

# 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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### ONE WAY

There is no such thing as an absolutely bad man or woman. The bad—and of course there are bad people—have some little sparks of goodness wandering about in them, oftentimes a great deal more goodness than we know, and even the good have flaws in their character which are at any rate a consolation to the mediocre. But we are not so much concerned with the absolute, but with the judgments which people form and deliver of their neighbors, and according to those who are "unco good" of course the world is full of bad people. Indeed the difficulty of judging of merit is in the standard that has to be applied. The only way to accurately find the dimensions of anything is to apply a footrule; and the way to ascertain the merit of our neighbours is to compare them with the footrule of our own excellence. It is by reason of our somewhat over-weening estimate of this measure that we are enabled, to our own satisfaction no doubt, to pronounce upon the glaring demerits of bad people. The good man keeps his self-respect by regarding his neighbours, as Carlyle did, as "mostly fools," and so we are enabled, although not pretending to be saints, to maintain an opinion as to our own excellence by this glaring comparison with the wicked.

### WE OUGHT

But it ought to be remembered by those who, according to this immaculate standard, condemn their fellows, that their fellows, by the application of a similar measure, may be, and probably are, condemning them to the same Coventry of bad people; and if they realized that, they might possibly be humbler in their own conceit, and more tolerant in their judgments. At the same time, they certainly might be less happy, for there is no question that this finding fault with others seems to be a great satisfaction to some; for the object of each man and woman is to think well of themselves, and it is easier to do that by comparison with the bad than by living up, as we ought to do, to a higher ideal.

### OUT OF THE HEART

But it is a curious fact that it is those who are not the most excellent that find the most bad people in the world, and that the really good have merciful eyes and understanding, human hearts, and so discover some excellence in out-of-the-way places. Now this is curious, because by comparison with the good the bad should seem very bad; but the fact is that the really good have not the same arrogant opinion of their own footrule as those whose excellence is only piebald; for as real goodness consists to some extent of humility, the comparison these people make with the peccable is not so damnatory as that of sinners who judge more harshly. It is generally admitted that we can measure the excellence of people by their opinion of others, and it will be found that it is the shrew whose gossip is acrid, it is the dishonest man who believes in the dishonesty of others, and it is the man who has no respect for truth that asserts that all men are liars. It would, in this connection, be quite interesting to compare the verdicts upon "bad people" which are given by two different juries—a jury of people who are worthy of respect on the one hand, and a jury of people who, however "respectable," have cruel natures. It is these latter that judge harshly and punish terribly. Of course the judgments of the world on what seems to be the same state of facts vary infinitely. Those who would be called the bad people by some would be pronounced a "good sort" by others; and all of us are in the habit of condemning the sins we have no mind to, by shutting our eyes to the sins of those we are inclined to.

### THE JUST JUDGE

But the huge evil in all these cases in the court of opinion is that

men and women who sit on the bench have not the sympathy which is essential to justice. Justice has been figured with a pair of scales, but the duty is not to weigh sins and crimes but to recognize them as human frailties, often to be met with pity rather than with punishment; and he who can feel this sympathy with the tempted, with the fallen, who cannot see or feel or understand the potency of the temptation which led to the act in question, is not fit to sit upon the bench at all. It is thus that the old are so hard upon the errors of the young, because they have lived down the passions, the aspirations, the hopes and the fears which make a turmoil in young hearts and obscure sometimes the dictates of duty by the steam which rises from the boiling pot of youth. We can all be virtuous when the temptations have ceased to influence conduct. The miser can condemn the wanton extravagance and ruthless waste of his heir, but the heir on his side can see the sordid faults of the money-grubber, whose only interest is accumulating treasures, where moth and rust corrupt. Many parents whose hearts have become obsolete can censure the wild passions of the children and talk sagely, but with defective memories of what they were when they were young, forgetting their own hot youth and their hare-brained escapades in their present humdrum respectability. Anyone who differs from their view of what is right—anyone whose creed is not like their creed, is bad.

