

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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LONDON, CANADA, SATURDAY, JUNE 24, 1916

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A PROBLEM

When some men tackle a problem they use a good deal of the dictionary to aid in its solving. Very learned and scientific, they view the problem through the glasses of preconceived ideas. Facts must be bent and twisted to fit in with theories which have been worked out in laboratories and which also may have no relation to realities. Take, for instance, the boy. Time was when he was commonplace. He was thrashed when he deserved it; was taught his prayers and sent to school and became in due time a voter of more or less repute. It seems, however, that he now is a very marvel of complexity, to be examined carefully according to modern methods. He must not be terrified because his sensitive organism would slip a cog and suffer irreparable harm. The ebullience of youth that is betimes regardless of the rights of others and deadly destructive to the boy himself is but transitory and can if necessary be removed altogether by a judicious use of the tooth brush. Yet, according to the newspapers, the "boy" problem is still with us. He roams the streets at will and comes, now and then, into collision with the police. He plays truant when the wandering fever grips him, and leaves school, while yet in his teens, to join the great army of the unskilled. What is the matter with him? Did he somehow or other not get his due share of scientific care, or was he neglected by the specialist, who is his father and mother by the mandate of the Board of Education? We pass on the query to our readers. But it seems to us that oftimes the boy does not get a fair chance for his life. With parents aware of their duty and responsibility he would not be a problem. Were he encouraged, safeguarded, and disciplined he would not be chucked out of doors, to sink or swim. He would have weapons for his battle and he would not be allowed to fare forth with mind unfathomed and heart undisciplined. He is a problem on account of his home. Tackle the home, ye wise men—that is if you can keep father long enough from the club and mother from bridge and the "movies" to listen to you.

WORTHY OF OUR ZEAL

We are glad to see that some of our readers are responding to Father Fraser's appeal for his Chinese missions. It is nothing for himself but everything for his converts. Judging from his letters he is a joyous sentinel of Christ. Repelling the assaults of the evil, leading souls into the haven of peace. He is one of the soldiers who will receive an everlasting V. C.

Let us help him in his work. Make acts of self-denial that he may be able to retain what he has won, and to garner more.

SLUMS

The Dublin slums, said to be some of the foulest in the world, were responsible for the uprising. Official figures show—we quote the New York World—that in Dublin, whose total population just exceeds 800,000, there are no fewer than 1,518 tenement houses certified as unfit for human habitation, but which are nevertheless occupied by 22,701 persons. In nearly every case an entire family of from three to six persons occupies a single small room. Many people have come to hold the Government responsible for the conditions under which they live. This makes them inclined at any time to join in a rebellion which, according to their own argument, even in case of failure, cannot make their situation any worse than it is. These intolerable conditions, and Carson strutting around and talking treason to the acclaim of Britishers who learn nothing and forget everything, made them restive.

Slums, however, that reek with physical and moral degradation are a terrible indictment of civilization. Where people profess Christianity there should not be soul-stupefying poverty. There should not be these

festering sores while luxury walks abroad and taunts the suffering with its wanton and criminal prodigality; and it forgets that it is walking on a volcano that may at any moment scatter it with its wiles and allurements to the winds. It should keep its ears open to the murmuring of discontent. In the past it has disregarded the warnings, and then history was written in shot and flame.

Speaking of England, Mr. Charles Lester quotes Sydney Smith: "There is no doubt more misery, more acute suffering among the mass of the poor of England than there is in any kingdom of the world. . . . There are thousands homeless, breadless, friendless, without shelter, raiment or hope in the world; millions uneducated, only half-fed, driven to crime and every species of vice through ignorance and destitution, to an extent utterly unknown to the less enlightened and less powerful kingdoms of Europe."

These evils will be remedied when God comes into His own again.

