

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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REMINISCENCE

The human race has had a long pilgrimage and is growing very old. This fact unconsciously colours the outlook of many who would fain disport themselves like the fabled demigods of the Golden Age—the age of the world's childhood. It is a vain endeavour. Eden is but a painted vision, a fading film, the shadowy dream which takes the place of an undescribed past. But it is natural to cling to the souvenirs of our lost youth. We even try to suppress the symptoms of change and decay which thrust themselves forward and belie our affections of sprightly virility. Yet ours is emphatically an age of reminiscence. Reprints of old diaries and notebooks pour forth from time to time, and no branch of letters has such a fascination for the reading world as the one which conjures up pictures of bygone manners and events. While the scholar pores over the pages of Livy or Tacitus to gain a quickening insight into the Roman life and power, his simpler fellow sighs over the cartoons by which the masters of fiction and drama give new life to the sayings and doings of generations that have passed away like the harvests of yesterday.

The flight of time is one of the stale commonplace of conversation and literature. Its correlative has ever been the intuition of eternity—a vision of the universe as the theatre in which undecaying forces are combining to work out some vast purposeful plan in which our race has a part to play.

Once more we have reached one of those milestones which mark off our earthly career into definite periods around which memory and hope play freely. How variously we view the trodden and untrodden roads that stretch behind and before! Wordsworth's "Ode to Immortality" depicts the scenic changes which give form and colour to the personal outlook. To the child, if its birthright be not withheld, the earth is "apparelled in celestial light," it wears "the glory and freshness of a dream." As the days and weeks pass the child of careless joy beholds the shadow thrown by the sun; the boy feels at times as though prison walls were closing about him; and when manhood approaches the "splendour of the grass" and the "glory of the flower" have all but vanished, giving place to "the light of common day."

These serious and sombre reflections cannot be inappropriate now that we are leaving another milestone behind. It is no ordinary milestone either; 1915 will be the annus mirabilis of the oncoming generation upon which they will look back with feelings subtly compounded of pride and grief. What deeds to ponder over! What losses to mourn! Still, though Europe will long carry the scars of the orgies in which the Powers have indulged, the plain man's and woman's vocation will be much the same. The wheel of life will revolve steadily and surely. The accepted standards of behaviour will obtain with but slight alteration. Only the individuals will wither and pass, making room for others who in their turn will fall when the time comes. It all sounds very familiar; would that we could take in its moral and step forth with brave hearts to tread the rest of the appointed path in a spirit of hopefulness, undeterred by base habit or unpreparedness of mind. Roadmakers and pathfinders all the busy tribes of mankind have been. History is largely a record of wandering races. From the rising of the Sun to his going down, from the plains of Asia to the Middle Sea, humanity pressed forward. So has it been with the unknown realm of life; saints and seers have faced its uncertainties with calm courage. We spurn the limits set by the almanac, and like the poet of old, pant and strain after further discoveries. We would be ever going on. We long for immortality and find its image in our hearts. Poets have sung of the open road, "Not in vain the distance beckons." Every milestone we pass seems to cry "Memento Mori," but we are not

appalled. Our destiny is a magnet to draw us on. The noblest minds of the ages tender their help and offer their treasures freely. The polished gems out of wisdom's mines are to be had without money and without price. They have power to brighten the burden of life's mystery, and to charm away the fears that are born of evil circumstance. Rightly used they will clear the path of entanglements and illuminate the far horizon, tinting the day's decline with sunset glory and abolishing even death's claim to have the last word with us. So shall the departing year speed its newly-born successor, nourishing hope and faith in our pilgrim ranks, while the great world "spins down the ringing grooves of change."

OUR DUTY

One of the most sacred duties of Canadians is to safeguard our wounded soldiers from want and misery. The men who return disabled, broken and lilted should as the wards of Canada be reminded that we are not unworthy of the sacrifices they have made. It is easy enough to say patriotic nothings and to forget in the days of peace those who followed the flag. But we cherish the hope that our boys who are helping to make history, who have come from the farm, the counting house, from every department of human activity will be remembered and in a fitting manner. The best we can offer is inadequate to show our appreciation of those men who, somewhere on the battle line, hard by death, that we may live in sheltered ease, have taken discomfort and misery as their companions. Their wounds are for us; their privations are for our salvation. The disabled soldier is a rebuke to self-seeking. He cannot but raise the chivalry that is dormant in every heart, and force us to acknowledge that ignoble ease is the crowning infamy of the coward. The broken soldier is our benefactor who cannot be forgotten save by those to whom base ingratitude is a virtue. Let us remember our unpayable debt.

