looked for; indeed these often afford small room for the interplay of patience; "the calculated less or more" of the man or woman who is bent upon getting rather than giving usually makes for disappointment. To a well-

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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A DOUBLE-BARRELED POLICY

With that clear-sightedness that has always been their most marked characteristic, the English rulers in Ireland are now trying a double-barreled policy. They are transporting to Ireland, to terrorize it, hundreds of thousands of soldiers, thousands of machine guns and unaccountable tanks and aeroplanes—threatening the reconquest of the country—and at the same time, through seemingly neutral and impartial friends, they are making big endeavors to parley indirectly with the Sinn Fein leaders. They consider that the terror of the big army which they are importing will reduce the Sinn Fein leaders to a desire for parleys. They are throwing out their feelers so diplomatically as they think, and through such neutral channels that when their approaches are rejected (as they are sure to be) they can with splendid indignation, publicly deny that they ever stepped to seek a conference with assassins.

BRITISH EX-SOLDIERS' SYMPATHY WITH IRELAND

There is a monthly journal called *The New World* that was started in London by ex-British soldiers and sailors, who even when the War was over, thought they should insist upon the rulers sticking to their solemn words that the War was fought to bring a new era of justice to the world—to establish a new world. From this journal, run as we said by ex-British soldiers and sailors, the following, which speaks for itself, is extracted:

THE BRITISH HUN IN IRELAND

"The daily press reports for the month ending 31st March provide us with the following totals of acts of aggression committed in Ireland by the armed forces of the London Government:
Raids..... 4,179
Arrests..... 944
Deportations..... 60
Suppressions and Proclamations..... 18
Court-Martials of Civilians..... 9

"This is an ordinary month's record and if anything, is below the average."
"From May, 1916, to December, 1919 no fewer than fifty papers were suppressed and twenty-eight papers were denied foreign circulation."
"Is it any wonder the Irish people want freedom from British rule?"

BRUTAL MILITARY MURDERS

The details of the inquest held upon three men shot dead in Milltown Malbay, Clare, on the occasion of their rejecting over the release of the hunger-strikers, is just to hand. From it we see why the soldiers and police poured their volleys *a la Amrisar* into the dense crowd. It was proved at the inquest that, around the bonfire lit at the cross-roads men and women, young and old, were just having a good time. A body of soldiers was marching past and at the bonfire a local ex-soldier who through the War had fought to save England, was singing "An Irishman's Toast," one of the colorless, harmless kind of fourth-grade songs that are common everywhere, the chorus being:

Here's to the dear little island of green;
Its fine bonnie youth and charming colleen,
And here's to the friends we love dearest and most,
May God bless old Ireland, that's an Irishman's toast.

When the picket was returning, apparently from the police barracks, this man had almost finished the song. Just then Sergeant Hampton came up and stood within eight yards of the lighted tar barrel, addressing those present in a rough and violent manner. He called upon them to clear away. The people began to move away when he addressed them, but in an interval of not less than a second or two he drew his revolver and fired, killing a man who was standing within four yards of the barrel. Within an interval of a second or two, what would be described by some witnesses as a volley, and by others irregular volleys, rang out from the rifles of military and police. The result was that two other men were killed—one of them within four yards of the other man, and the third within a short distance away below the crossroads where the tar-barrel was lighted. One of the dead men was carried away by two brothers who also had fought for England through the War, and each of whom had left some part of himself on the field of Flanders. A great number were wounded, including an American soldier there on furlough, who was shot and wounded twice, while trying to shield and drive to a place of safety a lot of children.

SEUMAS MACMANUS,
Of Donegal.

CHURCH BELLS ARE CAST FROM AUSTRIAN CANNON

(N. C. W. C. News Service)

Udine, May 1.—The Archbishop of Udine, Monsignor Roset, who was forced to escape from his city before the Austrian invasion, has just consecrated five new bells in the campanile of his cathedral. The ceremony took place in the presence of the municipal authorities and a vast crowd of people.

The five bells in the cathedral are said to be equal to any of those in Venice, and the largest, both in tone and weight, is equal to the largest in St. Mark's. The bells are cast from captured Austrian cannon, and the metal was presented by the King of Italy to replace the bells that were stolen by the invaders.

A LETTER FROM VIENNA

HOW AUSTRIAN CATHOLICS ARE WINNING THROUGH

We owe to a prominent Catholic layman of Vienna the following striking dispatch, which, we believe, is the first direct and authoritative account of Catholic affairs in Austria to be published in England since the Revolution.

