

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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AN OLD FRIEND

The word Camouflage is new, at least to English ears, but the thing is as old as the tradition of the first pair in the Garden of Eden. An Italian proverb declares that "You have not learned how to live till you have learned to dissemble." A whole string of proverbs in every tongue might be quoted to the effect that the naked truth is always dangerous. Thus we are counselled to wear an open look, but keep our thoughts close; to act suitable parts, but never to show the bottom of our purses or our minds; to smile when we cannot strike; to think all we speak, and speak not all we think. These are but samples of the bulk of shrewd maxims which have formed a large proportion of the wisdom literature that engages the student's attention when he seeks to grapple with the moral problems that have exercised mankind in all ages.

This world shattering war has given birth to many new devices, material and pseudo-moral. War has always made dissimulation its chief weapon; in that respect Fenimore Cooper's Indian braves were on a level with Leather Stocking and his scouts in the long American contest with the aboriginal tribes who sprawled over the western plains. "Civilization," says Lowell, "gives form on a powder-cart." It always has done so, but deceit has reinforced direct attack; and more than ever do competent leaders plan surprises for the defeat of the enemy. The Germans have proved to be past-masters of every artful device that can be relied upon to inflict damage upon the nations they have assailed in person, property, and reputation. Diabolical ingenuity, such as would not have been alleged against professedly Christian people a few years ago, has become the distinctive characteristic of their policy in the battlefield and in the council-chamber. The proceedings at Brest-Litovsk have illustrated both the power and the weakness of their methods.

It is human to err, and Bishop Butler notwithstanding, vast numbers are and always have been willing to be deceived. If it were not so, how many hoary frauds that still flourish rankly would have been made an end of before this! However, it is clear that the fools and those who live by them would so lose some of the supports that help them along comfortably in their temporal affairs. That society in general is cemented by conventional fictions is a commonplace of philosophy. The novel, the comic stage, and in fact a large part of our lighter literature, would lose hold upon popular favour were it not for the assumption that certain kinds of verbal and actual camouflage were permissible, if not laudable, in daily business and neighbourly intercourse.

We pass by the formal casuistry which, from the Ecclesiast to Francis Bacon, and in a hundred subtle modern treatises, tries to construct a system of morals that shall take account of social requirements which make concealment desirable. Old Polonius, in the play, is the type of the man of the world who has ready-made rules of profitable behaviour at his finger-ends; but his fate does not encourage a habit of reliance upon shrewd calculation in matters which involve the mysterious interaction of motive and vagrant affection. It is surely better to be deceived innocently than to live in an atmosphere of suspicion. At the game of self-interested camouflage the most astute and cunning may fall into his own trap, or as Shakespeare has it, "be hoisted by his own petard." Mines break loose, and clever deceptions often betray those who invent them.

A healthy child soon frets against the restraints of its actual surroundings. Its games all take on an air of pretence—blind-man's buff, hide-and-seek, hunt the slipper, and so on. By-and-by the land of Make-believe opens before it, and it acts and speaks in a sense which implies that things are not what they seem. In time, if fair play is given to the

ideal faculty, the world and human life will be seen through a veil of imaginative hopefulness; how worn men and women envy that first fresh outlook, making painful efforts to recover it in our later years! "The heaven that lies about" the young is the finest form that camouflage ever takes. We can only approximate to it through a discipline which shakes our confidence in material good. It is the bane of what is called "good society" that the game of make-believe is carried to inordinate lengths. We often hear that this is an age of frankness, yet the amount of verbal camouflage indulged in by the idle rich to save appearances turns daily life into artifice. We may admit that certain conventional forms are necessary if social intercourse is to be made satisfactory all round; but defensive armour against rude curiosity and intrusive behaviour need not involve insincerity. A habit of literal plain speaking is often a mere form of egoistic self-assertion; on the other hand, vain compliment and needless embroidery in common conversation do not promote a clear understanding between friends. "Truth in the inward parts" will usually shine forth so as to begot mutual esteem. The poet hinted a weakness to which some natures give way when he wrote:

"There is a smile of love,
And there is a smile of deceit,
And there is a smile of smiles
Wherein the two smiles meet."