THE WORST

Unworthy Catholics are the worst enemies of the Church. They are the traitors within our gates. They perpetrate evil prejudices. They are regarded as object lessons of her teaching. They are sheltered by the Church, and in return for her protection rail at her and rend her by their sinful conduct. The politicians who calumniate her; that section of the press that when not silent about her good works is exploiting every scandal. The theories of the men who weigh her in the balance of their conceits and found her wanting are not so dangerous as the spiteful or world-loving Catholics, or they who are walking sign-boards of depravity.

The Catholic who manifests the beauty and glory of the truth which he possesses commands the respect of his fellow-citizens. His faith pervades all his actions. His principles are as firm as the eternal hills. He does not conceal his religion when some temporary worldly advantage is to be gained. His loyalty to the Church is deep and tender and ready to suffer rather than sully it by word or example. If wealthy he is not purse-proud. If in a high station, the things that are for the welfare of the brethren interest him. Humble and docile, wedded to the courtesy that is born of nobility of soul, and proud over of his heritage, he is the man who is a kindly light to others and who neutralizes the scandals which some give by the holiness of his life.

THOUGH WE DIFFER

We are not always of one mind in all secular subjects. But when we differ we should differ as brethren with due regard for the obligations of natural love and recognition of the freedom which others have as to their opinions. Enmities should not arise because others do not see eyes to eyes with us. When, however, they exist, they take away from us the strength that comes from union and delivers us into the hands of the enemies.

Courtesy never lost a friend or gained an enemy. Courtesy and religion are nearer relations than some people seem to think.

OUR TEACHERS

In a recent number of America Father Paul L. Blakely, S. J., thus eulogizes the teaching sisterhood of the Catholic Church: "We Catholics have no apologies to make for the general efficiency of our schools, and we have a foundation of infinite value in the teachers who have unselfishly consecrated their lives to them. After all it is the teacher that matters, not the equipment. This is the day of the child; the professional sociologist and the educator prate that they have smoothed the way for the citizen of the future. Their work is not without value; but what society public or private, can boast of an army of 40,000 men and women who, with neither hope nor desire of an earthly reward, but purely for love of God and His little ones, have devoted themselves to the cause of education? The praise of our Sisterhood has never been fitly chronicled; it cannot be, for the words which would worthily set it forth are not found in the languages of men. They are women who have given up home with all that home means; relinquished, with the noblest of purposes, all that, from an earthly viewpoint, might make life sweet and happy. You will find them wherever suffering is to be alleviated, sorrow to be lifted up, ignorance to be enlightened. They are the foundation upon which our schools are built; were it not for their heroic sacrifice our Catholic schools would be an ideal, not a reality. Their work is their life, not their avocation; they bring to it all the joy of giving to God. Slowly and surely they build each step, knowing that thus they rise to heaven with the countless children whose eyes they have opened to the light of knowledge. The very example of their heroic lives makes them ideal teachers. No child has learned anything who has not learned that nothing great in the sight of God or man can be accomplished save through sacrifice. Only those whose lives have been made sweet and tender and brave by days of ever-present silent self-forgetting can teach this lesson."

IRISH GALLANTRY GETS A MENTION

John E. Redmond complained recently that the gallantry of Irish troops at the front received little or no recognition in the official dispatches. Possibly it was because of this protest of Mr. Redmond that the official reports mention this week the feats of the Irish regiments in Serbia. It appears that the retreating Britons outnumbered ten to one (we give the story as we find it) were in danger of complete annihilation, but two companies of Inniskillings held on to the ridge known as Kevis Crest and kept back the Bulgarians the whole morning, although they were supported only by rifs fire. Hardly a man escaped, but their stand impressed and delayed the Bulgars, thus giving the British much needed time to complete defensive dispositions. The gallantry of the Munster Fusiliers, Dublin Fusiliers and Connaught Rangers during the Serbian retreat was also noted in the official report.—Sacred Heart Review.

