

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXX.

LONDON, CANADA, SATURDAY, MARCH 2, 1918

2054

The Catholic Record

LONDON, SATURDAY, MARCH 2, 1918

GETTING TOGETHER

In these days of national turmoil, stupendous issues, poignant feeling is it not likely that we may be led into paying too little attention to the smaller problems of wise behaviour? Though we live in an age of great happenings that must leave lasting effects on all our lives, we have no excuse for neglecting the minor but constant amenities of life which in the long run build up a large part of our happiness. Manners play on the surface of life, while principles run deep in the mind with far-reaching influence; but manners, our outward attitude towards our fellows, should never be passed by thoughtlessly. They are at least the small change, the loose cash, of social intercourse, and it would be a pity if, under stress of graver matters, we forgot their value and the need of thinking of them often. It is said that the War is bringing all kinds of people nearer together. If that be so, might we not think with advantage of what may be called the manners of approach? What is it that enables people who know little of each other to meet at once on a friendly footing, engage in talk easily and pleasantly, and find enjoyment even in casual intercourse? In nine instances out of ten the man or woman who can at once "get on" with others does so through having been endowed with the gift of affability—a charming quality that spreads more happiness than is dispensed by half the sterner virtues combined. If it be true that we are all being drawn closer together, some observation of the affability which makes human approach easy will not be misplaced.

THE SPURIOUS

First it may be admitted that affability overdone or too effusive is disliked by most of us and indeed regarded with instinctive suspicion. While people who are reserved and "keep themselves to themselves" are never, or rarely, popular, they are frequently respected; but those who are at the opposite pole, who court popularity by an over-brimming geniality, "wearing their hearts on their sleeves for daws to peck at," who, as Stevenson phrased it, "pass hat in hand all down the street," are neither trusted or respected unless long experience shows their effusiveness to be an unfortunate mannerism. The instinct against hasty familiarity is quite sound, for in as much as true affability is very charming and seductive it is sure to be imitated in some degree by self-seekers who are courting popularity for personal ends or are trying "to get on the blind side" of others to obtain some advantage in a bargain or for a cause. One cannot wonder, then, that an excess of suavely awakens suspicion. To the average mind an affability which has the touch of aggressive familiarity in it is classed at once with the coarse candor and jocular friendliness of the fluent cheapjack hawking doubtful wares in the market-place.

THE TRUE KIND

Having cleared the ground of the spurious affability put on for profit, we ask for the signs of the genuine "open sesame" to human hearts which we should all do well to master. The one source of true affability is natural kindness, cordial human feeling. The affable man can talk to all sorts and conditions of his fellows because he is interested in humanity, likes to know men, women and children and feels a pleasure in talking to them on the level where they are at—a level which his tact instantly divines. Such affability never can be forced, or fussy, or intrusive. It is empty of all self-consciousness or show. It does not make a platform where the speaker can display himself, but genially and quietly draws out what is most agreeable in the person whose acquaintance is being cultivated. The affable man helps others to expand by throwing open to some extent the windows of his own soul, and as a rule he wins a measure of response from all except those who

for various reasons dare not be otherwise than secretive.

The right kind of affability, springing out of kindness of heart, guided and held in check by fact, not only has a quiet charm as seen by the observer, but it acts like a charm on the uneasy gatherings of men. One genuinely affable man entering a company that is like an untuned orchestra may bring smoothness in place of strife. He oils the wheels of social intercourse by his obvious though quiet good-will. He may in a short time make a number of silent unresponsive men into "good company." Affability denotes a mellowness of spirit that becomes infectious when it has a fair chance. Aloofness, suspicion, carefully-cherished personal feelings that hinder friendliness may all become submerged under a common feeling of companionship when the influence of genuine affability has been felt.

