

The Catholic Record

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LONDON, SATURDAY, OCTOBER 21, 1916

Mr. P. J. Neven, who acted as our agent for many years and who enlisted in the Army Medical Corps in this city nearly two months ago, left last week under orders for Halifax preparatory to his departure for duty overseas.

A WORD FOR QUEBEC

Recently a Protestant clergyman in Toronto struck a note in speaking of Quebec that is refreshing and encouraging.

The Rev. Byron H. Stauffer spent his vacation this summer in Quebec and he is reported in a public lecture that his experience led him to the conclusion that "some lies" have been told about French-Canadians.

"Speaking of the complaints in Ontario that the French-Canadians are overrunning east and north Ontario, Mr. Stauffer declared when race suicide is practised to such an extent as it is in Toronto and other English sections of the Province the English-speaking people have no real complaint to make."

"There are more childless women in Toronto and other parts of Ontario than in many other places I know. If the French-Canadian obeys God's law and raises families what complaint have you to make if his people spill over the boundaries of his native Province?"

It is good to hear a Protestant minister speak about Protestant Ontario's own sins. We have grown to expect something about South America and other far off places.

"When the larger issues are at stake is the bilingual controversy worth while?" That is a question which must be decided on its merits.

Mr. Stauffer discovers that prevailing Ontario prejudice against Quebec is groundless, is based on lies as he has the frankness and courage to admit. Forthwith he asks: "Is the bilingual controversy worth while?" It does him credit, it shows good-will. But it shows something more that should be very interesting

and instructive. It shows that much as the question has been discussed there is a large number of the people of Ontario—including the Rev. Mr. Stauffer—whose prejudices have been stirred but who do not know just what are the merits of the bilingual controversy.

His speaks of the complaints in Ontario that the French-Canadians are overrunning east and north Ontario and he asks: "If the French-Canadian obeys God's law and raises families what complaint have you to make if his people spill over the boundaries of his native province?"

This emphatically is not the question in issue at all, though it is just about the conception of it that may be expected where racial and religious prejudice obtains.

The question is: "Has the French-Canadian, as he claims, the same rights with regard to his language in the schools of Ontario as he has in Quebec?"

That question the courts will decide. It may involve another; if he has, the childless women of Toronto and elsewhere have no grievance; but the English-speaking fathers and mothers of east and north Ontario, who find French-Canadian schools altogether unsatisfactory for their children, may not be able to take such detached and impersonal view of the matter.

It will not promote Christian forbearance to cry peace, peace where there is no peace. Peace and good-will and Christian forbearance will be best served not by shirking disagreeable questions but by meeting them with courage and good-will and settling them on their merits regardless of the prejudice prevailing on either side.

WILL SPAIN JOIN THE ALLIES?

From time to time our readers will have noticed that certain press agencies represent Spain as pro-German in the great conflict going on at her doors. And the impression was given that but for the Liberals Spain would be fighting on the side of the Central Powers.

Referring to the persistent report that the aristocracy and the higher ranks of the clergy were heart and soul with Germany he recalls the pertinent and significant fact that one of the strongest denunciations of German frightfulness in Belgium is contained in a striking manifesto addressed to the Belgian people and bearing the signatures of about a thousand of the greatest nobles and the highest dignitaries of the Church in the dominions of His Most Catholic Majesty the King of Spain.

The leader of the Conservatives, former premier Antonio Maura, in a speech at Beranga, urged the vital necessity for abandoning the policy of isolation resulting from neutrality. "Isolation," he said, "is impossible for a country that geographically, politically and economically is brought into contact with other countries in both hemispheres."

The former premier, however, asserts that "Spain must receive some further assurances from the Powers of the Entente that any sacrifices she may make on their behalf will receive suitable recognition and compensation."

Maura's speech was received with so much enthusiasm and approval by press and people that Romanones realizing that he could no longer count on a majority in the Cortes, advised the King to call on Maura to form a cabinet.

"Perhaps the most eloquent proof of Senator Maura's success," says the writer, "is to be found in the dismay, the fury, and I might almost say, the despair of the German propagandists in Spain, who have suddenly found that their labors and manoeuvres, and, above all, the enormous sums of money spent by them, have been entirely wasted. Indeed, one cannot

refrain from the opinion that Germans, especially official Germans, are particularly poor judges of popular sentiment in foreign countries."

It may be from or through German sources that our misleading information with regard to Spain has reached us. In any case it is pleasant to know that popular Spanish sentiment makes Spain's adhesion to the cause of the Allies not only possible but very probable.

ATTENTION MISSIONARIES TO SOUTH AMERICA—AND QUEBEC!

