

The Catholic Record.

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

LONDON, CANADA, SATURDAY, DECEMBER 18, 1915

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ST. FRANCIS

Some years ago Leo XIII. out of the abundance of his wisdom and zeal addressed himself in an official letter to the Bishops of the Catholic world in which he set forth his praise of St. Francis of Assisi and counselled the spread of the Third Order amongst the people. Non-Catholics are attracted by this gentle saint who walked hand in hand with his Lady Poverty. They call him a Great Democrat and chronicle in sympathetic vein his services to society. But his spirit eludes them; they know not the source whence came the love that blossomed into wondrous deeds that turned the faces of the men of his time towards the stars.

"The twelfth century had," as the Holy Father says, "its dark and its bright days. For example, John was King of England, and the country had only just been absolved from an Interdict placed upon it by the Pope, Innocent III., on account of John's tyrannical and lawless acts. Philip of France warred against England. There were struggles between rival claimants of the Empire in Central Europe and perpetual contests in Italy between city and city. The crusades were in full swing, rousing Christendom to a state of warlike enthusiasm."

The Bishops had perforce to occupy themselves with civil cares for the preservation of civilization, and the monks kept burning in monasteries the lamp of learning. But beyond the monastery and the palace there were the many neglected and ignorant with a clergy to whom the hold of holiness did not bring honor and whose learning was not such as to invite the confidence of the people.

A "MADMAN"

Belief in every Christian dogma was, as Leo XIII. said in his Encyclical on St. Francis, deeply rooted in the souls of the men of the thirteenth century. The heart but not the mind was wrong. They would, harness on back, fare forth, regarding neither danger nor death, against the Saracen, but they would not arm themselves against their passions. They would oppose a barrier to the tide of moral corruption. Never blind to the lights of heaven, they acted as if the earth sufficed to round out their desires.

Into the world came Francis of Assisi. Umbria in Italy was his birthplace in 1182. Chivalrous-minded, open handed, versed in the accomplishments of his age, he was the pride of his native town. But at the age of twenty-two he resolved on devoting himself entirely to the service of God in the exercise of penance and self denial and the practice of the most absolute poverty. He threw his money away and would be a poor man among the peasantry. His father thought him mad. But every man who runs counter to the world's idealized vision. These blessed madmen, however, who are proofs of what God's grace can accomplish, are the sages of mortals. They are the chevaliers of God, tilting for virtue in the lists of life. They are wedded to the things that pass not; their courage lashed the coward even as their heart, buoyed up with the hope of the unperishable crown, goes out to the despondent and the timid.

BIS MISION

Having made a voluntary renunciation of all that he was entitled to inherit he went forth to preach penance to a sinful and depraved world. He fasted by day and spent the night in prayer and kept close to his Master. As a last mark of resemblance to Jesus Christ he received on his Calvary, Mount Alvernia, by a miracle till then unheard of the Sacred Stigma, and was then, so to speak, crucified. For the first time in the history of the world the five wounds of our Blessed Saviour in hands and feet and side were by a stupendous miracle impressed on the body of St. Francis. Such miracles, says Leo XIII., worthy rather of the songs of angels than of the lips of men, show us sufficiently how great was this man and how worthy that God should

choose him to bring back his contemporaries to Christian ways.

The population was touched by his winning eloquence and sanctity of his life. He formed the many who placed themselves under his spiritual guidance into a religious community which is known as the Order of St. Francis. Three years afterwards, in 1212, he founded a Second Order, the Order of the Poor Clares. In 1220, yielding to the importunities of a tradesman and his wife who wished to know as to how they could better sanctify themselves in their position in life, he founded his Third Order. Suited to persons of every condition laden with the world's cares and responsibilities it was acclaimed by thousands of men and women of every sphere of life. Popes, Cardinals, Bishops, Priests, Emperors, Kings and Queens, the noblest of the land, the brightest intellects of the day, high and low, rich and poor, men and women of every class and condition deemed it an honour to wear the livery of St. Francis.

THE THIRD ORDER

The Third Order proved immediately after its institution a powerful factor in the revival of Christian morality and faith. The saintly lives of the Tertiaries were everywhere a reproach to sin and to the evil doer. They looked through darkness up to God to catch the harmony of heaven and to translate it to human ears. They worked joyfully and interestedly because they were brothers of Christ and were serving Christ's brothers. They believed in the Brotherhood of man because they believed in the Incarnation.