Public life, as it displays itself to the onlooker to-day, is the most impressive and extended scene of calculated camouflage that the world has ever known. With what temptations pledges politicians and their abettors in the press attain seats of power for good and evil! A variegated selection of reforms and profitable enterprises is dangled before the eyes of electors. Let it be admitted that the most astute of our administrators are but children in these matters compared with the Tenthredinid despots; how else would the extremes of Socialism and the most reactionary lords of the soil be able to sit in the same gallery from year to year? Doubtless the real aims of the Kaiser's parasites were cleverly camouflaged at the outset: every class from top to bottom was to be enriched with the loot of Belgium and France, after which the most admirable fruits of Kultur were to be generously bestowed upon the nations around. As it happens, certain irreversible laws negative such schemes of pretentious spoliation, and Nemesis overtakes their inventors.

European diplomacy has seldom complied with the most elementary rules of fairness as between peoples. The Chancelleries have been centres of calculated deceit. The game has been played with loaded dice for the most part, the Metternichs, the Tallyrands, and the Bismarcks, being themselves tools of imperialistic powers whose ambitions were constantly embroiling the nations in quarrels from which only evil could flow. Bribery, espionage, and unscrupulous trickery were their weapons in engineering conflicts for territory or control. They could always rely upon acute support from able writers of the masterful sort. Thus Carlyle was cited the other day by the German Chancellor in defence of the annexation of Alsace-Lorraine. Well, Carlyle's admiration of supermen and heroes, with his contempt for the fool-majority, made him the eulogist of Frederick, the Prussian War Lord; also his highly-colored study of the French Revolution, along with his appreciations of German literature, prejudiced him against the weaker party in the struggle of 1870-1. Carlyle's dogmatic temper led him into many hasty judgments—notably when he wrote the scornful article entitled "Shooting Niagara," after Lincoln's proclamation, wherein he vindicated the Southern revolt; ridiculing the claim of "Quashee Nigger" to personal freedom. The invocation of Carlyle's Ghost at this crisis illustrates the moral bankruptcy of the nation that stands condemned before the world-tribunal as the violator of pledges and cruel disturber of general peace and right.

Only small-souled men resort to stage tricks to deceive in matters of

life and death. It would be easy to show that these cheaters of others first of all deceive themselves. When a common robber was brought before Alexander the fellow told the great conqueror that they were both following the same trade. These liars and bandits on a grand scale have yet to learn that their crimes are equally vulgar, though vastly more infamous, than those which bring low transgressors to the goal of the gallows. Schiller's lines, spoken by the elder Piccolomini, remind us that—

"This is the curse of every evil deed,
That, propagating still, it brings
forth evil."

Yet, happily, truth is stronger and will in time corrode falsehood. Its seed has an indestructible vitality. It breeds more truth, higher truth, truth that needs no disguise to set it off. Shining in its own light, it creates virtue, nobility, gladness as of the morning. The end is decreed along with the means. Night and day are of the same texture. We pass through darkness to the beyond. It is the last trial of faith in the goodness that is at the heart of things—the love that has disguised itself as power and law.

THE SACRED HEART AND FRANCE

Truly, our French comrades are in the furnace. But the furnace may be after all, but the purgatorial instrument for all of us of God's love and in France's case the predilection of the Sacred Heart for the eldest daughter of the Church. We all have sinned as nations and as individuals, and France's record of later years, as our own of three centuries and a half ago, is not forgotten by the best patriots of both peoples. Today is the day of atonement through suffering, and nobly is France responding to God's call.

