

The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, DECEMBER 11, 1915

1938

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THE CENSORS

Parents should be the censors of books brought into the family circle. Don't mind the critics who are, as a rule, the hired men of the publishers. They speak according to order. They have no standards of worthiness or dignity. Seeing beauty in dismal trash and purity in filth, they commend books which are made of the sweepings of the gutter.

Napoleon met one of these purveyors of the impure. He arrested him, declared him to be insane, and then shut him up in a mad-house, as he said, "to encourage the others." Whenever we see one of these problem things cropping up to work defilement in the name of the dollar we long for another Napoleon.

A GREAT CATHOLIC LAYMAN

There is no more glorious name in the annals of the sixteenth century than Sir Thomas More, pronounced by the Church as excelling in sacred learning and courageous in the defense of truth and given a place among those "who in ancient and more recent times of persecution have been put to death in England for professing the truth of the Catholic faith." The career of this illustrious man declared "blessed" by the Church should be an inspiration to Catholic laymen. In adversity as in prosperity he was loyal to principle. He chose always rather to obey God than man. When the shadow of death fell athwart his path, and when they who in his days of peace and fame thronged about him, knew him no more, the light of faith showed him his way even as it bore its benediction to his heart. He was untroubled as became a valiant soldier of Christ. Sycophants and cowards trembled before Henry, and fore-swore their faith, but More stood firm, an example to all who wish to be guided by the white light of honour and truth.

THE CAUSE

Blessed Thomas More was born in London in 1478. He was educated at Oxford and afterwards became a lawyer. More's first abilities, his friendship with the leading men of the day, his great loyal capacity and his personal charm drew Henry VIII's attention to him. After successfully discharging two foreign embassies he finally took office at Court in 1518, and remained there till in 1522 conscientious reasons made him withdraw from the chancellorship. In 1534 the Pope gave his final decision in favour of Katharine of Aragon. Henry, enraged at this, made Anne Boleyn his republic wife, became supreme head of the Church of England and renounced for himself and his subjects any higher spiritual authority than his own. It is disconcerting by the way to think that if Anne Boleyn's nose had been an inch longer the Reformation might never have taken place. "It may be disagreeable," says Dr. James Gairdner, "to trace the Reformation to such a very ignoble origin; but facts, as the Scottish poet says, are fellows that you can't coerce and that won't bear to be disputed." And answering those who talk of the tyranny of the See of Rome he says: "Who felt it I wonder. Not Henry VIII. himself till he felt disappointed in the expectation which he had ardently cherished for awhile, that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license for bigamy. The See of Rome refused this and when Henry at length took the matter into his own hands by marrying Anne Boleyn pronounced quite a righteous sentence that the former marriage was valid."

In 1534 he was summoned to take the new oath of Supremacy. He was ordered to bow before Parliament, devising a new statute of Christian doctrine and to join those who in all servility applauded the despot who was breaking the laws and the unity of Christendom for the sake of a passing passion. But More knew that Henry had no authority in the Kingdom of God. In his own domain he was to be obeyed; but when he

demanding disloyalty to God he bade him defiance. Henry had as other persecutors, soldiers, axes, and scaffolds. He could hurt the flesh but he could not kill the soul. And More, unafraid, gentle, and joyous, looked into the face of death. He would not subscribe to the Oath of Supremacy. He professed that the Church was built on Peter alone, that it is condition of salvation to be subject to the Roman Pontiff and that where Peter is there is the Church. So on July 6th, 1535, Sir Thomas More went to his death, and the homily written by St. Chrysostom before his last exile exactly expresses our martyr's mind: "No man is hurt except by himself."

PLEASANT WORDS

A correspondent has sent us Dr. Sren Hedin's work, "With the German Armies in the West," as a corrective to the misinformation which appears in our columns. While reading the book, we had a suspicion that the heavy German dinners, must have weakened the Dr.'s critical faculties and dimmed his observant eyes. He could have said a few words in praise of his Germanic friends, but to endow them with physical and mental gifts above the common, to give them a halo and to burn incense before them is too big a price for their hospitality. The Dr. does not use the soft pedal often enough. More moderate phraseology, and an attempt, however feeble, might have enhanced his reputation or at least have barred him from the domain of unconscious humor. His Germans are sweet and peaceable and innocent victims of duplicity and outrage. They hate the war for which they were unprepared, and would willingly act as ministering angels of culture to a corrupt and ignorant world.