A PROTESTER

"I would rather be dirty and human than clean and inhuman," said Archdeacon Hudson Stuck, at the commencement exercises of Columbia University. "I hold no brief for dirt," he said, "but there is too much professional cleaning up being done in the world. I have always had a sort of dread for this reason of trained sociologists, etc., with their experimental laboratories, their card-indexes, and filing cabinets, their tabulations of statistics, their reduction of people to categories, they are always in danger of thinking of men and women in algebraic formulae."

The Church has been in this cleaning-up business for centuries. She can purify the heart, and for the body she has her legions of religious to minister to them. These religious, trained in the school of Christ, use the only method that can touch and rejuvenate the hearts of the poor and miserable and suffering. They bring them their sympathy and love. They give them a key to the world's riddle, and all can understand when the heart speaks. It is not bread or medicine that is most prized by the poor and sick; it is the smile, the kind, hopeful word. The mere rustling of the gown of a religious calms the fretful and her words and ministrations fall upon others like a benediction. Wherever service is to be rendered—in tenements, hospitals—they are there out of love of Him Who called them. Trained? Yes, saturated with the experience of centuries and versed in the principles that stand for success that endures.

GO OFTEN

"We must needs confess," says the Council of Trent of the Holy Mass, "that no other work can be performed by the faithful so holy and devout as this tremendous Mystery itself!"

The people come to Church and say their prayers; but if they do not sanctify the Mass by understanding about it and following it with burning hearts they might as well belong to a sect of heresy. We have grown so accustomed to it that unless we take due precautions we become indifferent and indifferent. Nay, we may so little understand this greatest action of Our Lord as to come late on Sunday. Society's etiquette must be observed, but the Church's can be ignored. Punctuality everywhere but in the House of the Lord. We rush into the holy place with minds distracted, cares and anxieties engrossing us, with eyes undisciplined, without fervor in devotion, and leave the church with empty hands. The Mass is the source of strength and holiness. It reaches to every pain and suffering misery. One Mass and blessings spiritual and temporal, so far as Our Lord sees they will profit, are poured out from the Hand of Him Who ever longs to bless, on the bodies, the souls, the interests, the lives, the aspirations of Christian men and women who happily understand how near is the Lord. If we have an elementary idea of this, how is it that Catholics, presumably intelligent and conscious of the priceless value of their heritage, stroll unconcernedly into the church

a few minutes late, to the disedification of others. Unprepared, and to all seeming reckoning nothing about it, they stand on Calvary blind and indifferent.

NO TIME FOR MILD WORDS

Belfast Irish News

A horde of canting hypocrites and some honest men have deprecated the "tone" of Mr. Dillon's speech. But was the occasion one for graceful phrases, honeyed compliments, mild-mannered verbiage? If the facts of the situation and its manifold dangers were not understood by British M. P.s., they were branded on the mind and heart of the Member for East Mayo. He knew Ireland; because four-fifths of those who insist on ruling it from Westminster know nothing of it, and want to wallow in ignorance until the end terrible events had happened, and Mr. Dillon was compelled to awaken the heedless sleepers from their dreams and to convince them against their wills that the Irish people would not look on with the philosophic serenity of Lord Beresford and Lord Midleton—descendants of blood-thirsty and inhuman persecutors—while their country was under the harrow of martial law. Mr. Dillon succeeded; the instant visible evidence of his success was Mr. Asquith's sudden and unexpected visit to Ireland. Had the spokesman of the Irish Party been a gentle remonstrant, the Prime Minister would have remained in London and the "Irish Executive"—which now means Mr. J. H. Campbell, K. C., and the Inspector-General of the R. I. C., with General Sir John Maxwell in charge of the military forces—would have hearkened gladly to the frenzied howl for martial law in rigorous and relentless operation which was raised by their good friend and confidential organ, the Irish Times.

THE CASE OF MR. SKEFFINGTON

STATEMENT OF MR. SHEEHY SKEFFINGTON'S DEATH

From "Ireland"

On Monday afternoon and Tuesday, April 24 and 25, my husband actually interested himself in helping to repress looting in the city.

I may say that looting was entirely by the mob, because the rebels or insurgents were absolutely innocent of looting and they fired on the looters more than once.