### RIGHT SIGHT

But it will always be so while every individual has his own selfish standard by which to scale the merits and defects of others. No one denies nowadays the right of private judgment, but one notes that in exercising private judgment some people lay the whole emphasis on the private and very little on the judgment, and that is the error. As we can understand, if it is only "private" or merely the length of the judge's foot, there is no guarantee of justice; but if, on the other hand, it is judgment, there is at least a probability that mere personal predilections will be kept out of the deliberation. But it is thus that many who might fairly be considered worthy are thought to be bad, and that the person who centres him is only ministering to his own inflated pride by his unjust condemnation of bad people.

### DIPLOMAS AND PROGRAMS

These are the rare June days, when with hopeful hearts and ribboned diplomas, our graduates are going forth to conquer the world. God bless the young, and in particular these girls and boys, the flower of our flock. "The world looks bright to inexperienced eyes," but may no depression of the hope that now beats high, ever bring with it a shattering of the ideals that in June seem so alluring and easy of attainment. Our young people, as a rule, are anxious not only to succeed in the temporal affairs of life, but to engage in the work of spreading the Kingdom of God upon earth. But alas! what encouragement is offered them by us, their disillusioned elders? Only too often we damp their zeal by a shrug of the shoulders, a permission grudgingly conceded, a deadening, "Go ahead and try it. You probably won't succeed, but I don't think you will do much harm." In the face of this discouragement, the brightest optimism will soon be dulled unless it has been based upon some definite program of action. The graduating class of Our Lady of Providence Academy, Chicago, has guarded against a common source of failure by providing a modest and thoroughly practicable plan of campaign. The class has formed itself into an association for the express purpose of doing social work and of advancing the cause of the Catholic press. Individually, the members pledge themselves to visit the poor or to teach catechism for one hour a week, to subscribe for at least one Catholic magazine and newspaper, and to send papers, when read, to some Catholic social center. Finally, a committee will be appointed "to secure the introduction of Catholic periodicals and newspapers into the public libraries."

With characteristic wisdom, these young damsels of Chicago have avoided the error of trying to do too much. They do not expect to convert the world, but that their zealous labors will make their part of the

world a great deal better for the fact that they have lived in it, we do not doubt. May they find many imitators.—America.

### BELGIUM'S UNCONQUERABLE HERO

New York Herald

Not all of Belgium's valiant fighting forces are on the French front. Cardinal Mercier has been surrounded by the Germans for three years, yet his powerful assaults on the enemy give no sign that he will ever surrender. In announcing to the Kaiser's governor-general that his priests would pay more fines, and still more, rather than give indirect assistance in the deportation of their countrymen, the unconquerable prelate says:

"We await our vengeance in patience. I am not speaking of our earthly vengeance. We have that already, for the regime of occupation that you force us to undergo is despised by everything that is decent in the whole world. I am speaking of the judgment of history, of the inescapable punishment of the God of Justice."

The huge guns of Germany silenced Liege, Namur, Antwerp and other Belgian strongholds as the Teutonic hordes swept westward, but they failed to silence the great living fortress which the unhappy country has in Cardinal Mercier. Standing amid the ruins of his country and his people he looms before the world like an impenetrable mountain of truth, with a strength infinitely greater than that of all the Teutonic army corps. To his oppressors his voice must sound as that of the prophet of the Day of Judgment.

### FLOCK LEADS SHEPHERD

#### DO EPISCOPALIANS CONSIDER MARRIAGE A THING OF HUMAN ORIGIN?

The triennial convention of the Episcopal Church, in considering the question of divorce, made the usual mess of things. It defeated the resolution that would forbid the marriage of divorced persons by clergymen of that denomination. While a majority of the clergy favored the resolution, the laity overruled them, presenting an anomalous condition of the flock guiding the shepherd.

The question of morality or revelation did not seem to enter into the discussion. The gentlemen talked with fervor of the sanctity of marriage, yet no consideration pointed to their sacred view of it. The argument against divorce was drawn solely from expediency. It was freely acknowledged that divorce is working havoc with the American home. Therefore, it should be curbed by drastic resolution. The friends of divorce, led by a bishop who openly declared himself a Socialist, pictured the hardship of a woman with several small children deserted by her husband, who had the opportunity of marrying a man who would care for her and her little ones. The logic of this Socialist bishop is beyond understanding, as had on the grave delegates. One does not expect logic or reason from a man who will claim to be a Christian and a Socialist, but one would expect that a body of sensible men would quickly grasp the fault of argument from the particular to the general. One would expect that they would know that there never was framed a law of God or man that did not at times demand sacrifice and suffering from the individual.

