

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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WITH THE BRETHREN

Clearly some happy dispositions have the knack of getting more out of the ordinary occupations which fall to their lot than others do. These are they who give point to Lander's somewhat dubious reflection. He queries, "wise or unwise who doubts for a moment that contentment is the cause of happiness?" And he answers his question out of his own stormy and exacting temperament, "Yet the universe is true—we are contented because we are happy, and not happy because we are not contented." No doubt a well-balanced mind finds and keeps open sources of pleasure in greater numbers and variety than an unsteady one. Few can afford to stake everything in one venture unless it be one of a complete and comprehensive kind. The artist, the broad-minded philanthropist or the saintly toiler after perfection may sit loosely by ties that hold most of us too firmly; may even attain to a finer joy than that which is dependent in outward stimulus. Yet anything that isolates us from our fellows is fraught with danger. The calling of most of us demands a robust discipline, a training for conflict with the ordinary foes that are ever active in life's common ways. By sympathy we multiply and deepen the most lasting springs of that truer self which, in relating us to all who need us, expands to take in larger experiences than the individual unaided can reach.

THE DEATHLY GERM

There are certain germs that get lodged in the human body, induce little by little disease beyond the skill of medicine or scalpel. At first the sensation produced is pleasurable, but as time goes on discomfort is awakened and then follows, by slow stages, atrophy of the faculties and death. No wonder that some people are scrupulous in observance of rules by which the human organism can be regulated and saved from the fate of an early dissolution. They have a discriminating taste in food; they sterilize the utensils used by them and seclude themselves from contagion. Spring water, much and often, judicious exercise, fresh air, are the factors in the development of sturdy vitality. We are not, however, so concerned with our spiritual health.

Our specialists, who have to do with the soul, use very direct language in warning us against the germs that endanger its vitality. Take for example the germ of indifference. This, we are told, is a menace to spiritual health, and if unchecked will ravage the soul to the extent of making it blind. It flourishes in homes in which there is little prayer, or in which eternity is a word without meaning. It enters the blood by the way of the cheap magazine, of the sensational newspaper, of environment, or fireside chatter and worldly custom. The body indeed must be sheltered and armed in mail against the enemies, while the soul may be wide open to any foe. The body must be strong though it shelters a wracked and starved and perhaps wrapped up in the ceremonies of death. And they who think most wonder betimes why so many are apathetic in this matter. We pity the children who succumb to the germ of indifference. They are despoiled of their birth-right. They are unable to hear the whispering of the angels, and to think the long, long thoughts of childhood. The only vision is that of the market place, for they have been taught by word and example that success means money, means social favor and distinction. No wonder that their heroes are they who ruthlessly exploit their fellows to the increasing of their own money bags. Fashioned by negligent parents, and played upon by worldly influences, undisciplined, and surcharged with indifference, they go out to their life's work that can never bring them the happiness of the clear-visioned worker whose face is towards the city beyond the stars.

THE RIGHT WAY

Happily we are not left to mourn life's illusions without remedy. Too many lose buoyancy when the years bring toll and pain instead of leisure and pleasure. If they escape the lower incitements of the world and the flesh they easily succumb to the pressure of dull custom, declining at last into drudges in the mill-round of duty, mere waiters and watchers in the hours and the markets of opportunity. These should serve as warning sign-boards to the unwary. But when we see in duty but the angel who leads us to the eternal gates, then all work, however hard, is but a means to keep the heart young, and to blunt the edge of difficulty. Every worker is joyous because he is one of those who are burning thought into achievement, and transmitting the lowliest effort into permanent beauty.

GOOD ADVICE

The Catholic who undertakes to be a good citizen outside of the sway of his conscience—why it is not God, but his pocket; not the nation, but his party or his "boss" that rules that man. What is the dominant trait of a naturally good man? Sincerity: at the alarm of conscience he awakes and obeys. What is the dominant trait of the venal voter? Trickiness: He is a liar in his deepest consciousness. He awakes at the voice of conscience, and he forthwith smother it. He is true to his pocket. He is expert in coining ballots into dollars. And if such a one be a Catholic he uses that sacred name and its associations for foul purposes. We owe a manly, candid, honest citizenship to our country. If the true religion does not bring out any manhood, there is something wrong with the practice of it. A sneak, a coward, a slave of a political "boss" is no product of Catholicity. There is no coward so mean as a pious coward. There is no such sham in the wide world as the man that goes to Communion, and is all the same addicted to venal politics; gathers and organizes voters for the lucrative places he can distribute among them; acquires a fortune by the favours of men, or corporations whom he serves by his "influence" and his intrigues.