"With some success, enlisting some voluntary helpers for the task. The names and address of some of these I can furnish if necessary. On Tuesday he circulated the enclosed poster, the original of which I have, calling a meeting of citizens at 34 Westmoreland street at 5 p. m. on Tuesday, April 25, for this purpose. I saw him last about 5.15 or 5.30 on that evening, and he stated that he would probably return home shortly. He was seen by two friends subsequently in the neighborhood of Portobello Bridge between 6.30 and 7 p. m. Mr. C. Redmond states that he spoke to him at McCarthy's (news agent) in Richmond street, and that he went on towards the bridge, that shortly after (about ten minutes) he saw a crowd on the bridge who said that Sheehy Skeffington was arrested. He was unarmed and unresisting, and had never used arms. He was removed in custody to Portobello Barracks, where he was shot that night or early next morning, Wednesday, April 26, and buried shortly after. No priest was sent for, but a chaplain being summoned only to read the funeral service. Rumors reached me that my husband was arrested and shot, but I did not receive and I have not as yet received, any definite notification of his death. On Tuesday, April 27th, Mrs. Kettle (my sister), wife of an officer and Mrs. Cullane, another sister, wife of the late J. F. Cullane, called, on advice of the Rathmines Police, at Portobello Barracks, to inquire about my husband. All information was refused and they themselves were put under temporary arrest, a formal inquiry being held, and they were released subsequently on producing papers of identification, etc. On Friday night, April 28th, shortly after seven, my house in 11 Grosvenor place, Rathmines, one of a terrace, was surrounded by military (about 60 to 100 in number.) They first shot at the window in the front without any warning and burst through same without waiting for a door to be opened. My maid, my little boy, aged nearly seven, and myself alone occupied the house. I was putting my boy to bed when the soldiers with fixed bayonets dashed down the stairs toward the kitchen. They asked my boy and me to 'hands up,' and an officer, English—the man from their accent seemed to be Belfast—had us escorted by the soldiers to the front room. We were ordered not to move. Soldiers remained in the room on guard while others were arranged outside, some on their knees in the garden and at the gate ready to fire. The soldiers remained for over three hours, leaving shortly after ten

toward conversion is taking place on the west coast of Africa.

At Benin, the chiefs of the Ijebu tribe, came in a body to demand missionaries from Mgr. Terrien, the Vicar Apostolic. He could only give them three priests instead of the thirty needed for their thirty settlements.

On the Ivory Coast crowds of pagans fill the Catholic churches preparing for baptism.

In Dahomey and Porto Novo the religious life is developed to a point that fills the younger missionaries with amazement.

Liberia, formerly a hard country to evangelize, has founded seven new stations which are bearing good fruit.

The difficult Gold Coast is increasing its mission posts. Since this Vicariate was formally dedicated to the Sacred Heart, divine grace has been abundantly showered upon it.

Similar good reports also come from Nigeria, showing that sections of Africa once offering little hope to the apostle are at last aroused to the need of Christianity.—Catholic Missions Magazine.

OFFENSIVE RECRUITING

We still have a few recruiters who should be removed from the platform. It is unwise to call men liars and shirkers and cowards. Indeed, nothing is better calculated to discourage recruiting than such violence and insolence. The certain tendency is to excite feeling between soldiers and civilians. This is not Germany. We have no Kaisers, self-elected or otherwise. If men cannot be induced to enlist by appeal and persuasion, they cannot be affected by offensive and slanderous denunciation.

We believe such speeches have convinced hundreds in their reluctance to enlist where one recruit has been secured. When all is said Canada has provided an army far beyond expectation. When the agricultural character of the country is considered and the many races who constitute its population taken into account, we have done as well as any other nation of the British Empire. By appeal and argument we have secured an army of over 325,000. Those who are responsible for recruiting should keep intemperate and irresponsible orators in the background.—Toronto Daily News.