The speeches and arguments of both sides revealed that the convention was working on the assumption that marriage was something of human origin that man could change in any and all its relations. What ever hope we may have that some day the terrible curse and disgrace may be blotted out of our country, we can expect no help from the Episcopal Church while it retains its present attitude towards the marriage bond. Their conception of marriage is all wrong. Marriage, even considered as a natural contract, cannot be changed in its essential properties by any human law. Human society, both in its primitive and organized form, was originated by marriage. Marriage was not originated by human society. It is that individual union by which a man and woman by their reciprocal rights form one principle of generation. It is effected by their mutual consent to give and accept each other for the purpose of propagating the human race, educating their offspring, sharing life in common, and supporting each other in undivided conjugal affection by a lasting union.

By its very nature marriage is above human law and cannot be rescinded by human law. It is true that those who contract marriage do so by an act of their own free will, but they must assume unconditionally the obligations and responsibilities

of that contract. The natural laws are the laws of God. While marriage is natural in its purpose it is Divine in its origin. Regardless of human opinion we must obey the mandates of God, whether expressed in the law of nature or in positive legislation. Marriage not having been established by man in its essential properties cannot be annulled by human law. The claim of civil society to control the marriage bond is based on the false assumption that it is a contract of human institution and subject to human legislation. In its essential properties it cannot be abridged or changed by human law, not even by a triennial convention of the Episcopal Church "by law established."

Under the Christian dispensation marriage is a sacrament. The indissolubility of the marriage bond is not an ecclesiastical regulation. In this, as in all matters of Divine Revelation, the Church teaches and enforces the law of God. It was God Who made marriage indissoluble, and it is with God issue must be taken. Civil society may make laws to protect the civil rights of the married couple and their offspring. As a Christian sacrament God alone can regulate it. Civil authority has no right to administer a sacrament—marriage no more than baptism. Its rights and duties begin and end with the purely civil effects of the sacrament. The minister who does not believe in the sacramental character of marriage has no interest in the matter save as a citizen. We never could understand why Protestant ministers, as such, claim the right and power to perform the marriage ceremony. When they perform a marriage ceremony they are acting solely as civil functionaries and not as ministers of Christ.

One representative of the Anglican Church gave definite answer to his confreres in the convention. The aged Bishop of Worcester, England, one of the personal envoys of the Protestant Archbishop of Canterbury, was asked what he thought of the divorce question. He answered: "There is only one argument on that matter and it is found in the gospel of St. Mark—'What God hath joined together let no man rend asunder.'"—B. X. O.R., in Truth.

### ENTIRE FLOCK BACK TO UNITY

#### CONNECTICUT SCHISMATICS FOLLOW PASTOR BACK TO UNITY WITH ROME

Two hundred and fifty Greek Orthodox Church members, the entire congregation of the church at Willimantic, Conn., have been received into the Catholic Church. The altar of their schism took place recently at their parish church, their pastor, the Rev. Joseph Kurylo, having made his public profession of faith the Sunday previous in the Ruthenian Catholic Church of St. John the Baptist, Newark, N. J.

At the ceremony in Newark Father Kurylo was received by the Very Rev. Peter Poniatishin, administrator of the Ruthenian diocese of the United States. Father Kurylo was ordained to the priesthood by Archbishop Evdochkin, of the Russian Greek "Orthodox" Church, New York, and his priestly orders are therefore considered valid in the Catholic Church, as are the orders of all the clergy in the Russian schism. He has been pastor of the Church of the Holy Trinity, Willimantic, Conn., and had been preparing to take this step for some little while past.

His entire congregation was received into the Catholic Church by the pastor of the Catholic Church of the Bridgeport (Conn.) parish, the Rev. Orestes Cherniak. Father Cherniak gave general absolution to the congregation of the Church of the Holy Trinity at Willimantic and relieved them from all canonical and ecclesiastical censures. The congregation consists of upwards of 250 souls. They also made a public profession of Catholic faith and declaration of loyalty and obedience to the Pope of Rome.