FOR OUR TIMES

What proved a source of healing and life will under the like circumstances prove so again. Hence Leo XIII. praises the zeal of those who already belong to it and exhort all others to become members of the Third Order. And he foretells us the result of their doing so, the peace and salvation of the Christian world. It must be remembered that it is though not an Order in the strictest sense of the word, it is a real and true order, and in the eyes of the Church far superior to any other religious association of seculars. Its doors are open to all. Its rules are simple and well within the powers of all who are sincerely desirous of leading a good life. The Holy Father looks upon it as a mighty factor in cleansing and uplifting the world. Where the spirit of Francis is there can be found a disinclination to show and luxury; to the reading of the trivials that put the soul out of elbow, and a peace and happiness that are rooted in things eternal. There is also loyalty, filial and intense, to the Church and all that pertains to it. An unwearied solicitude for the suffering and the poor.

Just as the early followers of St. Francis purged the world of its corruption and irradiated whole countries with the light of brotherly love, so also in our days the Tertiaries cannot fail to raise the moral tone of their communities and to apply their principles to the solution of social problems.

HAPPINESS

Happiness may be "our being's end and aim," but surely the quality of the happiness we acquire ought to be the chief consideration of the pursuit. Parents and those who vicariously assume their responsibilities cannot be said to justify their calling if they fail to impress those who are to take their places as citizens with a deep sense of their boyish opportunity to gain not only knowledge but the wisdom that enables them to use it aright. Falling this, how little the world can endow them with?

A saying that long passed current, one that seemed to gather proof as so many precious youthful lives were broken off when they had but tasted the sweetness of love and life and fame, affirmed that "whom the gods love die young"—a questionable proposition on various grounds. But may it not be interpreted in a larger sense than even Milton and Shelley noted when they mourned the untimely deaths of gifted friends? It was a happy thought of Robert Louis Stevenson that the ancient Greek motto meant that the fortunate ones

were those who kept their youthful happiness and were ardent in spirit to the last. To outlive the crude ambitions of youth while retaining its glorious expectancy is to take the sting out of death.

STUPID AND INSOLENT

Comment on the action of any outside City Council may be presumption in a Toronto newspaper. We have troubles of our own. Yet the Council of Montreal, in granting \$1,000 for the aid of the French propaganda in the Province of Ontario, displayed a unique form of corporate insanity. It will be remembered that within the past month Montreal has been asked to cut down the salaries of its employees and stoppleading the streets in order to meet an inconvenient overdraft. Yet it emulates a drunken sailor in throwing away \$1,000 for an object imperfectly understood, and for an agitation based on falsehood and on falsehood alone.

The resolution with its seven Whereas's says: that legally French Canadians have the undeniable right to establish in the Province of Ontario, separate schools and to teach there the French language; that the restriction upon the teaching of the French language in the schools is one of the principal causes of discontent which reigns amongst the most loyal subjects of the British Empire; that we should have respect to the rights of minorities; and that the legal question should go to the Privy Council. While there was a studied avoidance in the resolution of the word "persecution" or the phrase "the wounded Ontario," it is apparent that the campaign of the Ottawa agitators has had convincing power, despite its appeal to imaginary facts, and its incitement to anarchy.—Toronto Daily News.

CARDINAL O'CONNELL

EXPLAINS CATHOLIC POSITION

Boston's newspapers were not wasting their space when they reported so fully the address which Cardinal O'Connell had delivered the preceding day in Somerville; for the Cardinal's speech was one that stated frankly the Catholic position, and appealed to the reason and common sense of the community at large. The Cardinal in the beginning of his address dwelt at length upon the difficulty which presents itself as in the present conflict in Europe, to those who are seeking the truth. How, asked the Cardinal, will historians with fairness, be able to disentangle the mass of contradictory evidence that pierces itself up as the days go by, concerning the war? "One has only to read each day," said the Cardinal, "the accounts sent out by the various war agencies, each paid and solemnly bound to set forth its own side only, to realize what a maze the historian of (two hundred) years from now will have to unravel to find the real causes of this war and the truth of the story of the case of Belgium."