Nor is she without signs of the Divine leading. Many of our readers have no doubt read or heard of the pious French girl, Claire Ferchard, who is said to have been the recipient of visions of the Sacred Heart and messages, some of them promising victory in the war conditionally on the open profession of devotion to the Sacred Heart in the military uniform. An attitude of reserve with regard to details in such a matter is incumbent on Catholics, till authority has pronounced. Cardinal Billot has already written to a French correspondent pointing out the unwisdom of any attempt to incorporate action in regard to the badge, and speaking with equal caution of the other points. But the spirit which lies behind these things, the re-awakening of France's old burning ardor for God, as for patrie, may well mean for her what Claire Ferchard says: "The Sacred Heart will intervene," because of the renewed acknowledgment of the Royalty of the Divine King, spiritually if not visibly emblazoned upon her standards. And for us all, the sense of the supernatural, of the essential value of the interior life above all, is the supreme need of the hour. Prayer, and the spirit within that nourishes prayer—these alone can and will uphold us in this great hour of trial. We in England, with the renewal and extension of devotion to the Sacred Heart, especially in the home, are trying to do our part, as in France is the movement for which Claire Ferchard's name stands. It is the interior life that means power, and means the only victories worth having in the long run. And the motto that life is: *Viva Cor Jesu Sacratissimum*—The Universe.

K. OF C. ACTIVITIES IN SWITZERLAND

AMERICAN SOLDIERS INTERNED THERE WILL RECEIVE SPECIAL ATTENTION OF ORGANIZATION

The Knights of Columbus Committee on War Activities has decided to devote special attention to caring for American soldiers who, through the mishap of war, may become interned in Switzerland. Soldiers of the Allied nations interned in neutral territory have experienced some difficulty in obtaining either communication with their folks at home or the comforts they receive through war relief agencies while in active service. As soldiers, their status in a neutral country is similar to that of a prisoner of war in an enemy country. Thus, special effort is necessary to secure them the reassurance and comfort to which every soldier is entitled. The Knights of Columbus will establish recreation huts for them abroad and operate an extensive information bureau and employ various other means to relieve the tedium of their internment and to keep them in touch with the folks at home, as well as provide to Catholic soldiers means for practising their religion.—The Echo.

PADRE AND COMRADE

In the Universe during the October and November of 1915 were published two articles by Father G. Ryan, C. F., one—appearing in October—on "Conscription, its Possibility and Possibilities," and a second, in November, "Conscription, its Effects in France." Today Lieut. Col. Father Ryan, after a two-and-a-half years of practical experience, suggests that we might find the above articles of interest. Indeed, their value is plainly accentuated by the accumulated experience of the writer, who thus stands by all that he wrote two-and-a-half years ago. It is with the utmost interest that we revive our acquaintance with these commentaries on the question of clerical conscription and its practical effects in France. In the first article Father Ryan shows with great clearness that the action of France in forcing her clergy into the fighting ranks of her army was unprecedented even in the dark days of anti-clericalism that lay behind her. Even the Revolutionaries of 1793 recognized the incompatibility between the office of the priesthood and that of bearing arms, an incompatibility which had been admitted even by the pagan religions, for the Roman Legislature had it inscribed on the Law of the Empire. In 1870 the clergy were not forced to bear arms, and even those who went as stretcher-bearers were volunteers. The combatant priest is a feature of the great war of our own times. The forcing of the clergy into the Army, Father Ryan holds, was done with deliberate intention of depriving them of their priestly vocation and virtues. Having thus made it abundantly clear that the Church has never sanctioned the adoption of armed hands to the work of bloodshed, he goes on in his second article to show the magnificent way in which an evil—faithfully recognized as such—has been turned into good. France, in the place of the forty-six chaplains who accompanied the army of 1870, found herself in 1914 with 30,000 priests in spiritual attendance on her four million fighting sons, for the soldier priest, so far from swamping the priest in the soldier, remained a priest, and that without detriment to the soldier. As a soldier, one of the bravest, he appealed to his comrades, but with the soldier, the companion—the good fellow—was always present the priest. By a natural process the soldier-priest gained for himself spiritual recognition. He became essential to his comrades in his capacity as a priest, and France, in that effort to deal an incidental blow at clericalism, possessed herself of 30,000 army chaplains against the 46 of 1870. The soldier-priest is now in constant demand for sacred offices—for hearing confessions, for burying the dead, for offering the Holy Sacrifice. Small chance has he indeed, of forgetting his vocation! And in the France of the future how can there exist that distrust of the priest, artificially inculcated, when the "comrade" of peaceful civilian life is likewise the "padre" of the trenches?—The Universe.