THE IRISH HERITAGE

Why are we not all affable among our fellow-men? We should not lose anything by it, and the gain would be considerable. But it is impossible to imagine some men as affable. The Irish are the only nation who have this engaging quality as a common feature of their character. Among the other races there are large numbers who could neither be dragged nor coaxed into any mood approaching affability. The proud do not see why they should unbend for any such purpose as suiting the general convenience. They have no need for affability. It would undermine their position. The awkward do not know how to be affable. They are afraid of making themselves ridiculous if they attempt ease and freedom of address. The diffident are hampered by self-consciousness. The art of affability depends upon the surrender of thoughts of self when placing oneself alongside a fellow creature in quiet friendliness, and the diffident cannot disencumber themselves of their own individuality, but must be thinking of the figure they are making. And then there is the great mass of the unlearned, who take no interest in manners or social amenities. Perhaps it is because the Irish are neither proud nor awkward, nor diffident, nor unlearned, that so many of them succeed in being affable and having "a way with them" that charms their less adaptable neighbors. We can only follow afar off, but we should do well to follow, for affability is very pleasant and by no means inconsistent with sincerity.

SHOULD CULTIVATE IT

In favor of some attention to a courteous affability it may be said that no one need be clever to be agreeable. Often natural manners, openness and a deep-seated kindness make quite simple people models of affability. Their lack of stronger powers leaves them time to think of common gracious ways. The clever, successful man, sure of himself, satisfied with himself, shut up in the contemplation of the things that seem to him to matter most because by them he sustains his success, has neither leisure nor disposition to care about such trivialities as being affable to those with whom he has no special concern. In his view the race is to the swift, the battle to the strong, and no place is reserved in the arena for the polite. But it may be questioned whether men of this type see life in a right perspective. The greater minds have all seen men's strenuous efforts in work and strife and adventure rounded off by gentle courtesies, and as contributors to those courtesies all who practice affability in social intercourse deserve a simple wreath of honour.

CARDINAL MERCIER HONORED

The Institute de France has awarded Cardinal Mercier, of Belgium, its most coveted recompense, the prize founded by M. Audiffred for devotion to one's fellow creatures. In announcing it at the public sitting of the Academy of Moral and Political Science, M. Felix Rocquain declared: "We honor one of the most admirable characters of our time has produced. We also pay homage in his person to a nation that suffered much, and is continuing to suffer." And the president of the academy, in his speech, said, among other things,

alluding to the Primate of Belgium: "Amongst the heroes not fighting with arms in their hands, the first who commands our respect is Cardinal Mercier. That prelate, who had already in his ecclesiastical career given proof of signal independence and courage, and had won the name of 'Great Abbe' before being the 'Great Bishop,' has been the courageous voice and solemn protestation of martyred Belgium against insulting barbarism."—Sacred Heart Review.

THE WAR POLICY OF THE POPE

James Cardinal Gibbons

In my experience of many years with my countrymen I have always found them fair-minded and just. They have that decent regard for the opinion of others and that sense of tolerance and fair play which are rightly looked upon as the distinctive mark of a great democratic people. They willingly listen to both sides of a question and judge it on its merits. They are generous and sincere. In the trying times through which they are now passing and which are testing their mettle, they have given a noble example of fidelity to duty and of the spirit of self-sacrifice. Ready and armed in the cause of justice they are prepared for a long and cruel war and are willing to give their treasures and their lives to bring it to a successful end. But they would not prolong it one single moment beyond that term when it would become either useless or unjust. They are enlisted heart and soul for a just war. But they long intensely for a lasting and durable peace.

The world today is full of peace-terms and rumors of peace. When we consider the sorrows and the tragedies which the War has caused, and try to take measure of all the financial and industrial losses it has entailed both here and abroad, and look forward into the future in an endeavor to compute the misery and the ruin it will surely entail if prolonged, we cannot but yearn for the day when that just, honorable and durable peace is given to the world. My heart goes out to all the sufferers of the War, to my own countrymen first of all, who, though alert and ready for every sacrifice in the cause of justice, are nevertheless suffering for no fault of their own, to the widows and the orphans it has left in its cruel passage, to the halt and the blind whom it has returned to their sorrowing homes. I mourn for the countless dead. But one lone and majestic figure calls for my sympathy and love. More perhaps than any other single individual our Holy Father, Pope Benedict XV., has suffered in this tragedy. Others have but their own individual sorrows. He bears the sorrows of all. Whosoever he turns his eyes from the Vatican he sees his children locked in deadly strife. He counts them by the thousands among our own countrymen who have generously answered their country's call, and among the Allies, too, just as he does among the enemies whom they are facing on the field of battle. And though the triumph of justice always consoles him, yet he cannot but mourn over the slaughter of his spiritual children.