FOREIGN MISSIONS

AN AMERICAN INVENTION TO AID MISSIONARIES TO THE LEPERS

About a year ago there appeared in Catholic Missions an article entitled "Preaching a Retreat to Lepers." In it the priest described in a vivid manner the awful physical condition of the inmates of the hospital and the almost unmanageable nausea which overcomes the priest when hearing their confessions. "With my heart in my mouth," said the priest, "but with a smiling face, lest the lepers should suspect the disgust they inspired, I talked with these remnants of manhood, astonished to see that human beings could live in such a state of decomposition."

A gentleman in Detroit who read this article was moved to alleviate the trials of missionaries in leper asylums. He has invented an instrument which enables the priest to hear confessions at a distance of several feet. It resembles a stethoscope, having a rubber tube attached to ear-pieces at one end and a mouth-piece at the other. By means of it the slightest whisper is clearly heard and the leper may indulge in what may be called a long-distance confession.

The invention presented by this kind friend of the missions has been sent to Father Bertrand, P. F. M., in his Japanese leper retreat, and he will doubtless offer us many prayers of gratitude for his unknown benefactor.

AMERICA'S GREAT OPPORTUNITY

Lately for some unexplainable reason a number of persons have written to those interested in the Propagation of the Faith speaking of the missionary life. It is one of the surest signs of the working of the Holy Spirit in the souls of our good people. Priests and Sisters will be needed after the war is over as never before, and evidence is not wanting that they will be supplied from America.

Up to this time old Europe has given her children and her money with a lavish hand for the purpose of bearing the Cross into pagan lands. Europe must now rest on her laurels for a time, but the great cause of Christianity will find champions in the New World that was not so very long ago considered a mission country itself.

PLEA FOR A DEAR LITTLE CHINESE BOY

Father A. Bracts, a Lazarist Father of Yen Chow, China, has sent us the photograph of a little boy whose face is as sweet and earnest as his disposition is said to be. He is only fourteen years old, but he is first in the class of catechists and shows an extraordinary fervor for his work.

At sixteen he will be graduated and become a full-fledged catechist, ready to take upon his young shoulders the serious duties of that position. He is poor and has been given his education entirely by the priests at the mission. A small sum would help the missionaries to finish the training of this amiable youth, who gives every promise of developing into a valuable assistant.

GOOD NEWS FROM WEST AFRICA

The Echo of the Missions, published by the Lyons African Missionaries, is authority for the statement that an extraordinary movement

the campaign of vilification now going on. They started to inquire; they read Catholic books; they discovered the truth of the Church and the falsity of the tramp spouters, and today those searchers after truth are Catholics. For the last three years the State of Florida has been the scene of a very active anti-Catholic Campaign, but the progress of the Church has been little stayed because of it. The Bishop says: "During the past two years about twenty new churches have been erected or are now in course of erection. Splendid new schools have been built in St. Augustine, Lovelock and Fort Pierce. A new Benedictine monastery is nearing completion in St. Leo. The first Catholic hospital is now in full swing in Jacksonville. A fine new Catholic Club is being erected in the same city, and in a little while we expect to start in the City of Tampa one of the finest day colleges in the whole South, with the Jesuit Fathers of the New Orleans Province in charge."—Sacred Heart Review.

FRANCE

PRESIDENT AND CARDINAL

Through the initiative of a committee of lawyers entitled to practise before the Paris Court of Appeals, a funeral service was held in the last days of May for the members of the Parisian Bar who were killed at the front. These number already 104. The service, owing to the peculiar circumstances under which it was held, has caused a national interest. Permission had been asked and obtained from the authorities to reopen for the occasion the shrine of La Sainte Chapelle, which for some time had been closed to public worship. This famous monument, the masterpiece of French Gothic architecture, is enclosed within the precincts of the Palais de Justice. The President of the Republic, M. Poincaré, himself a member of the Parisian Bar, accompanied by Madame Poincaré, and surrounded by the most eminent jurists of the capital, assisted at the ceremony. After the Mass, Cardinal Amette, Archbishop of Paris, addressed the President of the Republic, the President of the Paris Bar and the distinguished guests. He paid a simple but heartfelt tribute to the bravery and the generosity of their dead confrères. He officially thanked the public authorities for reopening for the occasion the beautiful shrine so dear to the memory of all Frenchmen. He emphasized for the hour of national distress which faced them the need of a "sacred union," which the President of the Republic had been the first to invoke. He reminded his hearers that their dead friends were praying for them and the country. Human means and human agencies, he said, had already done much for France in the great struggle now going on. He added:

"But there is a force superior to all these human forces, and whose help is necessary to make them fully effective. It is the force and the power of Him Who is the Supreme Master of all things, the Supreme Arbiter of the destinies of individuals as of nations."

The Cardinal's address was listened to with profound attention and respect. One incident of the ceremony was especially noted. The Cardinal welcomed the President of the Republic at the portal of La Sainte Chapelle, and both cordially shook hands. La Croix warns its readers not to lay too much stress on the act of courtesy. It adds:

"RELIGIOUS FREEDOM" IN MEXICO

The latest outrage perpetrated by the minions of General Carranza is the most audacious of any. While the Bishop of Vera Cruz was confirming a number of children at the altar of his cathedral at Jalapa a body of Carranza soldiers entered the sacred building and carried him forcibly out, then placed him, as a prisoner, on the back of a horse, and hurried him off toward the interior of Mexico. Father Demetrio Aguilar, the aged prelate's secretary, who is on his way to Spain, his native country, brought the news of the outrage to New York. The secretary escaped, while it was being perpetrated, through the rear of the Cathedral, and by the assistance of friends got on board the steamer waiting in the harbor of Vera Cruz for the signal to depart. This Mexican despot seems to have made a diligent study of the methods used by the Spaniards in England in the times of the Stuarts and the Venetian Doges and Council of Ten for the suffocating of dissenting tongues of critics of their tyranny. Here we behold a Bishop carried off, in the discharge of his holiest functions, from the midst of his faithful flock and hurried away, just as the Barbary corsairs used to do with their prizes, without notice, form of law or any procedure familiar to modern society. It is hardly any wonder that Mexican bandits abound in the unhappy country, when the methods of brigands are thus imitated by those who climb to power under the guise of Constitutionalists. We see now what Carranza really meant when giving assurances of religious freedom for Mexico to the United States Administration.—Philadelphia Standard and Times.

WHAT CONVERTED NEWMAN

This is the great, manifest, historical phenomenon which converted me—to which all particular enquiries converged. Christianity is not a matter of opinion, but an external fact entering into, carried out in, indivisible from, the history of the world, as Cardinal Newman remarks. It has a bodily occupation of the world; it is one continuous fact or thing, the same from first to last, distinct from everything else; to be a Christian is to partake of, to submit to, this thing; and the simple question was, Where, what is this thing; in this age, which in the first age was the Catholic Church? The answer was undeniable; the Church called Catholic now, is the very same thing in hereditary descent, in organization, in principles, in position, in external relations, which was called the Catholic Church then; name and thing have ever gone together, by an uninterrupted connection and succession, from then till now.—Intermountain Catholic.

BIGOTRY DEFEATS ITSELF

Anti-Catholic activity in any community is nearly always sure to stir up pro-Catholic activity. It makes Catholics more fervent, and very frequently starts non-Catholics inquiring about this Church that is abused, with the result that converts are made. "During my two years," said Bishop Curley of St. Augustine, Fla., the other day, to a reporter, "I have given confirmation in many places, in fact, all over the State, and your readers will be glad to know that I have never yet administered the Sacrament without having converts to the faith in the class. Here's a paradox for you—some of those converts trace the occasion of their first turning to the Church to

CATHOLIC NOTES

Germaine Jaures, the daughter of the French Socialist deputy and persecutor of the Church, has taken the veil in a convent.