WAR LEADERS MALIGNED

All the leaders of this war, on both sides, the Cardinal said, had been lied about in this war—the Kaiser, Kitchener, Churchill, Hindenburg, Van Kleeck, all had been maligned. Even the Pope himself had not escaped. "In a word," declared His Eminence, "there can be no possible doubt that to day it is next to impossible, considering the mass of assertion and contradiction to which we are all witnesses, for even the most fair minded and intelligent among us, to candidly and honestly make up their minds, unreservedly and absolutely, as to who is right and who is wrong in this world war, and, unless he has interests at stake or takes either sympathy or prejudice as his guide, it is difficult to see how he can decide the whole question, so as to say to himself: 'I know beyond the possibility of a doubt that this side is entirely right, that the other is wholly wrong.' Even when peace comes at last, it will require years to hear all the testimony; and even then a decision will not be easy to one absolutely unbiased."

WHAT THE CHURCH WANTS

That the lies now uttered about one side or other in this conflict will be believed in the years to come as sober history, there is not the least doubt; and so the Cardinal intimated, lies and inventions pass to day as truth about the Catholic Church, its priests and its people. "Until the true situation is understood, there will be no rest," said His Eminence. "We all want a peaceful, happy, law-abiding America. We Catholics are laboring for it with as much energy and good will as any of all others. We want no political union of Church and State here. We want harmony only between both. We have perfect freedom for the Church, the greatest freedom perhaps she has ever enjoyed. We want and will accept nothing else. We want to live side by side with you in peace and harmony. In religion you have a right to go your way, and so have we. We have at times some who, let us say, are not exactly saints. Well, so have

you. You wish it were not so. Well, so do we. If we were to try to change it, you would be the first to accuse us of interference, so we prefer to remain quiet, which we are doing."—Sacred Heart Review.

THREE IMPORTANT APPOINTMENTS

Word has been received from Rome of three important appointments to vacant sees in the United States. Right Reverend George W. Mandel, Auxiliary Bishop of Brooklyn, has been made Archbishop of Chicago, to succeed the late Archbishop Quigley. Bishop Denis J. Dougherty has been transferred from the diocese of Jaro, in the Philippine Islands to the diocese of Buffalo, N. Y., and the Very Rev. Ferdinand Brossart has been appointed Bishop of the diocese of Covington, Ky. Bishop Mandel was born in New York, forty three years ago. He studied at the Propaganda in Rome and was ordained there in 1895. He was made Chancellor of the Brooklyn diocese in 1898, was elevated to the office of Domestic Prelate by Pope Pius X. and later became the recipient of signal distinctions, being the first American honored with membership in the Ancient Academy of the Aedon. Bishop Dougherty was born in the American Colony at Rome. On his return to the United States he was stationed at St. Charles Seminary, Overbrook, Pa. In 1902 he was consecrated Bishop of Nueva Segovia and was thence transferred to Jaro in 1908. Very Reverend Ferdinand Brossart was born in Bavaria, in 1849. Two years later his parents emigrated to Cincinnati. He studied at Mt. Saint Mary's Seminary and completed his course at Loyola. In 1888 he was made Vicar General of the diocese of Covington, and rector of the Cathedral. During the vacancy of the episcopal see he acted as Administrator of the diocese.—America.

PRIEST AND HERO

FATHER KELLY RISKS HIS LIFE TO RESCUE FIREMAN

Montreal Gazette Dec. 8th

New York, December 7.—Father Joseph Kelly, assistant pastor of the Church of Our Lady of Grace, Hoboken, and chaplain of the Hook and Ladder, responded to the second alarm of every fire in Hoboken, between Second and Third streets, to-day with his fire hose, watching the flames destroy a riding academy and garage, causing a loss of \$150,000 when he saw a part of the roof fall in among the exploding gasoline tanks of seventy-five automobiles, carrying with it "one of his boys," Frank Dalton. The one standing far back from the explosions, and the other in the blanket of flame thrown up by the explosions, was Father Kelly, who was lying partly under the wreckage and could not move. "Look out, Father Joe," yelled a fireman in warning, "you'll get hurt." "There's one of the boys! Help me get him out!" he shouted, and with the aid of three firemen, Father Kelly carried Dalton to an ambulance in St. Mary's Hospital. At the hospital it was found that Dalton had a broken leg and three broken ribs. Father Kelly was not injured.