Vienna is starving and starving, and her calls of distress have penetrated the whole of the civilized world. But till now little has been heard of the fact that in this deeply humbled city, which has lost so much by the collapse of the old Empire, a new spiritual life has sprung up, all the stronger and nobler, for it is developing out of the very trials this heavily-afflicted nation has to overcome. And in this respect Vienna is the prototype of Austria.

After the first days of the Revolution, the aspect of the dethroned Imperial Residence, disfigured by Jacobin passions, seemed to have retained nothing of those graceful features which, as late as 1911, at the Grand Eucharistic Congress, had been the joy of all Catholic Christians. The Christian Social Party in Austria, in which the bulk of the Catholic people are united, was thrust into the background of the National Assembly by Social Democracy. Daily the radical socialistic orators and papers threatened the laws of Austria, many Parliamentarians who were not Catholics opposed the Bill, which was then relinquished. Since that time socialistic authorities have been trying to obtain a facilitation of divorce by back doors, but only through back doors.

The position of Austrian Catholics after the Revolution is perhaps best shown by the outline of the new Constitution, which at present was submitted to the members of Parliament, and in which Articles 122 and 123 run as follows:
The property and other rights of religious communities, associations, institutions, endowments and funds, regarding their resources for worship, instruction, charity and other purposes, are to be safeguarded. In order to secure Divine Service and pastoral ministry in the Army, in hospitals, and other institutions, the clergy are to be admitted for the exercise of religious rites.
That is quite a different tune from what was heard in the first days of the Revolution.

The transformation in favor of the Catholic cause among the population will show itself at the next elections. In the autumn the new elections of the National Assembly are to take place. They will not break the power of Socialism, but they will considerably weaken it.

THE FATHER OF HIS PEOPLE

What has been achieved in organization and in political life has its deep cause in the mighty revival of religious life. The Catholic Congress, which took place on March 25, was a magnificent demonstration, in no way differing from those grand festivals which in former times, when the bloom of Catholic life was at its highest, were celebrated in Vienna. An essential factor in this improvement of religious life has been the great personality of the Viennese Cardinal, Dr. Friedrich Piffl, a man whom Providence has, indeed, chosen for these most difficult times, an intrepid leader who, with his astounding eloquence, works among the people in innumerable assemblies, and whose far-reaching gaze watches over all the concerns of Catholic activity. He is today one of the most popular and eminent men of Vienna.

The progress obtained has enabled the Austrian Catholics to hold their ground in the present great tribulation of the country. In works of charity for the starving and the sick they are the leaders, the largest missions for the sending abroad of children who want change of air and better food are in their hands. Of course these works of charity would have been impossible if the fraternal charity of the whole Catholic world had not, in the most generous manner, offered the means for them. It is in these days the Socialist Chancellor of Austria, Dr. Renner has received in audience by the Pope, this was but a homage offered even by Austrian Socialism to the conciliating mission of Papacy between the nations, to the generous love of the Holy Father towards the starving, the oppressed, the prisoners.

And the numerous works of Christian charity wrought for Austria by Catholics abroad have been engraven into the very depths of the sound common sense of Austria's people. With deep-felt gratitude Austria received the news that in the English churches, too, collections had been

HOW THE STUDENTS HELPED

But the source of greatest pleasure to us lies in the movement of the juvenile Catholic students. When

but a short time ago Vienna was celebrating the centenary of her national Saint, Clement Maria Hofbauer, a brilliant academical assembly took place at the university, attended by many hundreds of academicians, at which the rector of the university, Professor Doctor Schwind, a man of no Catholic tendencies, but a scholar of high repute, panegyricized the merits of the Saint in a solemn address. That was, indeed, an event for the first and foremost Austrian university, at which but a few years ago Catholic academicians were exposed to public scorn and hostility. The Austrian Corporations of Catholic Students have, on an average, today double the strength they had before the War; new corporations are being formed, and the most recent work is a union of Catholic juveniles of the Catholic intermediary schools, now-days comprising something like 6,000 youths, the strongest and most important union of our secondary schools.