RELICS, STATUES, MEDALS, BEADS

TAKE PLACE OF TRUE WORSHIP

Catholics worship God Almighty only, and their Church, in all her catechisms, teaches that worship (in the sense of adoration) of any person short of God would be idolatry. There is no law of the Church obligating Catholics to pray to a saint, nor to make use of medals, beads, etc. She encourages these things as aids to devotion, and when her attitude is properly understood by the non-Catholic, he must endorse it. Every fraternal lodge, Christian Endeavor societies, etc., all have buttons to wear on the lapel of their coats; they are, thereby, giving evidence of membership in some organization and at the same time honoring some ideal. The carrying of medals and wearing of scapulars are based on the same (though religious) principle. Our enemies represent that all churches have "shin bones" of St. Anne or some other saint, and that the Church teaches that these have certain curative powers. Not one church out of five hundred pretends to have any important relic, and none claims to have a shin bone of St. Anne. Very few Catholics have ever seen a relic of a saint, and hence have had no occasion to pay the same honor. But granting that the Church has such, is it less proper to show respect to the same than to the thousands of things preserved as relics in our museums? Is it less proper to show reverence to the wood of the cross on which Christ died, than to show reverence to the "Liberty Bell"?

When we salute the flag, we do not pay homage to a piece of silk or bunting, but to what it represents. Similarly when a Catholic kneels in

prayer before a crucifix or a statue it is far from his intention to pray to the wood or stone figure; he is, by the vivid representation of Christ's love or the saint's love for God, enabled to pray the better to the one, whom the crucifix or figure represents. In our parks, on our downtown corners are statues representing heroes of our country; on the walls of our homes we have the images of our friends, in God's house, the Church, we have images of His heroes and friends, but we no more worship them than we worship the pictures in our homes; we no more pray to them than does the Protestant pray to his bed when he kneels before it in prayer.—Our Sunday Visitor.

EPISCOPAL CHURCH STIRRED UP

The Episcopal churches in New York City are in something of a ferment over the action of the Episcopal Board of Missions in appointing delegates to the Panama Congress, which will assemble for the purpose of devising ways and means for Protestantizing the Catholic countries of South America. In plain terms that will be the object of the Congress that will convene at Panama. What may be termed the Protestant element in the Episcopal Church see nothing wrong in this. It is upon calling themselves Catholics, condemn it as an affront to the Catholic Church, implying as it does that the Catholics of South America are not Christians and will not be such till they accept the doctrines of Protestantism pure and simple. The discussion generated over the Episcopal Church being officially represented at a gathering of this character has become so heated that already talk is heard of a "possible split" in the Episcopal Church.

What are known as the High and Low Church parties are marshalled in opposing camps that are waging a war of words. Those of the High Church party, who have been working for Christian unity, assert that the Episcopal Church to send delegates to the Panama Congress, which eliminates delegates from the Catholic and Greek Churches, would be a blow at the hopes for the reunion of Christendom, and would have the immediate effect of alienating from the Episcopal Church many of its ardent communicants. The strong sentiment expressed on the subject was shown by the resignation of three bishops and two prominent rectors from the Board of Missions of the Episcopal Church when the question came up of having the Episcopal Church represented at the Panama Congress next February. It is announced that a special meeting of the House of Bishops will be held in Philadelphia, Jan. 12, at which the subject now absorbing so much of the attention of the Episcopal Church will be taken under consideration.

Behind the opposition to having the Episcopal Church officially represented at the Panama Congress, is the desire to keep intact certain doctrines which impart to the Episcopal Church what vitality it possesses. Dr. Manning, Rector of Trinity Church of this City, who is one of the most pronounced opponents of the Panama Congress, in speaking of the vital doctrines in the course of a sermon delivered on a recent Sunday said:

"Look out into the world and see where there has been cherished and grown a fast hold upon the ancient belief in the sacred ministry, even if at times associated with error in other matters, men do believe Jesus Christ to be a living Person, do believe in Christ as God and Saviour."