It is not astonishing then that the Holy Father, lifted above the noise and the strife of world-policies has constantly and consistently worked for a just and enduring peace. Reasonable men expect that from him. He is a priest. To millions of Catholics throughout the world he is the Supreme Pontiff commissioned by Christ to rule and guide His flock. Like his Master he rules not by the sword, but by love. He is the universal Pastor. As such he cannot become a participant in the strife. And though he should condemn and has actually condemned all violations of the laws of war, yet as far as is consistent with morality and religion, he must hold the balance of an equal judgment between the contending parties. Those who wish that he had done more, misunderstood the nature of his office. He is not an ordinary neutral. His position has peculiar features that make it altogether unique. He is a co-sufferer with all the nations in the conflict. Except in rare cases where it was his duty to act, he was bound to look upon all alike, and by counsel and warning endeavor to bring the combatants to a mutual understanding, and in this he has not been entirely unsuccessful.

It must not be thought that his silence, when he thought it necessary, came from cowardice, worldly prudence or political and selfish motives. From the first letter which the Holy Father addressed to the world on September 8, two days after he had been crowned, in which he expressed his horror at the awful catastrophe into which the War had plunged the nations, down to the eloquent protest of a few weeks since, in which he solemnly condemned the use of aerial raids on the beautiful city of Padua, contrary to the law of nations, he has not been afraid to speak out in favor of peace and against cruelty. Two

months after his election, in his Encyclical "Ad Beatissimi," he made an earnest appeal to the nations to put an end to the War. He spent the following weeks of that year in a generous and truly Christian endeavor, unfortunately not crowned with success, to obtain a cessation of hostilities during those hallowed days when the world celebrated the coming of the Prince of Peace.

Scarcely a month of his Pontificate passed without some word of warning from him, some appeal for the prisoner, the war sufferer, some protest against the horrors and injustices of the fratricidal struggle. On January 22, 1915, he again earnestly pleaded for the cessation of armed strife. He appointed February 7 for Europe and March 21 for the rest of the world as a day of public prayer for peace, by the millions of his children throughout the world. In the month of May of that same year he asked his subjects, wherever found, to turn to the Immaculate Heart of the Mother of God and to pray to her that order, peace and love might soon be restored to a suffering world. Towards the end of that year, in the Consistorial Allocution of Dec. 6, he made one of his memorable statements, one that may be considered as the seed of every legitimate movement for peace undertaken since when he declared that a way to a just and durable peace consisted in a clear and straightforward formulation by the respective parties of their aims and purposes, to be followed by a conference in which, all injustice being laid aside, mutual concessions and compromises should be made in the spirit of equity. In 1916 he urged the practice of the spirit of penance in the families of the belligerents and appointed a general Communion day for the children, for the return of peace. A few months later he protested against the malicious charges made against his Immaculate Heart, solemnly affirming that no selfish interest guided his acts, but that he was working for the cause of suffering and bleeding humanity. The following year witnessed again his untiring efforts in the cause of order and civilization. His work culminated in his peace note of August 1 to the heads of major nations at war, a document which, in spite of its critics, is a monument to the universal affection, the prudent diplomacy and the strict impartiality of the Vicar of Christ. That document has been misunderstood by some, by others willfully misinterpreted. It was meant to be a final award. It purported to be a peace congress to bring the nations together, in the persons of their representatives and delegates for the purpose of beginning a discussion of peace. It was not a judicial decision. It was a diplomatic effort. It contained the broad outlines of a plan of settlement. Unless I am much mistaken, when the peace congress assembled the final verdict of the nations will be based on the general principles pointed out by the Holy Father.