LEST WE FORGET

Their "kultur" has, of course, an ominous look to the average individual. But we must live in a German atmosphere to appreciate it. We might be able to savor it, if we saw upon spurred individuals, and listened to German professors as if they were inspired, but such privilege is the inheritance of the Kaiser's followers. Being merely average individuals we are not attracted by the morality which would be abhorred by cannibals. We agree with Dr. Hedin that the German army is an object lesson of what system and organization can effect, and we can also say, Hedin however dissenting, that its ruthlessness, rapacity, and cruelty are unforgettable proof that to achieve success all laws, human as well as divine, may be disregarded.

A SANE NATIONALIST

Special Staff Correspondence

Ottawa, December 1.—General Sir Sam Hughes made public to-day the letter which he received from Oliver Asselin, the Nationalist leader, after being offered a commission to raise and command an overseas battalion for active service. Although he was offered the command Mr. Asselin declined it, saying that it was given to an officer from the front, and offering to serve in a humbler capacity. In accordance with his wishes, Gen. Hughes has given the command of the new French Canadian regiment to Major Desrosiers, of the 14 Battalion, and appointed Mr. Asselin second in command. The letter reads:—"Following conversations which I had with our mutual friend Mr. O. S. Perrault, of Montreal, regarding my desire to do overseas service, and no doubt also as a consequence of what I wrote you on the same subject some months ago, you wired me to-day to offer me a commission to raise and command an overseas battalion for active service. Without in the least departing from my well known political views I think that helping the allies in the present War is serving mankind, and that it is every man's individual duty to do his utmost to that end. "I accept your commission with unbounded pleasure. My sole condition is, that the chief command be given to one of those officers at the front or from the front, who have showed their mettle under fire. I did eleven months' active service in the Cuban war and this, strictly speaking might be deemed some sort of qualification. I furthermore sincerely believe that, given the order, I could manage to deliver the goods. But I wish my comrades in arms to have in their chief commander that confidence which actual bravery

under fire alone justifies and at the same time to feel that meritorious service will be rewarded. Being in command is not my aim, I solely want to do my share in, if possible, forming the finest, bravest grizzled battalion in the Canadian expeditionary force.

"I thank you, Sir, for the proof of confidence, and best of you to trust that I will do my best to deserve it."—Montreal Daily Mail.

CARDINAL GIBBONS

ON REASONS FOR PRAYER

At the Cathedral of the Assumption, Baltimore, His Eminence, James Cardinal Gibbons, the Grand Old Man of the Catholic Church in the United States, delivered an eloquent sermon on Prayer. The large congregation was thrilled by the words of the venerable prelate, as he built up a strong argument for frequent recourse to prayer by all men, and answered the "popular" objections to frequent prayer.

"Brethren," said His Eminence, "we can always have recourse to our Heavenly Physician by prayer, for prayer is a conversation with God. God speaks to us and we speak to Him. "Prayer is the most noble and sublime function in which man can be engaged, for in that exercise we are communicating with the most exalted of all beings, our Creator and Redeemer, and our dignity is usually measured by the company we keep. It is also the easiest of all functions because we can hold converse with God at all times and in all places, by day and night, in church and out of church, at home and abroad. "Though you reside within an hour's radius of the National Capitol, I venture to say that few of you have had an opportunity of being presented to the President. Though he is democratic and approachable, his many occupations debar him from giving private interviews except to a few of those who desire to see him. He has his daily correspondence, Cabinet meetings, and other official duties. He has his hours for rest, for meals, for recreations. "If you wished to have an audience of a king or an emperor, many preliminaries would be required before obtaining that privilege. You should be furnished with letters of introduction for your character. While sitting on the anxious bench you would use every effort to formulate an address to his majesty in some well chosen phrases, and after a few moments' discussion on common-place topics the audience would close.