RELIGIOUS FERVOR KEEPS UP

PRINCE BORIS RETURNS TO CHURCH

One hears a great deal about the religious revival that has come about in France and Italy since the European war broke out. Naturally at a period in which death stalks abroad people must think of the next world pretty often; and those who have near relatives on the battle field feel bound to do all they can for their spiritual welfare since they are powerless to effect any change in their temporal concerns. Roman and Neapolitan churches are crowded with larger congregations than were seen before the war. From Lourdes come authentic accounts of scenes of piety on the part of people whom the war has rendered practical. Let us hope some of their prayers will be directed to obtain a little stiffening for their backbones so that they may bear themselves to carry through the candidates at the next elections. At Daraveil thousands of French Catholics are now venerating the bones of St. Hilarius, St. Agathon and St. Sannon, which were brought from Palestine to France under Charlemagne, and which are exposed to view every five years. It is hoped these peoples will not forget to ask among other graces, that the Lord may impress on their hearts the necessity of standing by their priests who are even now calumniated by petty tyrants.

Prince Boris has returned to the bosom of the Catholic Church after his apostasy of years. It was not the child's fault (who was baptized a

Catholic) that the Czar of Bulgaria at the bidding of Russia had the heir apparent re-baptized in the Orthodox Church. We are told when he grew old enough to realize the political game in which he had been made to play such a prominent though helpless part, he felt horror-stricken. Now what the political chessboard demands it, Prince Boris leaves Orthodoxy for Catholicism. He embraces, says La Liberté, one of the Oriental rites in communion with Rome, not the Latin rite which he was forced to forsake in his childhood.

We may well regard Prince Boris, who is now twenty-years old, quite sincere.—Denver Register.

SAVING THE MISSIONS

In the Bombay Examiner for Oct. 16, Father Hull tells what is being done to supply the places of the German Jesuits the British Government is sending back to Europe Orders to the Archbishop of Bombay and half a dozen aged priests and brothers were ordered to be ready to leave about November 1. As 95 out of 124 priests, scholastics and brothers working on the Bombay mission are Germans, Europe, India and America were appealed to for help. The German Province sent five acceptable Jesuits, four Fathers are leaving the Maryland-New York Province for Bombay, and the other Indian missions supplied secular priests and religious of various Orders to the number of 20 in all, so that now with shrewd management Father Hull believes the work of the mission can be maintained to a considerable extent. He writes: "No better advertisement of the brotherly spirit and the principle of self-sacrifice for the general good could be exhibited than this noble list, which actually averts the immediate collapse of the Bombay mission. But of course it is not to be understood that in almost every case the men lent are men torn away from duties in their own mission which cannot well be foregone, so that each aid to the receiver is a crippling of the resources of the giver. It is a case of distributing our own local burden piecemeal over a large part of India. It is obvious that the supplies are altogether temporary, merely in order to fill in the sudden gaps and to give time for getting permanent substitutes from elsewhere. Still the main point is secured. In consequence of this accumulation of recruits the result is a happy one. It means that at the present no part of the mission enterprise falls to the ground. . . . In the schools it may be necessary to curtail the number of the boarders, orphans or pupils generally. But still it is the indomitable desire of the mission authorities not to give up any part of the work; not to abandon any mission station or close any institution."

The work of the German nuns in India will also be seriously affected, owing to the fact that the Government has interned them in their own convents.—America.

MANY CONVERSIONS

New York, Nov. 29.—Announcement was made yesterday by Stuart P. West, head of the Catholic Converts' League that an Episcopal convert of great prominence will withdraw soon from the Protestant Episcopal Church to become a Catholic, taking with him into the Catholic Church a large number of other Protestants, and that the person referred to is so well known that his conversion to the Catholic faith will create interest hardly less than that which attended the act of Cardinal Manning in England years ago. Mr. West declined to reveal the name of the person, but said the public has no conception of the large number of Protestants, between 30,000 and 40,000 who are entering the Catholic Church every year. Although these converts come from mission lands, the larger number by far come from high church Episcopal ranks. Mr. West said. He more than hinted that the dissenation, which developed a few weeks ago at the meeting of the Episcopal Board of Missions, when Dr. William T. Manning, rector of Trinity and a number of bishops and clergymen opposed sending delegates to the Panama congress, had helped swell the movement toward the Catholic Church.