RELIGION MAKES THEM BETTER SOLDIERS

The Very Rev. Mgr. McMackin, pastor of St. Luke's Church, the Bronx, has received a letter from John L. O'Brien of the Fordham University ambulance unit, which has been in France for some time. Mr. O'Brien divides his enthusiasm between the chaplains with the American troops and the French officers with whom the American military and hospital service units have been associated since their arrival on the battle-scarred fields of France. Mr. O'Brien wrote:

"It is indeed with great pleasure I take this opportunity to write you a few lines from the French front. Although in the United States Army ambulance service, I am not rendering services to the American troops. Our section, which is one of the three formed at Fordham University, is attached to the French Army, and a better thing could not have been done for the spiritual welfare of our boys. Being so small in number, our sections are left stranded without a chaplain. But being attached to the armies in France and in the ambulance service, we come in contact with some of the noblest men in France.

"These priests, most of whom are serving in the capacity of stretcher-bearers, are the bravest of the brave. Without means of defense, but with the sole purpose of tending to the physical and spiritual needs of man, they scale the parapets and do the work on 'no man's land.' These are the sort of men by whom we boys of the Bronx college are surrounded. Every Sunday, and sometimes every day, we have an opportunity to attend Mass and receive Communion. It is certainly an honor unheard of in the States to wake up after a night's sleep and find a priest saying Mass alongside your bed. Such occurrences as these do we experience and they encourage us and make us better soldiers. Thus far we have been

very lucky and have not encountered the difficulties other sections have to overcome, but we expect soon to get our share, and I think we shall do honor to the flag by which we have sworn. We take to our work like ducks take to water and have a banking average of 1,000 with the French officers."

FRANCE'S "FIGHTING PRIESTS"

"There are about 25,000 priests in the army, but only 300 of them are officially appointed as military chaplains wearing three Stripes," writes M. Maurice Barrés in his recently translated book, "The Faith of France." Those numbers, no doubt, were far more accurate at the beginning of the War than they are now, for during the past four years thousands of French priests must have died for their country, leaving few to take their places in the ranks of the clergy. It is safe to say that in proportion to their numbers more priests have fallen in battle than any other class of people. For the spirit of self-sacrifice which they received with the holy oils on their ordination day was made so strong a habit by the years they subsequently passed in the sacred ministry, that now as "fighting priests," they are the first to volunteer for every post of danger and are always shining examples of the purest patriotism to their fellow-soldiers.

The letters which M. Barrés quotes in his book indicate the high motives which fire the hearts of these soldier-priests who unite a crusader's courage with an apostle's zeal. Father de Gironde, for instance, who was killed in the battle of Ypres on December 7, 1914, exclaimed:

"To die young, to die a priest, a soldier, while attacking while advancing, in the full performance of one's sacerdotal privileges, or perhaps giving absolution; to shed my blood for the Church, for France, for my friends, for all whose hearts are filled with the same ideal as my own, and for others who know the joy of belief. Ah, how beautiful this is!"

The other priests who died in Father Gironde's dispositions are so numerous that M. Barrés cannot name them all. The month of September (1915) alone supplied him with 156 personal records of priests and religious who were slain in Champagne on the field of honor; 216 died gloriously during the battle of Verdun in 1916, and the author says that he had in his hands early in 1917 the official text of 3,744 members of the clergy and of the Religious Orders who have been cited for recognition and who were deemed worthy of the six or seven stars, or palms.

When the War is at last ended will victorious France forget the wholehearted devotion of her priests, those brave men whose sacred character should have freed them from the obligation of fighting and dying with rifles in their hands? The toll taken from the ranks of the French clergy by the dreadful carnage of the last four years will certainly create for the Bishops an after-war problem of the gravest character. The people of France, let us hope, will not then allow the unbelieving Government of the country to increase the Church's trials by continuing that deplorable policy of persecution which now, even in war-time, is subjected to "soupriamism" the helpless orphans of France's heroic soldier-dead.—America.

SHANE LESLIE TELLS WHAT IRISHMEN HAVE DONE IN WAR

Mr. Shane Leslie, writing in a recent issue of the Philadelphia Public Ledger, says that the Irish in Ireland are not sympathetic with Germany as such in Ireland, only from time to time an exasperated people are made to feel that it is the only expression of sentiment on their part to which the Government pays no attention. The Irish Nationalists have taken the field in a proportion to which the American critic should pay heed. There are few Irish homes which have not suffered a casualty in the War.