In marked contrast to this spirit of faith is the disbelief in regard to the essentials of Christianity that has developed in Church organizations in which there is no authoritative teaching by those claiming to hold a commission from Christ. Dr. Manning draws for us the picture of the evil results of the lack of such authoritative teaching:

"On the other hand, where this ancient belief in the ministry has been lost you will find a most alarming tendency toward Unitarianism and Rationalism and want of belief in the supernatural character of Jesus Christ. There men are doubting such great crucial facts of the Christian fundamentals as the Virgin Birth and the bodily Resurrection of Jesus Christ."

Unfortunately these statements are literally true. The present generation has witnessed the process of the gradual disintegration of Protestant Christianity as described by Dr. Manning. Instead of bending themselves to the work of staying the further progress of this disintegration, the promoters of the Panama Congress would send so-called missionaries into the Catholic countries of South America to teach the natives—What? That Christ was God incarnate? But they have been taught that from their very childhood. And so with the other Christian doctrines. Many of these missionaries, inoculated with the teachings of the "higher criticism," will be found, to use the words of Dr. Manning, "doubting such crucial

facts of the Christian fundamentals as the Virgin Birth and the bodily Resurrection of Jesus Christ."

It is easy to imagine what will be the result of the labors of missionaries who bring such qualifications to the task of instructing South American Catholics in the teachings of Christianity.

It will be interesting to note what will be the outcome of the controversy that has arisen within the Episcopal Church over the Panama Congress. In all probability it will lead to the discussion of subjects that will furnish food for serious thought to thousands of Episcopalians who maintain that they are Catholics.—N. Y. Freeman's Journal.

THE CHAMPION FABULIST

Among the many fables which have appeared in print since the present war began, perhaps the most fanciful is that which asserts that the man who occupies the Papal Chair at present is not Pope Benedict XV, at all, but a false prophet, substituted for Pope Benedict by the Sacred College at the command of the Emperor of Germany! The real Benedict, according to this story (which finds a fitting place in a French Socialist paper) is a prisoner in some monastery, spirited away from Rome because he was too warm a friend of France to suit the College of Cardinals. His false representative is a Spanish priest who bears a close resemblance to the Pope. The man who invented this yarn is by all odds the champion liar. Yet he will not lack credulous readers, unfortunately.—Sacred Heart Review.

WORLDLINESS

In an editorial on Worldliness the editor of the Biblical World (vol. 46, No. 5) illustrates his subject with the remark: "We are worldly when we make Jesus a theological doctrine and replace His teachings by ecclesiastical authority." Is this perhaps intended as a fling at our Catholic position?

If it is we certainly do not recognize ourselves in the portrait. We are neither making Jesus a theological doctrine, nor are we replacing His teachings by ecclesiastical authority.

What the Catholic Church has done, however, from the beginning was to make sure of the doctrine of the Incarnation. Step by step, as false teachers attacked this or that essential point of the Incarnation, she emphasized in solemn teaching each particular feature of the personality of Jesus. In the Council of Nice (A. D. 325) she proclaimed His divinity and consubstantiality with the Father against the Arians; in the Council of Ephesus (A. D. 431) she maintained the absolute unity of His Person against the Nestorians; in the Council of Chalcedon (A. D. 451) she insisted on the strict distinction of the two natures, the divine and the human, in the one Divine Person against the Eutychians or Monophysites; in the second Council of Constantinople (A. D. 553) she rejected the last subtleties of a branch of the Eutychians who from their error of asserting the existence of only one will in Christ were called Monothelites.

Was this making Jesus a theological doctrine? On the contrary it was teaching the personality of Jesus from the disputes of self-appointed teachers, and hedging about the deep mystery of the Incarnation with the bulwark of dogmatic definitions by the one authority that has a divine sanction in matters of religion. To the Biblical World Jesus is a theological doctrine because its contributors assume the right to make of him what they please—most of them falling lamentably short of the Concrete Reality. To us Jesus is the Son of God made man, uniting in the one Divine Person the distinct natures of God and man, our Teacher, our Saviour, the object of our adoration. Such Christianity as ours could never have been built on the "ideal man" of modern theology. But grant once our premises—and thanks to that bulwark of dogmatic definitions they are ingrained into our very nature as Christians—and the most astounding claims of Catholicism offer no difficulties. Let us have our God as the founder of our religion, and we exit in our belief of having Him present among us in the Eucharist and of reverencing His sin-forgiving power in His delegated priesthood. If there is any religion on earth to which Jesus is not a theological doctrine but a present Reality it is the Catholic religion. We are not arguing but stating our Christian consciousness, which, we feel sure, is fully endorsed by the vast body of Catholic believers.