#### SOLEMN PROFESSION OF FAITH

It was after the gospel had been chanted in the Whit-Sunday Mass at St. John's that Rev. Joseph Kurylo was permitted to enter the church. Attired in his priestly cassock he was compelled to remain outside the church door from the beginning of the service until the Very Rev. Administrator after the Gospel of the Mass, proceeded to the door of the church and there publicly absolved him from all excommunication and censure, leading him to the altar, while Father Kurylo recited the Fiftieth Psalm, "Miserere mei, Deus." Then at the altar with his hand resting on the book of the Gospels, he made his solemn public profession of faith, declaring explicitly his belief in the "filiique" clause of the creed according to the Catholic sense, as well as in the dogma of the Immaculate Conception of the Blessed Virgin Mary and in the Infallibility of the Pope.

After the ceremony in his sermon informed the congregation concerning Father Kurylo's return to the unity of the faith, and Father Kurylo

afterwards addressed his congregation himself, at the request of the administrator, expressing his deep gratitude to God for bringing him into the unity of the Catholic Church. In the evening, at the vesper service in the Ruthenian Catholic Church, of St. Nicholas of Myro, Van Buren street, Passaic, where there is a large Ruthenian and Slavonic population, Father Kurylo was present and participated in the service. He was accompanied by Very Rev. Father Poniatishin, who had received him into the Catholic Church at Newark in the morning. An immense congregation packed the edifice. In the sanctuary were present a number of priests of the Latin rite. The Rev. Eustachij Syderiak, the pastor of St. Nicholas Ruthenian Catholic Church, preached the sermon and introduced Father Kurylo, who also addressed the congregation. The regular choir of the church was augmented at these services by the choir of St. John the Baptist Church, Newark, under the leadership of Prof. Theodore Kaskiv.

The Church of the Holy Trinity, Willimantic, Conn., has now become incorporated as a Catholic Church under diocesan authority, and the title to the property has been transferred to the new Catholic corporation thus effected, acknowledging the Pope of Rome as the supreme head of the Church. Very Rev. Peter Poniatishin, as diocesan administrator and acting bishop, is president of its board of trustees.—Brooklyn Tablet.

### "CHILD LIFE AS USUAL"

In vetoing the Brown bill Governor Whitman did much to turn the tide of war-hysteria. As the Governor says, no reflection is cast upon the patriotism of Senator Brown by this executive action. But the Senator's mistaken zeal would almost certainly have broken down the legislative protection of women and children, won by many years of hard fighting. His plan was, essentially, an emergency measure proposed in a time when an emergency neither exists nor seems even probable.

It is to be hoped that the example of New York's Governor will have many followers. Now that the danger of conscripting children has been averted, the ordinary citizen may well look back and wonder how a scheme of such pernicious wastefulness was able to win so many advocates. The farmers did not want the children, nor did the manufacturers. School authorities, experts in child-culture, protested against the measure, and the clergy were quick to point out the manifold moral dangers which the young workers could scarcely avoid. Yet, despite the plain facts urged by delegations representing these classes, the bill was adopted by both branches of the legislature. Happily, the arguments lost on these Solons availed with the Governor.

It will be time enough to think of calling the children to the fields and factories after every slacker has been put to digging ditches, and every contributor to non-productive luxury has been taught to shoulder a gun. At any time, but particularly during the cramped circumstances of war, the spectacle of children at hard labor, while a small army of servants minister to the ease of a parasitic millionaire, is an anomaly not to be tolerated in a democracy.

The country's wisest war-policy will insure that the children be kept under the normal influences of home, church and school. To close these institutions or to lessen their power, simply "because of the War" is a short-sighted patriotism. Better far to prepare the child of today to meet and overcome the difficulties of tomorrow than to set his weak and futile fingers at work in a munition factory.—America.

### DEVOTION TO THE SACRED HEART IN SPAIN

London, June 1, 1917.—The feast of the Sacred Heart is to be celebrated with unusual splendor in Spain. The image of the Sacred Heart is to be enthroned in the provincial palace of Navarre in the presence of all the local deputies, and the beautiful statue chosen for the purpose will henceforth look down upon all the debates in the chamber. In Bilbao the same ceremony is to take place in the Carlist Club, where another magnificent statue has been provided for the purpose and an oration will be delivered by the Catholic deputy, Senor de Mella. Masses will be said on the occasion throughout both cities for the prosperity of Spain, peace among the warring nations and the intentions of the Holy Father. Finally, splendid progress is being made with the national monument to the Sacred Heart on mountains which form the geographical center of Spain. The king has given 5,000 pesos to this work, and now the Pope, having been asked for permission to have his name engraved on one of the stones, has sent a generous donation and blessed and indulgenced the work.