CARDINAL MERCIER

SENDS TOUCHING MESSAGE OF GRATITUDE TO ARCHBISHOP PRENDERGAST

Catholic Standard and Times
His Grace Archbishop Prendergast of Philadelphia, has received the following and touching letter from His Eminence Cardinal Mercier:

"Archeveche de Malines, April 10, 1915.
"Dear and Venerable Lord Archbishop:
"No sooner were our woes made known to the world than from all sides help and sympathy were lavishly extended to us, and amongst the foremost and most generous of our benefactors the noble American people take a prominent place.

"Magnanimity is the only word for the Aid America has given us so cordially, and the gratitude of our hearts and our admiration for you are great indeed.

"Land of liberty, the United States felt to the quick the violation of our independence, and the injuries inflicted on us waited a great wave of sympathy throughout the land, thrilling its smallest townships as well as its largest cities.

"And in this sympathy originated the wonderful charity which both by contributions in money and in kind has saved hundreds of thousands of Belgians from misery, starvation and death.

"Your Lordship has been so generous as to add to all this a further most bountiful donation of \$14,000 on behalf of the faithful of your diocese.

"More than half this gift has already been distributed by me in the diocese of Belgium, which, like my own, have been most sorely tried by the war, and I hasten, on my behalf and on that of my brothers in the episcopate, to convey to Your Lordship and Your Lordship's faithful the heartfelt expression of our deepest gratitude. When some day, with God's help, peace and good-will have again been restored to our unhappy country, then Belgians must raise a memorial to commemorate benefits received.

"Assuredly, the United States of America will rank among the first and most generous of our saviours, and the name of Philadelphia will stand out in letters of gold, that future generations may know and remember the deep debt their forefathers owed to the people of the United States, and that this aspect of our misfortune may become one of our most cherished traditions.

"I beg Your Lordship to receive the expression of our most grateful thanks and remain, dear and venerable Lord Archbishop, yours very sincerely in Christ."

D. J. CARD, MERCIER,
Archbishop of Malines.

ALL FRANCE ON ITS KNEES

Mary Roberts Rinehart in Saturday Evening Post
As we left the flat land toward the coast the country grew more and more beautiful. It rolled gently and there were many trees.

The white houses with their low thatched roofs, which ended in a bordering of red tiles, looked prosperous. But there were soldiers again. We were approaching the war zone. The sun was high when we reached the little town where General Foch, Commander of the Armies of the North, had his headquarters. It was not difficult to find the building. The French flag fluttered at the door and a gendarme at one side of the door and a sentry at the other, denoted the headquarters of the staff. But General Foch was not there at the moment. He had gone to church.

The building was near. Thinking that there might be a service, I decided to go also. Going up a steep street to where at the top stood a stone church, with an image of the Virgin almost covered by that virgin vine which we call Virginia creeper. I opened the leather-covered door and went quietly in.

There was no service. The building was quite empty. And the Commander of the Armies of the North, probably the greatest general the French have in the field to day, was kneeling there alone.

He never knew I had seen him. I left before he did. Now, as I look back, it seems to me that that general on his knees alone in that little church is typical of the attitude of France to day toward the war.

It is a totally different attitude from the English—not more heroic, not braver, not more resolute to an end. But it is peculiarly reverential. The enemy is on the soil of France. The French are fighting for their homes, for their children, for their country. And in this great struggle France daily, hourly, on its knees asks for help.

"UP, YOU DEAD!" CRY SAVES THE TRENCH

FRENCH LIEUTENANT TELLS OF TERRIBLE FIGHT
Paris, France, May 20.—A French lieutenant, now lying wounded in a Paris hospital, has given this account of the thrilling action in which he received his injury:

"We were fortifying a trench which we had taken. Behind a barrier of sacks which blocked one end of it, two sentinels kept careful watch. We could work in all security.