And replacing His teaching by ecclesiastical authority! It would, indeed, be a shocking profanity to replace the teaching of the Son of God by that of ecclesiastical authority. This is what is done by those churches that are founded by men and set themselves to teach men in the name of Christ. But the Church which alone among all others dates back to the time of Christ, which

was founded by Him on Peter, the rock, which is the pillar and ground of truth, which has been commissioned to teach all nations—this Church, we say is not replacing but representing the authority of Jesus. Therefore it is a power that compels submission; therefore it stands majestic and calm amid the strife of human opinions. To honour and respect it is the opposite of being worldly.—Southern Guardian.

SOLDIERS DEDICATE ALTAR TO "LADY OF THE TRENCHES"

Mr. Philip Gibbs the special correspondent of the London Daily Chronicle at the front, writes as follows:

A company of English soldiers has respected with jealous reverence a memento of French troops who were once in this section of trenches. It is an altar built into the side of the trench, where Mass was said each morning by a soldier-priest. It is decorated with vases and candlesticks and above the altar table is a statue very crudely modelled upon the basis of which are the words "Notre Dame des Tranchées"—"Our Lady of the Trenches." A tablet fastened in the earth wall records in French the desire of those who worshipped here: "This altar, dedicated to Our Lady of the Trenches, was blessed by the chaplain of the—of the line. The 9th squadron of the Sixth company recommends its care and preservation to their successors. Please do not touch the fragile statue in French clay." "Our Lady of the Trenches." It was the first time I had heard of this new title of the Madonna, a statue of which, I saw, must weep with pity for all those poor children of mankind whose faith is so unlike the work they have to do.

STOLEN BEADS

"I'll go in," she said, "for I've never yet seen a Catholic service, and it will amuse them at home to hear how these poor people do."

The benediction was just beginning. What on earth could it mean? There was light enough, surely. Strange that this inward darkness of the mind should express itself so! Then the flowers and the incense and the tinkling bells made her wonder the more.

Vespers over, the rosary begins. Ah, there is idolatry! "Hail Mary, full of grace," over and over again. Then the Lord's Prayer. "Well, they kept at heart a glimmer of Christian faith, so there may be some hope for them, blind as they are."

She was among the last to leave the church. Seeing a rosary in one of the pews, she took it home with her. "How they will laugh when I show this," she said, "and pray on it to them!" She had the words by heart. Bedtime came, and the young girl, taking this rosary with her, went to her room. She knelt, as was her custom, to say her prayers. "Hail Mary—God forgive me; I didn't mean to say that! 'Our Father'—'blessed art thou'—foolish distraction." She got up from her knees and walked the room. The fatal words haunted her. "Hail Mary, full of grace." She knelt again, trying to fix her thoughts, but failed. "It is better to lie down for a while, perhaps." She had never before slept without saying a prayer. Can she do so now? "Hail Mary, full of grace"—ah! that I had the grace to pray well—"the Lord is with thee." When in thy company He also is with me. "Holy Mary, Mother of God, Mother surely she loved her child. He made these, some portions of those same graces ask Him for me." Apologizing thus for the words she had uttered, she lay down again, and this time slept soundly. Next morning the same words came to her lips, and from that time forth she daily repeated them. She entered the Church a few weeks later, and lived to be the mother of a Catholic family, and was buried with the beads (her stolen property, as she called them) clasped to her bosom.

The account was related to me by her daughter.—Father Tabb.

AN EDIFYING SIGHT

A pathetic but edifying scene was witnessed in the St. Paul Union Depot on a recent Monday morning when two Belgian girls, aged nine and six, respectively, who were travelling alone from Brussels, Belgium, to Edmonton, Canada, and who had spent the night in the depot, knelt down beside the bench on which they had slept and said their morning prayers. With joined hands and faces upturned in supplication they prayed with devotion and recollection, entirely oblivious of the curious attention of the people about them. It was a sight not usually witnessed under such circumstances.