GOD EASILY APPROACHABLE

"How much more easily you can be admitted to the Lord of Hosts! To be favored with His audience you are not required to be furnished with letters of introduction, for no one knows you as well as your Creator, of Whom you can say: 'Thy hands, O Lord, have framed and fashioned me.' "You have not to appear before Him in court dress. The garments most pleasing to the Heavenly King are either the white robes of innocence or the purple robes of a repentant heart. The ornaments most pleasing in His sight are the jewels of faith, humility and devotion. These sparkle in the light of the sun of justice. "You are not obliged to formulate an address in choice language and well rounded periods. The prayer most acceptable to God is that which comes from the heart, like the petition of the publican when he exclaimed: 'O God, be merciful to me, a sinner.'"

GOD INVITES PRAYER

"Not only is our Heavenly Father easy of access, but He invites us in the most earnest manner to have recourse to Him in all our wants, and He gives us the assurance of granting our petitions: Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there among you, whom if his son shall ask bread, will he reach him a stone, or if he shall ask of him a fish, will he reach him a serpent? Now, if you being evil, know how to give good gifts to your children, how much more will your Father Who is in Heaven give good things to those that ask Him? "Amen, amen, I say unto you, if you ask the Father anything in My name he will give it to you." He ever complains of our neglect in appealing to Him: "If I have not asked anything in My name, Ask and you shall receive that which your joy may be full."

"Now I anticipate an objection that is in your thoughts. You will say: 'I have asked many favors of God which He has not granted.' I answer: 'The Lord in His mercy withhold many things you ask of Him, knowing that they would be a calamity instead of a blessing, just as a prudent mother refuses to her child poisonously candy pleasant to the eye and to the taste. But He will always bestow on you something equivalent or rather much better than what you ask.'"

WHEN GARFIELD WAS SHOT

"President Garfield was shot in 1881 and died three months afterward. Shortly after his death a lady very earnestly remarked to me: 'I have ceased praying. What is the use? I have prayed for the President's life. My family prayed for him. Our congregation prayed, the State of Maryland and the Nation prayed for him and prayed in vain.' "I will now repeat to you what I answered to the lady on that occasion.

"If God did not save the life of the President, He saved the life of the Nation and the life of the Nation is immeasurably of more value than the life of an individual."

"It pleased the Almighty to prolong the life of the President for nearly three months after he received the fatal wound, to give time for passions to subside and for reason to assert her sway. Had he died immediately fearful consequences might have followed. So intense at the time was public feeling, so strong, though unjust, was the suspicion aroused against the leaders of one political faction, of conniving at the murder, that it would have needed only a spark to cause a conflagration. The first assassination might have been followed by others, and anarchy might have reigned supreme.

"Another result of the prayers of the Nation was that party spirit yielded to the healthier sentiment of love of the country. Public men forgot for the time that they were partisans. They remembered only that they were citizens of a common country, loyal sons of the same mother; and the fire of political hatred was quenched by the tears they shed at the couch of the dying President.

"Lastly, the public prayers that were offered up throughout the land were a solemn protest against atheism and infidelity, and an eloquent profession of National faith in the existence of God, of an overruling Providence, and of a moral Governor of the world. And such spontaneous manifestations of public faith and worship did not fail to bring down blessings from Heaven upon the country.

"If there is any peace of mind, if there is any joy of soul and tranquility of heart, if there is any interior sunshine and genuine consolation in this life, it is possessed by those who have a prayerful spirit and a child like trust in God, and who in every emergency rush into the arms of their Father, saying to Him with all the confidence of a child: 'Our Father Who art in Heaven.'—Brooklyn Tablet.

NOBLE WORK

The Countess de Courzon, writing of the noble part played by the French "Sisters" during the last tragic twelve months, relates:

"The Sisters of Charity of the little town of Roye, in the Somme, had an experience even more painful than that of their Senlis sisters. "When war broke out they were six in number, and assisted by their doctor, they opened an ambulance, where they ministered with the same devotion to the needs of all their wounded, whether French, English, or German.

"Now we know, as a fact, that the six sisters are prisoners in Germany. Roye is still held by the enemy, but through a German priest and through some German prisoners, the following story has reached the sisters' friends.