Sunday an avalanche of bombs tumbled down on our heads. Before we could recover, ten of our men were stretched on the ground, dead or wounded, pallmatt.

"I opened my mouth to urge them on again, when a stone from the parapet, torn out by a projectile, hit me on the head. I fell unconscious. My stupor lasted a second only. A splinter of shell tore my left hand and the pain brought me to.

"As I opened my eyes, weakened, my mind benumbed, I saw the 'boches' jump over the barrier of sacks and invade the trench. There were about twenty. They had no guns but they carried in front of them a sort of wicker basket filled with bombs.

"I looked to the left. Our men had gone, the trench was empty. The 'boches' advanced; a few more steps and they were on me.

In an open letter addressed to the Buffalo Express, the Rev. R. W. Boynton administers a rebuke to that zealous patriot, Bishop Burt, which readily wins him a place among the enemies of our beloved country. In the pursuit of his "call to arms," the Bishop had requested the Protestant clergymen of Buffalo to read a notice from their pulpits, inviting the attendance of the Protestant people of Buffalo at a series of lectures on "Protestantism and Education."

Mr. Boynton refused to be a party to this proceeding, and his letter to Bishop Burt concludes with the following words:

"I do not intend to read the notice from my pulpit nor do I believe that it will be read from a number of the influential Protestant pulpits of this city. I am writing you publicly for the sake of informing our Catholic fellow-citizens that the methods of which you seem to be identified do not have anything like the unanimous support of the non-Catholic part of the community and can not in the end succeed in the purpose which their promoters have in view."

It is true, as Mr. Boynton points out, that this miserable appeal to anti-Catholic bigotry has little or no influence with men and men who know the high ideals proposed by the Church, and who are intelligent enough to understand that the Church can not be held responsible for the excesses of those nominal Catholics, who in their daily lives reject her teaching. But has the Bishop never heard of the fate of those who "sow discord among brethren?" It is indeed a weak and unworthy cause which is content to appeal to prejudice and ignorance.

—America.

THE LAW STILL STANDS

The "war zone" proclamations and the sinking of the Lusitania have not in the smallest degree changed the laws of war any more than the shooting of a man in the streets of St. Louis, after warning of the intention of the slayer, could change the laws of Missouri.

The history of the law of nations with respect to the usages of war is a story of consistent development extending over many centuries in the direction of mercy and humanity. Beginning from the wars of Rome, when the slave dealer went with the victorious legions and sent captives of all ages and both sexes to the rear to be sold into servitude, there has been a spirit of mercy—the spirit of the Man of Nazareth, Who, when He hung on the cross, prayed for those who took His life—at strife with the spirit of war. Is it not very consistent or logical, this story of the amelioration of the horrors of war, but it shows a tide running through the centuries, setting steadily toward a wider humanity and an assertion of certain vaguely perceived principles of justice against war's injustices.

Particularly in the matter of the treatment of non-combatants is the progress notable. At the beginning of the story every citizen of an enemy's country was held an enemy. To-day the usage of nations holds and has held for many decades that the lives and persons of non-combatants are sacred and that to slay them wantonly is murder.

This great tide running toward humanity and mercy cannot be reversed in its flow. Humanity can never go back to the days when armed men with the approval of the world poisoned wells, quartered soldiers in the homes of non-combatants by force, turned armies loose to plunder cities taken by storm and slew women and children. Those things are as hopelessly condemned as the examination of witnesses under torture.

Acts do not make law. Proclamations do not make law. The foundation of law is neither in deeds nor in books. It is in the minds and consciences of mankind. Law is but a reflection, in formal rules, of the standards of thought and feeling set up in the souls of men.

The sinking of the Lusitania should not be permitted to bewilder us or destroy our vision of the law as it is. International law may be disregarded on occasion, but that does not annul it. For more than a thousand years the spirit of mercy has grown in its power on the field of war. Kings and Empires have risen and fallen, but this conquest has not ceased nor slackened. The charter of the modern world is not in rules promulgated by war offices or decrees written by the dusty hands of Generals and Emperors; it is the Sermon on the Mount.