It has been said again and again that Benedict XV. has forgotten Belgium, that he did not speak up for her in her hour of betrayal by the superior forces of her invaders. When Benedict XV. came to the throne, Belgium had already been invaded by the German armies and a considerable part of her territory overrun. The flagrant injustice had already been committed. When the invasion took place the saintly Pius was already in the shadow of death. On coming to the throne the new Pope did not wait long to take up the peace congress, but he did not wait long to take up the violation of Belgian territory. He spoke at first with prudent circumspection, for not all the facts were in his possession. But he soon learned the truth and acted conformably to it. According to the letter written by the papal Secretary of State, Cardinal Gasparri, to M. Van der Smissen, Belgian Minister to the Vatican, "The violation of the neutrality of Belgium, carried out by Germany, on the admission of her own Chancellor, contrary to international law, was one of those injustices which the Holy Father in his Consistorial allocution of January 22 strongly reproached." And the Hamburger Fremdenblatt (January 29, 1917), in allusion to this, complains that "The one belligerent power against which the Vatican has spoken is Germany." Writing to M. Laudet, editor of the Revue Hebdomadaire, in July, 1915, the Pope also protested against "the martyrdom of the poor Belgian priests and so many other horrors on which light has been cast." He protested also against the Belgian deportations and had hundreds of victims of these cruel measures returned to their homes. Such has been his solicitude for the martyred nation that it has called for the most profuse thanks from the two great heroes of the War, King Albert and Cardinal Mercier. His Holiness also protested to Russia against the violence to persons and to conscience displayed during the early occupation of East Prussia and Galicia, and against the harsh treatment of the Poles. The venerable Archbishop of Lemberg, who has labored for the prisoners of war, for the crippled and the

blind of the War's countless battlefields. Not once has he forgotten that he is the Father of the Faithful. His conduct towards the Italian Government has been marked by such a spirit of conciliation, justice and absolute impartiality that high government officials have praised him and those under his jurisdiction. The silly and cowardly slanders recently brought against his patriotism by radicals are so gross as not to deserve a refutation.

The Holy Father has faced a terrible ordeal. He is facing it still. On all sides he is surrounded by pitfalls. Every act of his is watched, scrutinized by jealous, critical, hostile eyes, only too ready to find fault and to register blame. More than ever he needs the support of his loyal children. The Roman Pontiffs of the past have ever found in American Catholics a whole-hearted devotion. We are not going to fail our Holy Father, Pope Benedict XV., in this supreme hour. For all that he has done so nobly and so unselfishly for the cause of peace and humanity his faithful children here in the United States, for whose people he has more than once expressed his admiration and love, are profoundly grateful. Though at war in order that all peoples of the earth may be really free, we wish with him that a just peace may be soon regained. For that peace he has nobly and generously striven. Men may not now realize the extent and the nobility of his efforts, but when the voices of passion are stilled, history will finally do him full justice.

As a last word I beg to congratulate my countrymen on the generous ardor with which they have rallied to the support of our beloved President in his dark hour of trial. He has striven for high ideals and has found a reward in an enthusiastic response from his fellow-citizens. They have not failed him and will not do so in the future but will continue to give him and his colleagues that loyal support which is an earnest of complete victory and of a return of the happy peace for which he and the Holy Father are earnestly laboring, each in his own sphere.—America.

RETURNING

English Exchanges record the names of five Catholics elected in November to the Mayoralty in English towns or boroughs, Mr. Thomas Hampson of Southport, Dr. Jerome J. Hendy of Steney, Mr. J. Wyatt of Wolverhampton, Mr. A. J. Woodroffe of Lyme-Regis, and Mr. Michael Byrne of Birkenhead. For Southport and Wolverhampton it is the first time since the Reformation that a Catholic Mayor has been chosen. Four of these Catholic Mayors made the customary state appearance the Sunday after election in their own Catholic Churches. In the case of the failure of one of them in the manliness of his faith, the Catholic Times of November 16, has the following comment:

There is no section of the people who more deeply respect the religious convictions of their neighbors than Catholics. To them religion is more sacred than anything else. They recognize its transcendent character as a bond between man and his Creator. So sacred is it in their estimation that they feel bound to guard against any risk of causing misunderstanding or confusion of thought as to what they believe. They cannot conscientiously do anything which might lead others who differ from them in creed to suppose that they consider the difference of no great importance. For this reason the rule is that Catholics who are appointed to the office of Mayor should not attend Protestant religious services, but should deputate Protestants to do so when the occasion arises. This rule was agreed to in Manchester when Alderman McCabe was elected Lord Mayor. In Preston Alderman Myerscough has refused the Mayoralty—again and again, we believe—because attached to the offer was the condition that he should attend a Protestant Church in State. As the rule was violated last Sunday at Birkenhead and there have been violations of it elsewhere in England within recent times it is well it should be emphasized that this is a departure which does not meet with the approval of the Catholic body and that they do not regard anyone who is responsible for it as entitled to consider himself a loyal representative of their religious principles. They desire to meet courtesy with courtesy, but they cannot go so far as to join in worship with non-Catholics.—Catholic Opinion.

LIMERICK'S NEW BISHOP

Ireland rejoices in the appointment of a successor to the See of Limerick at the moment when Catholic Scotland mourns the doyen of her episcopacy and one of her most popular prelates. In the first case Monsignor Hallinan, V. G. of the diocese, has been chosen by the Holy Father to succeed the late Bishop O'Dwyer. The new bishop, who is in his sixty-seventh year, has, with the exception of a few years of studies at the Irish

College, Rome, where he took his D. D., at Propaganda, spent his life in the diocese over which he is to rule, serving on the missions of Newcastle West, St. Mary's and St. Michael's. He is a noted total abstinence advocate and a great educationist. In connection with the first, he has founded the Woman's Total Abstinence League, and with regard to the second he has contributed many important papers to various periodicals and reviews.

GENERAL PERSHING'S

PLEA FOR ARMY CHAPLAINS

The following important cablegram has been sent by General Pershing to the United States War Department. It is the most striking testimony that has yet been given to the significance of the chaplain in the camp and on the field. General Pershing's recommendation as to the number of chaplains, it is to be noted, coincides perfectly with the bill now in Congress calling for one chaplain for every 1,200 men.

"In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equalled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude born of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of my men in every respect, it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the churches at home.

"To this end it is recommended that the number of chaplains in the army be increased for the War to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the National Army.

"It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct and enlarge their work into cooperative and useful aid to the troops."

The request made by General Pershing is not merely for an increased number of chaplains, but for well equipped and experienced men who will be able to exercise in a pre-eminence and responsible status and found spiritual influence upon the soldiers under their charge. Our efforts in the interest of the chaplains' bill should be greatly stimulated by this document.—America.

LIKE MOSES OF OLD

HEROIC CHAPLAIN DIES BEFORE HOLY CITY

There could be no greater tribute to the heroism and patriotism of the Catholic clergy than the latest military dispatch from the various fronts. The most pathetic, and, perhaps, the most romantic, tells of the death of Rev. Bernard Kavanagh, C.S.S.R., acting chaplain to the British Forces, who died of wounds received in action just outside the Holy City of Jerusalem, on December 21 last. Father Kavanagh asked to be attached to the Palestine Force for the special reason that the great desire of his heart was to help drive the oppressive Turk from the Holy Places. Across the deserts and wastes of Palestine he had marched with the troops, comforting them when wounded, and then like Moses, the promised land was denied him, and he died with the glad knowledge that Jerusalem was at last free.—St. Paul Bulletin.

AN EFFECTIVE TEACHER

A good Catholic weekly is soul-food in the home, says The Catholic Standard and Times. It places before the soul's eye things refining, uplifting, strengthening. It is the great object-lesson teacher of the soul. It is a constant reminder that I am a Catholic. I may be a bad Catholic, but if I have coming into my home regularly my diocesan paper, a monitor ever present tells me, although a bad Catholic, I am still a Catholic. On purely material grounds the claim for the Catholic press is that it is a thorn in the side of the wicked and a constant spur to the good.