"Last December the German authorities at Roye were informed that some English soldiers, when restored to health, had been allowed to escape by the inhabitants of Roye, instead of being handed over to the enemy as prisoners. Whether the information was true or not cannot now be ascertained; it is certain that it incited the Germans to greater severity. The hospitals were searched, and when at the ambulance of the Sisters of Charity, an English officer, once grievously wounded, now almost cured, was discovered, the nuns and their doctor were accused of having concealed him with a view of letting him escape. The officer was taken and shot outside the hospital walls, the nuns and Dr. Tresfort had to appear before a court-martial. Owing to the generous initiative of a German military doctor, who defended his French colleague's action, Dr. Tresfort was acquitted, but the nuns were condemned to six years' imprisonment in Germany, because, said the sentence, by concealing the English officer's presence, they made his escape possible. The sisters were immediately removed from Roye. In the streets of Cologne, walking between their guards, they attracted the notice of a German priest. He followed them to a Cologne prison, inquired into their case, and eventually, having influential friends, he obtained permission for two very old nuns, aged eighty five and ninety, to be left at Cologne. The other four had to continue their journey, and are now in an unknown German prison, doing penance for their loyalty to their wounded charge. Given their knowledge of German methods with re-

gard to English fighting men, it was impossible for them to act otherwise than they did."

"Many more incidents might be gathered to illustrate the attitude of the French nursing sisters in fifteen months' war. These soft-voiced, quiet women, trained to habits of silence, obedience, and self-repression, have, in the face of pressing danger, revealed a heroic spirit. With admirable calmness they assumed responsibilities and incurred risks that test the highest courage."—Toronto Saturday Night.

CARDINAL MERCIER ADDRESSES ANOTHER LETTER TO FLOCK COUNSELING PATIENCE

London, Nov. 12, 1915.—Cardinal Mercier has issued a new pastoral to the clergy of Belgium. He departs in no way from his championship of the national cause, and exhorts his clergy to patience and renewed courage. He concludes thus: "In our souls, and in society, at every epoch of history, the armies of good and evil are in conflict; error and truth, injustice and right, crime and innocence dispute the final triumph until the day when the two cities, that of Love and that of Hate, shall be definitely constituted by the last sentence of the Supreme Judge. The capital of our country has the privilege of being placed under the patronage of the glorious avenger of right, St. Michael, and his protection applies to the entire country. In these sinister hours we must remind ourselves of this powerful patronage. Our trials are prolonged, but do not yield. I pray you; do not cease to pray and do good. The sower must await the harvest, which will come in time."

"REINSPIRE RELIGIOUS BELIEFS"

IS WORD OF RHEIMS CARDINAL TO THE NATION

Paris, Sunday.—Cardinal Luçon, Archbishop of Rheims, whose seventy-two years do not prevent him from sticking to his shell-battered post, has found time to continue his campaign against the de-population of France, a subject upon which he is a recognized authority. He has written views on the effect of the war upon the birth-rate that are particularly interesting in view of the revival of religious interest shown by increased attendance at all religious services through France.

"The origin of the question," he writes, "is obviously in childless marriages. Find out why marriages are childless and we may find where the remedy lies. Economists have named debauched, unhealthy literature, alcohol, selfishness and avarice as some of the causes; they have accordingly proposed as remedies the suppression of vice, censorship of literature, prohibition of alcohol, public aid to large families with relief from military duties, insured employment, lighter taxes on fathers and heavier burdens on bachelors and childless married men.

"All these methods are good as far as they go; all should be tried, since every man who loves his country cannot be indifferent to the growth of a real vice, amounting to a social disease, which imperils not only the prosperity but the existence of a nation.

RELIGION THE REMEDY

"The war will accentuate the campaign against depopulation by compelling attention to the mowing down of so many men in the flower of their age, the suppression of so many sources of life. It will no doubt hasten the adoption of some if not all the measures proposed, but economic methods do not take a man's soul into account; so long as the conscience is untouched so long will economic measures be unfruitful.

"Religion reaches, governs and modifies the intimate thoughts that govern man's actions—inspire him to a duty that is imposed by the most indisputable authority—that of his Creator. It also assures to duty done a reward that infinitely surpasses in value and duration the fleeting troubles and sacrifices imposed by duty.