THE KULTURKAMPF DEFEATED

This progress is, so to speak, the backbone of the Christian Social Party, and the Social Democrats are forced to reckon with it. The threat also of a "Dictatorship of the Proletariat" with all its despotism, was repelled by the opposing power of the Catholics. Thus Socialism began to comprise, by degrees, to withdraw its violent plans of attack against the Church, or at least renounced carrying them out. In the context of coalition formed by the Social Governing Party with the Christian Socialists they abandoned the *Kulturkampf*. A trial that was made failed completely. When in the National Assembly they had tried to bring in a Bill for doing away with the indissolubility of Catholic marriage under the laws of Austria, many Parliamentarians who were not Catholics opposed the Bill, which was then relinquished. Since that time socialistic authorities have been trying to obtain a facilitation of divorce by back doors, but only through back doors.

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made for the needy in our country. Bitter is, indeed, the misery of our nation; greater and graver still the spiritual need. Catholic Austria owes it to her Church and to the Catholic brethren abroad that, today, from the increasing strength of her religious life, there spring up forces which out of this time of sore-felt need and tribulation, give fair promise of a hopeful issue at last.—The Universe.

CATHOLIC NOTES

A Settlement House for Japanese and Chinese children in Los Angeles, California, is in charge of the Foreign Mission Sisters of St. Dominic (of Maryknoll, New York).

The first native priest of Nigeria, East Africa, evangelized by the Lyons African Missionaries, was ordained in January of this year. His name is Father Paul Emecest.

At the personal request of Pope Benedict XV, there is shortly to be introduced the cause of Cardinal Richier, the great Archbishop of Paris, who was murdered by the Communists after the Franco-Prussian War of 1870.

Since last November, when the National Catholic Welfare Council adopted the Boy Scout movement as a part of its reconstruction program, there have been organized throughout the country more than 700 Catholic troops of scouts.

The Catholic Church in Australia will celebrate its centenary in 1921. The event will mark that year as a red letter one for the faith. Already a program for the observance of the anniversary has been prepared. The celebration will be held early in the year, and preparation for it will be made in the near future.

Paris, May 21.—Owing to the difficulties of railroad transportation in France resulting from the shortage of coal and from the reduction of the railroad force, and equipment, many diocesan pilgrimages to Lourdes in fulfillment of the vows made during the War will have to be postponed till next year.

London, May 28.—The Protestant Kestel band has brought an action in the ecclesiastical courts of the Church of England against a clergyman for the removal of a crucifix put up outside his church by himself and his wife in memory of their only son killed in the War. The crucifix probably will have to be removed, thus outraging human love and Christian piety.

The call for the second Bishops' Conference, to be held in Washington, September 22 and 23, has been sent out by Cardinal Gibbons, in accordance with the policy adopted at the initial meeting last year of making the meeting of the Catholic hierarchy of the United States an event. The conference will be held at the Catholic University, the trustees of which will meet at the same time. The second call marks the recognition of the annual conference to discuss matters of Catholic interest as a permanent institution.

There are at present 376 students of theology in the Seminary of St. Sulpice in Paris, the greatest number in the history of that famous institution. Eighty candidates for the priesthood are from Paris. Included in this number are sixty-eight former army officers, who served as engineers and doctors during the War. There are also many students of an advanced age in the preparatory seminary, many of whom had obtained profitable positions in the commercial and industrial world, which they have given up to prepare themselves for the priesthood.

London, May 28.—Roman Catholic circles were deeply interested yesterday in advice from Rome which quoted Pope Benedict XV. as saying that "Ireland needed the assistance of heaven to obtain that which legitimately belongs to her. Cardinal Logue, Archbishop of Armagh, sat at the Pope's right hand when he received 400 Irish pilgrims at the Vatican and gave expression to his views on Ireland, according to an Exchange Telegraph dispatch from Rome. The Pontiff was quoted further as saying that the beatification of Sir Oliver Plunkett occurred at a time when Ireland "needed the help of God for her just rights which she could secure, however, without forgetting her duties."

A Catholic labor college is to be established at Oxford under the auspices of the Catholic Social Guild of England. As a step toward this project a summer school in social science for Catholic working-men to be held in the famous English University town this summer. Father Ricketts, S. J., widely known as the author of "Moral Philosophy," in Stonhurst series, will conduct classes in the Principles of Ethics; other teachers will deal with Social Questions of the Present Day and the Beginnings of Christian Civilization. The students, whose numbers must be limited for the present will be chosen from among Catholic workingmen by means of a written examination. They will have their traveling and living expenses paid while in attendance at the college.