Evidently, the children had been brought up in a Catholic home. It was the usual thing for them to begin the day with prayer and even in these strange surroundings the custom was not forgotten. Who shall say that the lesson was lost on those who witnessed it?—St. Paul Bulletin.

CATHOLIC NOTES

The Austrian army has in the field 1100 priests; they undergo many hardships and privations.

There are some 150,000 Catholics in New Zealand. Seventy-five years ago there were only 500.

At the Dominican Convent of the cloistered Nuns, West Hoboken, blessed roses are distributed to the faithful on Rosary Sunday.

At the age of eighty-seven years the famous theologian, Father Aertney, C. S. S. R. died last month. He wrote several valuable volumes on moral theology and liturgy.

Archbishop Ireland was voted the greatest living citizen of the State of Minnesota in a voting contest conducted by the Pioneer Press. The Panama Exposition proposes these contests through the governors.

Owing to the war the numerous processions to Lourdes have given way to the individual pilgrim. Lourdes has become a home for wounded soldiers, for whom numerous hospitals have been fit up.

A cave, called the Great Onyx Cave, has been discovered on Green River, Ky., 2½ miles east of the famous Mammoth Cave, which it rivals in beauty and grandeur. It has been explored for a distance of 5 miles.

Little Holland seems to be doing her best to fill the gaps caused by the terrible war. While all the other European missionary seminaries are depleted, word comes that her seminaries can accommodate no more students, so great has been the increase in missionary vocations.

A Society of Mothers' Assistants has been formed for the purpose of assisting mothers remote from Catholic schools to instruct their children in Christian doctrine. Although scarcely two years in existence it has been accomplishing much good. Miss C. J. Brown, Box 137, Jersey City, N. J., is the secretary.

Father José Tarrago, S. J., who has been chaplain of the leper colony in the island of Culion, Philippine Islands, for the last five years, has contracted the disease. He has been isolated and special treatments are given him. Two other Jesuit priests, 1 lay Brother and 7 Sisters of St. Paul are laboring in this mission.

The Catholic Boys' Protective League of New York, known as the Big Brothers, is planning to establish a home for wayward boys. The League's efforts follow the boy until he is of age. A fatherly interest will be taken in each boy by a "Big Brother" assigned to the care of that particular boy.

The prayer of the late Bishop Homer, who was put to death by the boxers of Mongolia, Asia, some fifteen years ago "Once I have been received by my Lord and Saviour, I shall draw the whole province to the Faith," is being heard. Within the last ten years the number of Christians has increased sixfold.

Anton Lang, who in 1910 played the character of "Christus" in the Passion play at Oberammergau, Bavaria, is the subject of as many contradictory reports as the Crown Prince of Germany. He has been reported killed more than once, only to be reported alive and well soon after. It appears to be a fact that Lang is alive. Neither he, nor any other of the Oberammergau players, has been called to the Army.

Dom Bede Camm, O. S. B., the historian of the English Martyrs, and formerly of Edington Abbey, Birmingham, sailed for Egypt recently. Dom Bede has been appointed a military chaplain, and has for some time been in charge of a military hospital in Scotland. He is one of the most famous of the Anglican converts during the past quarter of a century, and will always be remembered for the share he had in the reception of the Caldey Benedictine (Anglican) Brotherhood into the Church.

His Holiness Benedict XV., in an audience granted to the Most Rev. Assessor of the Holy Office according to the earnest petition of the Most Rev. Father Abbot Primate O. S. B., has granted that all priests, secular and regular, who in camp or in field hospitals or on ship, minister, during the present war, to soldiers in spiritual matters, can, by a single sign of the Cross, bless medals of St. Benedict, and attach to them all the indulgences hitherto granted to such medals by the Holy See.

Rev. Dr. John Spensley, President of the Cardinal Gibbons Memorial Hall at the Catholic University, Washington, D. C., died at Providence Hospital in that city, on December 9, as a result of heart troubles and consequent complications. Dr. Spensley was born in Galena, Ill., in 1872, of non-Catholic parents. He was a descendant of the well-known Crozier family education at Albany Academy. In 1884, he entered the Catholic Church with his mother, and later became an ecclesiastical student at the North American College, Rome, where he was ordained a priest in 1894 for the Diocese of Albany, and in the same year received from the Propaganda College the degree of Doctor of Divinity.