A Catholic newspaper may not offer great attractions to the child. We can say the same of arithmetic. The now despised and distasteful science will be loved later when the child has turned man. Put the task of reading a Catholic paper before the child. If he knows it now, he does not have to love it now; that will come later.

CATHOLIC NOTES

The first house built by Columbus in America was a stone Catholic church, and was dedicated July 6, 1494. It was situated about sixty miles from Cape Haytien.

The capture of Jerusalem by the British troops opens up vast possibilities for a bright future. According to the Jewish calendar, the taking of Jerusalem occurred exactly 2,082 years to the day from the time it was recaptured from the Assyrians.

The Catholic population in the United States gained 458,000 last year, and the minimum convert estimate is 45,000. Thus nearly one-tenth of the numerical increase in the Church was due to converts from Protestantism or infidelity.

China has now 300 newspapers. Only a few years ago it had none. There are a score of them in Canton alone. Japan is in proportion to its population even better provided with journals. The Orient has disseminated the news sheet.

And now another city, even larger than Washington, has banned the saloon. As a result of the election November 20 in Los Angeles, the city had a majority of 20,000 in a total vote of nearly 80,000. All saloons in that city of 440,000 people will be closed March 1, 1918.

Capturing 45 prizes out of the 100 awarded in a recent essay contest conducted by a local business house, girl pupils of the Philadelphia parochial schools again gave evidence that religious training has had no detrimental effect on their secular education. The title of the essay was "How to Conserve Food in the Home," and to each of the 100 winners was awarded a \$50 Liberty Bond.

Nearly one-fourth of the earth's land surface is comprised within the continent of Africa, and it is as far around the coast of Africa as it is around the world. Every eighth person of the world's population lives in the Dark Continent. The blacks double their number every forty years and the whites every eighty years. There are 843 languages and dialects spoken among the blacks of Africa, but only a few of them are written.

All the students and professors at the American College in Rome were accorded the privilege of assisting at the Pope's Mass in the chapel of the Sala Matilde, in the Vatican, and of receiving Holy Communion from his hands, at the least of the Immense late Conception. It was the first time that they all enjoyed that privilege since 1860, when Pope Pius IX. paid a personal visit to the college and celebrated Mass in the chapel there.

An association has been established in Rome under the title of the Committee of St. Peter, the first Pope, which has for its object the promotion of devotion to the Papacy, one of the signs of predestination, as Father Faber tells us. It proposes, among other means, that every year on the feast day of the Pope and on the anniversary of his birth the faithful throughout the world will unite in prayer by assisting at Holy Mass and receiving Holy Communion for the intention of the Sovereign Pontiff.

In the Cathedral Church of Notre Dame, Paris, there is a bell which dates from the days of Joan of Arc—"the blessed bell" which sounded the tocsin when the Maid of Orleans appeared in August, 1429, and Paris was besieged by the English. This historic bell, referred to by Victor Hugo in "Notre Dame de Paris," was given to the Cathedral in 1400 by Jean de Montaigne. It was refounded in 1686, and then rebaptized under the name of Emmanuel Louise Therese, in honor of Louis XIV. and Marie Therese of Austria.

Much has been said and written in favor of meatless and wheatless days, but it remained for four hundred students of the Cathedral School, Denver, Colo., to sign a pledge and send it to State Food Administrator Thomas B. Stearns, saying that, wishing to accord with the desire of President Wilson and Food Administrator Herbert Hoover in conserving food, and understanding that sugar was one of the scarce foods, the pupils promised to abstain from candy for four months, with the exception of the Christmas holidays, and to turn over the pennies, nickels and dimes saved to the Knights of Columbus war fund.

In the monastic buildings attached to the Church of the Friars are preserved the priceless documentary records of Venice. These archives contain data of the most wonderful value concerning the earliest explorations of the American coasts, of the early settlements on the shores of New England, which Venetian agents in the various western seaports of Continental Europe and England obtained from navigators. They extend to the end of the eighteenth century; and among them has been found a letter signed by Benjamin Franklin, Adams and Jefferson, which in 1785 was addressed to the Venetian ambassadors at Paris with a view to the recognition of the United States by the republic of Venice.