### LATE DUKE OF NORFOLK

#### LEFT LARGE AMOUNTS TO CATHOLIC CHARITY AND INSTITUTIONS

The will of the late Duke of Norfolk has been probated. Out of an estate valued for probate at \$1,500,000 personal, he leaves nearly \$500,000 to Catholic objects. His estates and his five seats with their contents go of course to his son, the little Earl of Arundel, and though the duchess is made executrix of the will there is no provision for her, as she is already well provided for by marriage settlements and has property of her own, being Baroness Herries before she married. Legacies are left to his brother, Lord Edmund Talbot and his daughter, also to other relatives and to each servant on the great estates in Sheffield, Derbyshire, Sussex, and elsewhere who had been in the duke's employ six months.

To the Catholic Bishop of South-wark a sum of \$150,000 is left for the endowment of the splendid Catholic Church of St. Philip Neri, Arundel. This church was built by the Duke. A sum of \$150,000 is also left to the Bishop of the diocese for the building and endowment of a Catholic church in Norwich. A sum of \$75,000 is placed in trust for the education of students for the secular clergy of England. An amount of \$75,000 is set aside for the completion and endowment of the noble Catholic church at Ashby-de-la-Zouch, which he began to build some years ago in memory of his first wife, and \$50,000 is left for the building and completion or endowment of the schools or Catholic churches at Houghton and Augmering, Sussex. He was a generous supporter of Catholic charities in his lifetime, and many munificent gifts which saved more than one Catholic charity from ruin came from his purse.—Catholic Bulletin.

### WAR AND HATRED

God hates sin and punishes it, but He does not hate the sinner as a man. In fact while He punishes sin in this life He wishes to reclaim the sinner and save him for the life to come. In war, as at other times, we should be imitators of God; we should strive to assume a god-like attitude towards our enemies, a god-like attitude towards our enemies.

The Churchman struck a timely note when it issued a warning to Americans against their being drawn into the hell of hatred that has been one of the ugliest features of the present War. First of all, we must discount to a great measure the stories of horror that are apt to rouse our hatred. It was a pertinent remark of Arthur Preuss in the current number of his Review: "In the present War we didn't quite know which has developed the most noise: the big guns or the big lies." Secondly, we must remember that the mass of our official enemies are simply soldiers under command and bound to carry out the orders of their superiors. Private judgment has no place in an army or a navy, and would be resented here in America as severely as in Germany. It has, therefore, always been the practice of noble nations to treat war prisoners with respect, as men who lost their liberty in the performance of a sacred duty.

And lastly, as to the commanders who are responsible for the method of warfare, we ought to make Christ's words our own: "Father, forgive them, for they know not what they do." We ought at least to be inclined to ascribe to them a measure of good faith, as we ourselves expect to be credited with good faith for entering the War. This does not mean that we must be slack in pursuing the War. We can do our level best to bring it to a victorious issue while we refuse to brutalize ourselves by indulging in savage hatred against our official foes.—S. in The Guardian.

### A BOY HERO

In the horrible mine disaster in Butte, Montana, a lad of twenty saved twenty-eight miners from certain death. Johnson, the first man abstracted from the awful pit used his first breath in extolling Manus Duggan:

"We owe our lives to Manus Duggan. He was the one who directed all the work. None of us would be alive today, if it had not been for him."

And who is young Duggan? A mere tot boy in the mine, but a man and a hero from the 10th of June, 1917. When all around him was chaos in a pit 2,400 feet from the ground, Duggan calm and collected, controlled his dismayed fellows and showed them how to protect themselves by bulkheading the killing gases that would soon choke them.

In a time when the dailies teem with records of crime, it is refreshing to read of a lad in the hour of danger developing into a man, whose Irish name brings a benediction from every human heart that it reaches.—Catholic Columbian.