The novitiate of the Brothers of Charity, at Ghent, Belgium, has been transferred, pending the war, to Belmont Park, Waterford, Ireland.

For the first time in history Mass was celebrated in Trinity College, Dublin, on May 7, for Irish and English troops stationed there.

A bronze bust of Cardinal Newman has been set up in the gardens of Trinity College, Oxford. It is the work of Mr. A. Broadbent, the sculptor, and the gift of Mr. D. La Motte, M. A.

The New York Conference of the Methodist Episcopal Church has decided by a vote of 123 to 15 to allow the election of a negro Bishop or a Bishop of any other race. A just and sensible decision, says The New York World. If there is any place where the color line is without excuse, it is in a religious organization.

At the Visitation Convent, Harrow-on-the-Hill, England, Alice, Lady Lovat, recently received the habit of the Order of the Visitation, taking the name in religion of Sister Mary Juliana. The Cardinal-Archbishop of Westminster officiated. Many members of the hierarchy and nobility were present.

Archbishop Mundelein, of Chicago, has let it be known that he intends to found in the western metropolis the largest Catholic theological seminary in the United States. It is tentatively proposed that the school be located on the north shore, where the archdiocese owns a large tract of land. It will offer a six years' course in divinity.

A public monument has been erected to honor Don Bosco, at Chubut, (Central Patagonia). His missionaries were the first to evangelize a large part of that country. The monument takes the form of a meteorological observatory. The Governor and all the chief civic officials were present at the dedication exercises.

Washington, June 7, Col. John S. Mosby, the famous Confederate guerrilla, died in this city on May 30, and was interred at Warrenton, Va., his old home. In his last days he became a convert and was received into the Catholic Church. "Mosby's men," who survive, came from all over to attend the funeral.

Nearly 4,500 persons crowded into the Century Theatre, New York, to hear John McCormack sing for the benefit of the sufferers in Dublin who have been affected either by the war or the recent uprising. Two thousand more at least were unable to gain admittance. The receipts of the concert were \$9,000.

Monsignor Cervera, of the Capuchin Order, Vicar Apostolic of Morocco, recently arrived in Tetuan from Spain, and was given a cordial reception not only from the Spanish citizens, but also from the Moors. He journeyed to Rio Martin, where he consecrated the first Catholic church built in that region. The natives were most respectful in their bearing on the occasion.

Rev. Henry F. Flock, rector of St. Patrick's Church, Sparta, Wis., has notified the County Judge of Monroe County that he could not accept a bequest made in the will of the late Mrs. Helen Brieske which stipulated that Masses be said for her "forever and ever." Mrs. Brieske, a well-to-do woman, after caring for relatives left the balance of her property to the priest on the condition named above.

French prisoners of war in the German prison camp at Grafenwoehr, Bavaria, have formed a Conference of the St. Vincent de Paul Society which they have named, appropriately enough, the Conference of St. Peter in Chains. Fellow prisoners in the camp are assisted by this Conference without religious distinction. Russians and Poles are helped as well as Frenchmen. On the second Friday of every month the German chaplain says Mass for the intention of the Conference.

The consecration of the Most Reverend Alfred A. Sinnott, Archbishop-elect of the recently erected See of Winnipeg, says the St. Paul Bulletin, will take place in St. Mary's Church in that city during the month of July. The date has not yet been definitely fixed. Mgr. Sinnott is one of the youngest prelates in the Church in North America, having attained the age of thirty-nine last February. For many years he has been Secretary of the Apostolic Delegation at Ottawa.

Twenty-six years ago, when the empire became a republic, Brazil counted one Archbishop and eleven Bishops; to-day it has a Cardinal, an Archbishop Primate, seven Metropolitan Archbishops, thirty-four Bishops of dioceses, four Auxiliary Bishops, five Bishops who have resigned their Sees, three Bishops of vicariates apostolic and four Prefects Apostolic. The Diocese of Fortaleza is about to be erected into an archdiocese and a new diocese will be created at Sobral.