What a small thing compared with the tidal lift of a thousand years! "Love your enemies" is a mightier decree than any ever spoken from an imperial throne. Violence and blood will pass, but the words of spirit and life that have made 1900 years of Christian history will wax in power with the passing years and prevail.—St. Louis Republic.

A REBUKE
In an open letter addressed to the Buffalo Express, the Rev. R. W. Boynton administers a rebuke to that zealous patriot, Bishop Burt, which readily wins him a place among the enemies of our beloved country. In the pursuit of his "call to arms," the Bishop had requested the Protestant clergymen of Buffalo to read a notice from their pulpits, inviting the attendance of the Protestant people of Buffalo at a series of lectures on "Protestantism and Education."

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IRELAND SHOCKED BUT ALSO CALM

THOUGH IRELAND IS HORRIFIED AT THE LUSITANIA DISASTER THERE IS NO ROTING

Dublin, May 11, 1915.
All Ireland is still shivering under the horror of the Lusitania. The tragedy occurring as it were on the very doorstep of Ireland comes home all the more strongly to the people of this island.

The historic Old Head of Kinsale has been the scene or rather the witness of many dramatic and tragic events, but this surpasses all in the intensity of the emotions and the passions that it has aroused. It is gratifying, however, to be able to say that although Ireland is as deeply involved as the sister island in the war with Germany and tens of thousands of the flower of its manhood are at the front enduring all the rigors and sufferings of a merciless and sanguinary war, no such excesses and violent outbursts which the destruction of the great Atlantic liner called forth in England cities have occurred here. As might naturally be expected, our public bodies such as the corporations of city councils of Dublin, Cork, Belfast, Limerick and other Irish cities, have in formal manner expressed their horror of the deed, but there expressions of feeling have stopped.

IRISH HOSPITALITY EXEMPLIFIED
Talking of Ireland's hospitable shores, one consoling incident arising out of the dreadful calamity, is the splendid way in which our Irish seaport, Queenstown, did its duty in the cause of humanity during the terrible days that followed the destruction of the Lusitania. It gave an exemplification of human sympathy, kindness and generosity worthy of the traditional hospitality of the Green Isle. Every home, from those of the rich and titled to those of the humblest, tradesmen, fisher folks or laborers was thrown open to the victims and sufferers, all that the people of Queenstown and vicinity had was placed at their disposal and aid of every kind was hurried from the four quarters of Ireland to the scene of the disaster. I venture to say that hundreds will carry away with them grateful memories of the little Irish seaport city, that time can never efface.

HOUSES OF THE GOOD SHEPHERD NEEDED
ASSISTANT PROSECUTOR MOTT, OF NEWARK, N. J., PRAISES CATHOLICS' CORRECTIVE WORK

From the Newark Evening News
Assistant Prosecutor Wilbur A. Mott, in urging constructive reform work, commended the Catholics for their maintenance of corrective institutions like the House of the Good Shepherd and the Protectors, and charged the Protestant churches with having failed in doing their duty by society. Mr. Mott is not a Catholic. Commending the work, which has been started, and referring to the fact that the Protestant churches are behind their Catholic brothers in the establishment of homes where girls and boys needing reformatory care and moral upbuilding can be sent.

"We have penal institutions to which these girls can be sent," he said, "but what is greatly needed is some place to which they can be sent and their reform undertaken without making it necessary to commit them to prison and thus branding them for all time.

"We spend large sums of money in maintaining courts, in the construction and upkeep of jails for the punishment of crime, but very little in comparison to prevent the commission of crime.

"What I would like to see is an institution not only to provide for those coming out of jail, but more than that, an institution which could be substituted for the jail; where the character of the charge could be built up and a new perspective and appreciation of right and wrong inculcated in her.

"What a commendable thing it would be if you could regulate the lives of girls and boys between the ages of ten and fifteen. We spend too much effort in trying to reform women and men after they have been branded with a prison sentence, when if the effort were made before they had been dragged into crime they could be saved.