"All strength is in humility," says St. Augustine, "for it is its source; and all pride is weak."

### CATHOLIC NOTES

At Los Angeles, Cal., 80 Japanese children attend the Japanese Catholic schools, and are taught by Japanese Catholic Sisters.

At Tananarive, Madagascar, Prince Ramahatra, a high official, and his family, have been received into the Church.

It is estimated that, in the Church the world over, there are about 450,000 nuns and Sisters, 20,000 of whom are in mission work in foreign countries.

Rev. John B. DeVille, who has done such effective work for the Belgian people, returned to the United States recently. He said his purpose is to ask President Wilson to send a transport to Holland for 500 refugees that he wishes to bring to this country.

Father Walter, of the Bright Star School, Osaka, is authority for the statement that Catholic schools are making progress in Japan, those taught by the Brothers being especially well attended. In evidence of this he states that the Tokyo Morning Star School has 950 pupils; the Osaka Bright Star School, 750; the Star of the Sea, Nagasaki, 370, and St. Joseph's College, Yokohama, 180 students.

The Rev. Michael McCormack, of Ashfield, was presented with a purse of a thousand dollars on the occasion of his silver jubilee. Father McCormack's parish has the remarkable record of having given nine priests to the service of God's altar. One of them, the Rev. Father Hussey, pastor of Kinkora, has just gone overseas as army chaplain.

The diplomatic mission from Russia arrived in Washington, June 19, says the Sacred Heart Review, and were met by Government officials. Many of the Russians were in uniform—khaki coat, blue trousers, and light boots. Ambassador Kakhmetief is the head of the mission. The Italian and Belgian missions are also in residence and the flags of Russia, Belgium and Italy are displayed on State, War and navy buildings.

Rome, June 21.—Cardinal Serafini, Prefect of the Propaganda, has just consecrated Mgr. Cattaneo, the newly appointed Apostolic Delegate to Australia. Mgr. Cattaneo is also Bishop of Palermo. One of the co-consecrators was Bishop Cleary, of Auckland, the chaplain-in-chief of the Australasian forces, who came to Rome for this purpose from the French front. Archbishop Cattaneo expects to leave for Australia early in July.

Anton and Herman Hulman recently announced a gift of \$86,680.04 to the new Catholic cemetery east of the city of Terra Haute, Ind., as a memorial to their father, the late Herman Hulman, father of Anton and Herman, and his sudden death curtailed his work on behalf of its construction. His sons concluded that it was the intention of their father to give the cemetery to the Catholic people of the city free of debt, hence the announcement of the generous gift.

The Grand Duchess Adelaide of Luxembourg has decorated the Bishop of the Grand Duchy, Mgr. Joseph Koppes, with the cross of Commander of the Order Adolphe of Nassau, with stars. This is an extraordinary mark of esteem on the part of the young Grand Duchess for a venerable prelate who has been for many years the soul of the energetic resistance that the clergy and people of Luxembourg have opposed to the machinations of the Masonic lodges. The heroic combats led by Mgr. Koppes, with the support of Pius X. against irreligious education may be remembered in the days prior to the war.

Sir Francis Cowley Burnand died at Ramsgate, England, April 21, aged eighty-one years. Sir Francis was of Huguenot descent on his father's side. He prepared for the Anglican ministry, under Canon Liddon, at Cuddesdon, but at the age of twenty-one he became a Catholic, and for a time he studied for the priesthood, with the Oblates of St. Charles, under Dr. Manning, later Cardinal. Finding that this was not his vocation, he turned to law, and was called to the bar in 1862. He wrote for Punch, and later edited that publication for sixteen years, retiring in 1906. He was the author of more than a hundred plays.

France has another new bishop in the person of Monseigneur Alexandre Caillet; who has been appointed to the vacant see of Grenoble. Born at Dovel in 1861 and ordained priest in 1884, Mgr. Caillet has long been distinguished for his apostolic zeal and the high intelligence which he has brought to the various works entrusted to his care. In 1907 he was appointed inspector of the free school of the diocese, and he was later chosen as vicar-general and appointed Archdeacon of Moulin and Lapatisse. He is therefore prepared by experience for the charge of the important diocese confided to his care.