"I can not make public the names of possible converts," said Mr. West, "but there are rumors that many are coming from the Church of St. Mary the Virgin and from other churches and that this is due to the recent division in the Episcopal Church. Many of the converts are socially prominent. I have heard the name of one of the Vanderbilts mentioned."

"The utterances of high church Episcopalians have assisted the work of our League. Quite recently Dr. Manning of Trinity set forth in a sermon the exact doctrine of the Catholic Church on the subject of purgatory. His statement has great

weight with Episcopalians, who were wavering. The Rev. J. S. Huntington of the Cowley Fathers, has also helped us by his statements, although perhaps he did not mean to do so. Our newspapers will issue in December a special edition of 50,000 copies, containing the names of recent converts."

Mr. West said that among the leaders in the work of the Catholic Converts League are Mr. and Mrs. Francis Burrall Heman, Mr. and Mrs. G. Stanton Floyd Jones, Mrs. Henry W. Taft, Mrs. John G. Agar and John A. Locke, who was formerly an Episcopal clergyman. The treasurer of the league is Harold B. Atkins and the secretary is Dr. F. D. New.

The opinion has long been current in Protestant circles that dissenation between high church and low church parties in the Episcopal Church was likely to produce an irremediable schism and probably turn many high church clergymen and laymen to the Catholic Church.—Catholic Telegraph.

ENGLISH CATHOLICS LOYAL TO POPE

As an offset to the captious criticisms of the Holy Father which have been appearing in English publications, we find the Westminster Catholic Federation adopting at a recent meeting the following resolution: That we, the Members of the Council of the Westminster Catholic Federation, respectfully tender to our Holy Father, our dutiful homage and allegiance, and at the same time express our deep sense of gratitude to His Holiness for his unceasing and paternal solicitude for all those of his children who are engaged in the present war, and in particular we desire to record our great satisfaction at the success of the great efforts made by His Holiness for the exchange of disabled prisoners and for the alleviation of the lot of the other prisoners by obtaining facilities for the practice of their religion and the boon of the Sunday's rest; while it especially desires to acknowledge the success of the intervention of His Holiness on behalf of those ladies who were recently ordered to be shot by the German military authorities in Belgium. Dr. M. O'Sullivan, (quoting his names) in seconding, said that despite statements to the effect that the Holy Father had done nothing in the present war, the Pope was, in fact, the only person able to do anything to alleviate the sufferings of the wounded and prisoners. Jurists and politicians who had failed in their efforts, had tried to build with out the cement of civilization, which was religion. "I venture to say," continued Dr. O'Sullivan, "that if we are going to have any convert on in the future, the Pope, the Father of Christendom, and his delegates will have to be taken into consideration."—Sacred Heart Review.

BIBLE STUDY

The question of teaching the Bible as an elective subject in the Public high schools of Indianapolis was recently tabled by the city's board of school commissioners. The reason advanced by the representatives of the Indianapolis Church Federation for introducing the question was that as they did not desire the Bible to be taught "along religious lines, but as a valuable contribution to English literature," the religious issue would not be involved.

Men have disagreed for years on the interpretation of some of the passages from Browning and Shakespeare, yet you would not think of throwing Browning and Shakespeare out of your curriculum. Astronomers for many years have told us there are spots on the sun, yet hundreds and thousands of people are perfectly content to go on enjoying the sun as a means of ripening the corn and the crops and to let astronomers discuss not these spots on the sun, and if there are, how large they are.

All this only goes to show either how ingeniously the real purpose of the promoters of Bible study in the High schools is covered by plausible arguments, or how completely the profound sense of the sacredness of the inspired writings has been lost to them. Even Browning and Shakespeare cannot be taught intelligently without touching the vital truths contained in their works. But some of the most vital truths of Scripture are the Messianic mission and the Divinity of Christ, denied by the Jews; and the fact of the establishment of His Church upon Peter, ignored by Protestantism. To treat the inspired writings, on the other hand, as a mere literary effort, criticising them from a purely human standpoint as conforming or not conforming with the teacher's conception of the canons of art, is to destroy reverence in the mind of the pupil. The Scriptures were not given the world as a literary study, but as the Word of God, to be read in humility and prayerful devotion and interpreted according to the mind of His Church.—America.