"If you can establish a home such as I have outlined and which will fill a big need, a home where the inmates can have strong moral influences which will aid in their salvation, you will be doing Christ's own work."

CATHOLIC NOTES

Paris, May 16.—To day for the first time Protestants and civic groups joined in the celebration of the fete of Blessed Joan of Arc.

The Catholic Truth Society book shelves at Westminster Cathedral were responsible during last year for the sale of 40,000 pamphlets. During Holy Week alone 2,000 were disposed of.

Lisgar Castle and an estate of over a hundred acres near Baileborough, County Cavan, Ireland, has been bought by the Marist Christian Brothers. It is to be used as a training college for young men who join the order.

Writing of the sinking of the "Lusitania," the True Voice says: "It will be recalled that another convert priest and hero, Father Byles, went down with the Titanic three years ago. The sad coincidence is a striking one."

Thirty thousand people, including the Archduke Albert and the Archduchess, took part in a procession which was held lately in Vienna to pray for a happy termination of the war.

The ordinations by Most Rev. Dr. Browne, Ferns, at Ennisceorthy, Ireland, on Easter Sunday, of 4 Benedictine monks was unique by reason of the fact that the candidates belonged to distinguished Belgian families.

Fourteen Sisters of the convent of the Little Sisters of the Poor, Brooklyn, N. Y., sailed not long ago on the American liner St. Paul for the mother house near Paris, where 500 wounded soldiers are now being cared for. They will relieve the 12 Sisters now on duty, who will return to Brooklyn.

The war did not stop this year the annual procession of Catholic pilgrims to Tyburn, London, where so many Catholics suffered for the faith during the days of persecution. In dull, dismal weather, heavy rain, and a penetrating damp mist, many Catholics assembled at the site of the old prison, and, bearing aloft the Crucifix, trudged along in processional order to the convent at Tyburn.

"I have been with the army in various parts of France and Belgium since August, and not one single case of indecent conduct on the part of a Catholic soldier has come to my knowledge," writes a British sergeant at the front, who adds: "Men with such reputations and strong character are a national asset, and wield enormous influence by their very presence."

The president and the dean of the faculties of the Polytechnicum, of Chicago, have awarded the honorary degree of Doctor of Philosophy to Right Rev. Monsignor Ernest Windthorst, pastor of the Holy Trinity Church, Cincinnati, Ohio, in appreciation of his excellent work in the field of applied sciences and of the effective encouragement which Mgr. Windthorst has rendered to talented scientists and technologists.

For the first time in its history, extending over forty-two years, the National Conference of Charities and Corrections, recently in session in Baltimore, has chosen a Catholic priest as its President. He is the Rev. Francis H. Gavick, Chancellor of the diocese of Indianapolis. Father Gavick has been a member of the Indiana State Board of Charities for the last ten years, and has been actively engaged in the charitable and reformatory work in that State. Father Gavick's election is a well-merited recognition of his zeal and successful efforts in behalf of the unfortunate. The Conference is to be congratulated upon its choice.

The Holy Father has appointed Father Henry Rosa editor of the celebrated review, Civiltà Cattolica. Father Rosa is one of the most remarkable of the brilliant group of writers of this review, much appreciated by his colleagues and liked by the readers. He commenced his functions as assistant editor when the malady of Father Brandi compelled him to give up the direction of the magazine. Important studies on the doctrinal movement and religious controversies have for several years been confined to Father Rosa, who treated them with great insight, courage and weight. He was one of the very first to unmask "Modernism," which he traced with unerring hand to its founders, prophesying its various developments.

On May 19 a motion to continue the trial of the Government's case against the publishers of an anti-Catholic newspaper published at Aurora, Missouri, was overruled in the Federal Court at Kansas City. It appears that the defendants had asked for time to prove the truth of certain vile charges which they had alleged against the Catholic Church. In his ruling, however, Judge Van Valkenburgh held that in the action before the court, certain individuals named in the indictment, and not the Catholic Church, were on trial, and that even "were the defendants able to secure testimony on the points they have raised, it would not be admissible as testimony." "The question is, whether the defendants have violated the penal code."