"Under the influence of religion obedience to the laws of the married state becomes spontaneous and generous through the most powerful personal interests that it encourages. To those that close the sources of life in order to escape fatigue and trouble or to avoid the division of inheritances and assure to their heirs lives of pleasure without work, religion recalls that the conjugal state was not instituted by the author of nature for the satisfaction of the senses, or for the personal enjoyment of two persons—that man here below has other interests than that of personal satisfaction; other riches than those of the earth. "To every one religion shows the nobility of fatherhood which associated them with the creative power of God; thereby they contribute to the giving of life to His children, whose souls are immortal and whom God destined to eternal happiness.

"Let us then rehabilitate—re-inspire these religious beliefs; with them will be reborn Christian ways and with Christian ways will again come the observance, through conviction and through love, of the holy laws of marriage and of the family, and, in a large proportion, the rebuilding of the home.

"I do not pretend that religion may, of itself, cure the evil. I merely say that therein is found for Christians the most powerful succor against the evil—the most efficacious encouragement to the duty which we seek to stimulate.

"We must not forget that the task of married people is grave and arduous; the duties of parents are heavy, above all among the classes that depend on their daily work for their daily bread. I have labored among such for twenty years and have often received the confidences of honest fathers of families who, with only their modest daily earnings to live upon asked themselves whether they should risk having more children than they could feed. Religious considerations were the only ones that could encourage and give support to such fathers; their reliance was confidence in Providence.

AID FOR LARGE FAMILIES

"Providence makes use of secondary causes; it is the honor and duty of those who possess power and fortunes to become its instruments. To the moral force of religion material aid must be added. Legislators, employers—all those who are favored with wealth—must apply their good will to lighten the burdens of fathers of large families, help them procure the needed resources to do honor to and protect the family and make the way easy for the education of their children.

I do not believe in radical measures that would take from every healthy man without children his rights of citizenship, that seems to be contrary to the liberty, conscience and dignity of man."

CONVERSION OF VICAR, WIFE AND FAMILY

There was announced recently the reception into the Church of Rev. C. Goulding, M. A., Ely Theological College and Exeter College, Oxford, formerly curate at St. Saviour's, Leeds, and lately Vicar of Horton cum Studley, Oxford, along with his wife and family, at the hands of Father Kennedy, Bexhill, St. Saviour's, Leeds. It will be observed, in keeping up its reputation, to which we referred some weeks ago, as a training school for converts. Mr. Goulding's is the eighty fifth conversion from the ranks of the Anglican clergy within the last five years. It appears, however, that the statement made that Lieutenant L. Barrow had become a convert has no substance in fact. Regret, which we share, was expressed by the journal for having made the mistaken announcement.—Edinburgh Catholic Herald.

PROTESTANT TESTIMONY

"All that is loftiest, sturdiest, strongest and most uncompromising; all that is most truly sacred in the artistic development of our people precedes the days of the Reformation." These are not the words of a Catholic obscurantist. They come from the land whence the Reformation took its rise, from the University of Berlin, from a Protestant leader of historic research, bearing witness to Protestant readers of a truth which history cannot deny. They are from the pen of Kurt Breyer and appeared in the "Tag" as part of an article calling upon Protestants to cast aside their prejudices and unfounded accusations against the Catholic Church and study her doctrines and practices in a sincere and friendly spirit. "The Catholic ages of our nation represent the time of its vigorous youth, not yet rationalistic and therefore all the stronger," he writes, "that the living Catholic Church is the living witness of this youth." Advancing even farther he thus casts a gauntlet before our materialistic age:

"He whose intellect and spirit have not yet been entirely blinded by the poverty and excessive emptiness of our time may divine from the simplest village church that not only faith, but the might and intellect of humanity are lifted there to a height which our age could never have been able to attain of its own power, nor could any other century have reached to it unaided since the days of the separation from the Catholic Church."

Such is the writer's impartial conclusion necessitated by the obvious testimony of the present and the past. Voices like his are not uncommon in our day. They express the deeper, truer thought of our age. Materialism has proved a failure; Protestantism, a disappointment. Truth and beauty and human happiness must all be sought in that Church for which the hearts of men are yearning, often unconsciously. Within her fold alone they can find all that they have long desired.—America.