CATHOLIC NOTES

The catacombs of Rome contain the remains of about 6,000,000 human beings, those of Paris 3,000,000.

The \$40,000 mortuary chapel of Richard C. Kerins, in Calvary Cemetery, St. Louis, will be completed this month.

The new Rocky Mountain National Park is to have a Catholic Church. Rev. William J. Howlett, the pioneer Colorado priest, has charge.

"The Faith of Our Fathers," by Cardinal Gibbons, is the textbook for religion adopted for this year by the Leavenworth Catholic High School.

The Sisters of Loreto, who are the pioneer nuns of Colorado, announce that they will erect a \$250,000 college for women in St. Louis, Mo.

Mgr. Vincent Sage, of the Paris Foreign Missions, Auxiliary Bishop of South Manchuria, is the youngest Bishop in China, being only thirty-five at his consecration last March.

The most noted, as well as historical Cathedral crypt in our country is that under the Cathedral in Baltimore. It may be designated Archbishop's crypt.

An incomplete list of the churches, schools and other religious institutions of the Diocese of Galveston, Tex., that were damaged by the cyclone of August 16 shows a loss far in excess of \$100,000.

The Rev. Father Charles M. Charroppo, S. J., known internationally as an astronomer and formerly head of the department of science of St. Louis University, died October 17, of appendicitis.

The Archbishop of Utrecht, Holland, has issued a pastoral letter to his people, which was read in all the churches recently, calling on them to support by their prayers the efforts of the Pope for peace.

The Catholic Federation of San Jose, Cal., has shown the immense amount of good that can be accomplished by quiet, determined men. They have succeeded in eliminating all objectionable films from the theatres of the city.

As it is the wish of the Holy Father that the Catholic universities and other ecclesiastical schools in Italy should follow their usual course notwithstanding the fact that the country is at war, every effort is being made to carry out his desire.

Electricians examining the wreck of the United States submarine F-4, lost outside Honolulu Harbor on March 25, and now in drydock there, discovered that the fuses on all four batteries had been blown out, causing the disaster which resulted in the deaths of twenty-two men.

The Holy Father has fixed that the anniversary ceremony of his Pontificate in accordance with the canon law, December 22, date of his episcopal consecration received at the hands of Pius X. It is the day after the anniversary of his sacerdotal ordination.

The cornerstone of St. Joseph's Missionary College at Mill Hill, England was laid forty-six years ago. The growth of the institution has been satisfactory, and English missionaries, known as the Mill Hill Fathers, are now found in the remotest parts of the pagan world.

Anthony Comstock, for forty-two years secretary and virtual head of the Society for the Prevention of Vice and who in that time prosecuted more than 4,000 persons and confiscated 175 tons of obscene literature and pictures, died in his home at Summit, N. J. He was seventy-two years old.

While engaged in excavating the ruins of an ancient settlement of the Pueblo Indians at Pecos, near Santa Fe, the workers discovered amidst a number of skeletons, the remains of a Franciscan missionary. The priest's remains were in a coffin and were identified by means of a scapular and other insignia.

One of the principal approaching events in the English Catholic world will be the opening in London of the great school which has been projected and is now being carried to completion as a memorial to Cardinal Vaughan, who twelve years ago last month passed to his eternal reward.

Three sisters of St. Francis have left the mother house at Syracuse, N. Y., for Hilo, Hawaii, where they will take charge of a hospital which has been placed under their charge by the United States Government. All the Sisters are trained nurses and are fully equipped for the work they are about to undertake in their new life. The Sisters of the same community have charge of the lepers of Molokai.

The total population of Austria-Hungary was, in 1910 49,458,421. Of these there were 8,418,738 Roman Catholics, 5,442,508 Greek Catholics, 2,900 Armenian Catholics, 660,000 Old Catholics, 1,000 Armenian Orientals, 4,550,472 Evangelical Protestants, 2,987,163 Greek Orthodox, 74,296 Unitarians, 7,000 other Christians, 2,246,000 Jews and 42,458 of other religions. As shown by the above figures the Roman Catholics are in a very large majority in the empire.