"Taking the Irish volunteers in Ireland and England and Scotland, for there have been just as many Irish in English as English in Irish regiments, it can be shown that 40,000 Irishmen of Irish blood and sympathies have perished in the War, and indeed there are higher estimates. When the American army has lost 40,000 in dead, American critics can begin to call for Irish conscription.

"If the American people suffer as many casualties in proportion to their population as Ireland, they will have a right to salute their mourning land as a land of heroes. For these reasons all violence of word is to be deprecated. Far more can be achieved by the sympathetic acceptance of Ireland's cause as part and parcel of the Allied cause, the cause if not individualism, at least of self-determination among all

groups that by their history of geography or conscious wish and will are countable as nations."

THE NATION ON ITS KNEES

Our three American Cardinals have issued an appeal to Catholics and to all our fellow-citizens to pray fervently for the speedy victory of the American arms, and for a lasting, righteous peace. Their Eminences point out that we have entered upon this War animated by principles as universal as they are unselfish. Not seeking conquest by force of arms, "we battle for the welfare of men of every nation, asking no special indemnities for our sacrifices other than those which all free men always seek." The Catholic people of this country have been conspicuous in sacrifice, that justice might reign. They have given their time, their scanty possessions, and what is dearest to them, their children. They have spared nothing, that the great country, under the protection of whose benign political institutions and just laws the Church of God has flourished, might be preserved in the undisputed possession of her national honor and integrity. In thousands of churches, from the stately cathedrals of our great cities to the humble little chapels of the countryside, in convent and school and in cloister, where by day and through the watches of the night the service of God continues in one uninterrupted golden round of praise and adoration, fervent prayer has gone up before the throne, begging the powerful protection of the God of nations, for our just cause.

Surely today Catholics are on their knees, and in the mind of their Eminences, to win this War, "we must invoke the noble powers of sacrifice and faith," and while "we fight like heroes, we must pray like saints."

From every corner of America arises the cry of souls to God. The nation is on its knees before the King of Kings. That is the surest sign that America will lead the nations of the earth to victory over mere might. For God is our surest help as He must be our surest hope. And the prayers of a nation fighting not for gain but for good, will certainly be answered.

If God be with us, we need not fear the hosts of the enemy. We shall evince our patriotism, not merely by outward works of service, but by lives of integrity, making ourselves and our nation less unworthy of His protection.—America.

PONTIFF NAMES SIX AMERICANS TO FILL VACANT DIOCESES

Rome, July 22, 1918.—The appointment of the following six American Bishops has just been officially announced:

Right Rev. Michael James Gallagher, the present Bishop of Grand Rapids, Mich., has been transferred to the See of Detroit, to succeed the late Bishop Foley.

Rev. T. G. Brady, rector of St. Raphael's cathedral, Dubuque, Iowa, Bishop of Baker City, Oregon, in succession to Right Rev. Charles J. O'Reilly, who has been transferred to the See of Lincoln, Nebraska.

Rev. Christopher E. Byrne, rector of the Church of the Holy Name, St. Louis, Missouri, Bishop of Galveston, Texas, succeeding the late Right Rev. Nicholas A. Gallagher.

Very Rev. Canon Drossaerts, V. G., rector of St. Joseph's church, Baton Rouge, Louisiana, Bishop of San Antonio, Texas, in succession to Most Rev. John William Shaw, who was recently appointed Archbishop of New Orleans.

Very Rev. Jules B. Jenmard, until recently apostolic administrator of the vacant Archdiocese of New Orleans, Bishop of the newly created Diocese of Lafayette, Louisiana.

Very Rev. John T. MacNicholas, assistant to the General of the Dominicans, and residing here, Bishop of Duluth, Minnesota, in succession to the late Right Rev. James McGolrick. There is sincere regret in ecclesiastical circles in Rome at the departure of Father MacNicholas. It has, however, always been thought here that his pastoral record in the United States before coming to Rome made his episcopal nomination inevitable.

This large list is another testimony to the efficacy of the new method of appointing American Bishops, the Vatican now having always at hand all the elements necessary to assure prompt appointment, and wise selection.—New World.