CATHOLIC NOTES

The Little Sisters of the Poor have seven houses in Paris, and more than one hundred in France.

From Rome comes a report that the youthful Prince Aimone, Duke de Spoleto, of the Royal House of Italy, is to enter a religious congregation.

The Rev. George B. Kranz, pastor of St. Elizabeth's Church, Corry, Pa., has received his appointment as Chaplain in the United States Navy, succeeding Father McGinty who died last June.

F. G. Underwood, president of the Erie railroad, has given \$1,000 to the erection of a new Catholic church at Wauwatosa, Wis. Mr. Underwood is not a Catholic.

Rev. John Daniby, S. J., of St. Louis, Mo., has been appointed director of the School of Journalism of Marquette University, Milwaukee, succeeding the late Rev. John E. Copus, S. J.

It is estimated that the Catholic schools of New York, educating 134,000 pupils, are saving the taxpayers \$7,000,000 a year, and \$45,000,000 in school buildings.

In Bernal the Jesuits from Belgium have converted at least 100,000 natives in the last twenty five years. In China and Africa there are fully 1,100,000 persons under instruction for Catholic baptism.

Alaska is in extent, three times the size of Texas, its population is about 70,000, of whom 15,000 are Catholics. They are, for the most part, under the spiritual charge of the Jesuits. About 30 Jesuit priests are in Alaska. Also the Ursuline Sisters and Sisters of Providence and St. Anne.

Standish Hayes O'Grady died recently at Ballinruan, Cheshire, England. He was a Gaelic scholar and poet of repute and a lifelong student of the ancient literature of Ireland. Among his chief works were his translation of the "Pursuit of Diarmuid and Grainne," "Silva Gadelica," and "Adventures of Douchadh Ruadh Mac Con-Mara," translated from the Irish into English verse.

The deportation of the German Jesuits from India has a peculiar interest for their brethren in this country. The Province of St. Louis has been called upon to furnish five priests to take the places of those deported from India, and the same requisition has been made upon the New York-Maryland province.

A press dispatch chronicles the death after a long illness of the Right Rev. John Cuthbert Hedley, D. D., O. S. B., Bishop of Newport, England, whose writings are known on both sides of the Atlantic. Bishop Hedley was consecrated on September 29, 1858.

When Cardinal Ferrate died and the Pope called Cardinal Gasparri to his place, many wondered how the work of the Commission for the Codification of the Canon Law would go on. Cardinal Gasparri was known to be the life and soul of the work. It is understood that the Holy Father has so arranged that the duties of Secretary of State shall leave at least time for superintending the completion of this important duty. The third part of the work is now in the hands of the Bishops.

A British Catholic soldier, in a recent letter from France, says that the General in his command is a Catholic, and that this General gave great attention to the French lately in being seen at Holy Communion in public at Sunday Mass. Before the war began it was as much as the position of a French General was worth to be seen in the act of practise of religion. Naturally the fearless ploy of this British General made a deep impression on the French soldiers who witnessed it.

Mayor Calkins of Plainfield, N. J., has refused to allow members of a sect known as the Pillars of Fire to hold meetings on the streets of the town because of their avowed purpose to make abusive attacks on the Catholic Church. The action of Mr. Calkins is based on the view, the correct one, that the rights of Catholics would be violated by allowing such meetings on the public streets for the maintenance of which Catholics are taxed.

The Catholic Universe, of London, gives an authoritative contradiction to the report, many times circulated and recently revived, of the conversion of Mr. Gilbert K. Chesterton. The "advanced" Anglo-Catholicism of Mr. Chesterton and the closeness of his point of view, as shown in his brilliant essays, to the Catholic position, account for the persistency of these rumors.

John Joseph Carly, of New York, who early in 1912 made telephone connection possible, for the first time, between New York and Denver; who early this year established "phone communication across the continent, and who was at the head of the force of men who a few days ago startled the world by talking, through wireless telegraphs, over many thousands of miles of sea and land, is a member of the Catholic Church. Among his own he is known as a wizard of the wires; and it is considered that to work under him is a liberal scientific education.