There is much truth in this pronouncement by an observant writer: "There is no criticism so severe, so carping, as that of a person who could least accomplish the work he views with disdain. So true is this that absolute denunciation is almost invariably the product of absolute ignorance." We suggest that certain mouth patriots who complain bitterly that the Pope is not doing enough to end the War, take to themselves the above comments.—Sacred Heart Review.

CATHOLIC NOTES

The endowment of the Catholic University, Washington, D. C., is now over \$2,000,000.

Under instructions issued recently by Secretary Daniels, chaplains on Navy vessels will have charge of ship's libraries and determine the character of the reading matter in them.

After almost three years of searching two Spanish mining engineers have discovered deposits of platinum in that country that apparently cover a wide area.

Gallipolis, Ohio, is the oldest Catholic settlement in that State.

Previously well drilled, eleven hundred children left within three minutes the parish school at Corona, Brooklyn, N. Y., when the building was on fire.

The Benedictines at Yankton, S. D., are building a memorial chapel to the late Indian missionary, Bishop Marty, O. S. B.

The Armenian nation now being exterminated by the Turks dates six centuries before Christ. At the beginning of the Christian Era, Armenia formed an independent kingdom.

Recently the five hundred students of the medical and dental departments of St. Louis University, St. Louis, Mo., were sworn into the government service to be called as soon as they shall have been graduated.

Verdun, France, now the city of the great siege, had as its first known Bishop, St. Pulchrius, of the 5th century. Its abbey of St. Paul was founded in 970. Its cathedral is a plain, massive, two-square towered edifice.

In the new code of Canon Law it is provided that heretofore separate parishes are not to be formed for the nationalities living in the same district without a special Apostolic indult.

In the Catholic churches of San Juan, Porto Rico, special services were held recently in commemoration of the 40th anniversary of the creation of the first Catholic diocese in the New World. The diocese was created only 20 years after the discovery of the islands by Columbus.

The farm at Appomattox, Va., where Gen. Lee surrendered to Gen. Grant, has been purchased by S. L. Ferguson, of Richmond, who announces that he plans to have Congress make a national park of the ground. The farm, which contains about 1,000 acres, formerly was owned by Major George T. Armes, of Washington.

The Knights of Columbus announced this week the opening of a "lost soldier" department at headquarters in New York. Through co-operation with the adjutant general's office the statement said the bureau will furnish information as to the whereabouts of men who, through carelessness fail to keep in touch with their families and friends.

We care very little for these attacks so long as we are conscious that we have acted rightly towards our country, says Archbishop Harty. For us the love of our own people far outweighs the abuse lavished on us by people whose names have long been linked with injustice to Ireland. We trust that the world's verdict will justly appraise the action of the bishops, priests and people of Ireland in this new chapter which has been added to the story of our race. We are confident that history will see in our united efforts the true interpretation of the rights of nations, small and great, to determine their own destinies.

In 200 years the Scottish Catholic population has grown from 14,000 to 548,000. Forty years ago there were 242 priests, with 235 churches or chapels, 25 convents and institutions and 165 schools; but now there are 576 priests, with 432 churches or chapels or stations and 102 convents or institutions. There are nine orders of priests and brothers carrying on their own special work, and there are fifteen orders of nuns at work. And if Glasgow be brought into the picture of Catholic progress once more, it is only to mention that of the 548,000 Catholics in Scotland over 400,000 come under the jurisdiction of the successor of St. Mungo. Scotland has not yet been won back in its entirety to its old allegiance to Rome, but to some who can still recall struggles of even fifty or sixty years ago, the record disclosed should be encouraging.

Major General Frank McIntyre, chief of the Insular Bureau and formerly chief military censor, has been selected to become principal assistant to General March, chief of staff. General McIntyre has been chief of the Insular Bureau since 1912, having previously served in the bureau with the rank of major and colonel. He is an infantry officer and graduated from West Point in 1882, later becoming honor graduate of the Infantry and Cavalry School in 1889. General McIntyre is not only one of the best known of the Catholic officers in the service, but one of the most popular of his brother officers on duty in Washington.