An American subscriber sends us a clipping from the Gospel Messenger (Episcopalian) which might make good Sunday-reading for those Episcopalians who disrupted the Mission Board of their church over the question of joining other Protestant sects in sending missionaries to the Catholics of South America.

"There has recently been completed a religious survey of Madison county, which furnishes some startling figures about rural religion. 'The county has a population of 43,000, of whom there are (officially reported) 4,600 Roman Catholics. Our own church has 7 parishes and missions, with 802 communicants and a total number of souls of about 1,400. This leaves 37,000 who would be classed as Protestants.'

"Of these 9,000 (in round numbers) reported that they had no religious preferences whatever, and were absolutely unattached to any church and uninterested in any religious organization. That is, 21% of the population in a county in the very center of the Empire State are practical pagans. The figures in reality are even larger, for those who gave religious preferences 'many have a connection merely nominal.' According to Dr. Parsons of Cazenovia there is one valley in Madison county which for twenty years did not number a single attached Christian believer. Not far from the village of Hamilton there were found people living without regard to the marriage relation and so ignorant of the Christian religion that after a funeral recently, one man, in all seriousness, asked the preacher 'who this Christ was' of whom he had been speaking. In one of the schools last April a class was asked why Easter was kept and the only answer forthcoming was that it was Grant's birthday."

There is something strangely familiar about all this. First it is no place, then another we hear of religious indifference, religious ignorance. Of course there must be a great many Madison counties to make up the unchurched millions so cheerfully abandoned by Protestant missionaries anxious and zealous to evangelize Catholic countries. In a certain part of northern Ontario "living without regard to the marriage relation" was so common that a lawyer actually alleged the fact of ignorance of the law and the prevailing custom as extenuating circumstances that should temper the severity of the Court's sentence for an indictable offence in this connection.

Catholics as well as others must deplore these sad conditions; but a knowledge of their existence should abate the unholly zeal of those who delight to hear as well as bear false and pharisaical witness against Catholics and Catholic countries.

MEETING OF THE BISHOPS OF ONTARIO

The Archbishops and Bishops of Ontario held their regular semi-annual meeting in the Archbishop's House, Toronto, on Tuesday, October 10th.

Among the subjects that engaged their serious attention was the question of supplying more chaplains for the Canadian forces at the front. At present there are forty-one Catholic chaplains attached to the Canadian Armies, but of this insufficient number some are obliged to return home broken in health from the fact that they have been on active service since the war began. Reports from the front indicate an appalling need of priests and recently an urgent request was received for five more chaplains for immediate service overseas.

Seized of the seriousness of the situation the Bishops decided to make every effort to release more of their Diocesan Clergy, although every diocese is undermined, and to hold no Missions during the continuance of the war other than those already arranged for.

The Bishops reviewed the work of Mr. Michael O'Brien, who one year ago assumed the duties of Secretary of The Catholic Educational Committee of Ontario, and expressed their high sense of appreciation for the excellent work done by him during the year on behalf of Catholic Education and the Separate School System of Ontario.

THAT PICTURE

We met her at the convent school. She was the product of a good Catholic country home, innocent, artless natural. Though a little shy and backward at first, she soon adjusted herself to her new surroundings. Her brightness of intellect and good rudimentary training made it comparatively easy for her to take a foremost place in her class, while she delighted in the facilities that were offered her to satisfy the devotional cravings of her heart. Three years quickly sped past, and now, blooming into young womanhood, she seemed on graduation night among the white-robed maidens the fairest of the throng.

Years afterwards, happening to be in her neighborhood, we decided to pay her a visit. She had married a young farmer of the same parish and was now mistress of a home of her own. It was an unpretentious frame building but there was a bright, cozy, home-like air about it. A freshly-painted picket fence separated the well kept lawn from the public road. On either side of the gravel walk that led up to the veranda steps was a row of white and pink asters. Our rap on the door was answered by a bright, curly-haired little girl, who informed us that Mama had gone to the field to take a lunch to the men and had left her in charge of her little brother and the baby that was in the cradle. She invited us to take a chair in the parlor until her mother would return. Unlike that particular room in so many farm houses, there was nothing in the atmosphere suggestive of a morgue. It was well ventilated and there was plenty of light. The furniture was not of that type that is intended only to be an ornament—and is not always that. It was fairly rich and serviceable. The paper on the walls was of a light, delicate tint, that gave an added cheerfulness. Here and there were hung neatly-framed or passepartouted pictures of members of the family and several photo copies of distinctively Catholic paintings of the old masters. On the piano rack was an open copy of Leonard's Mass in B. flat. The reason for this, we learned later, was that the subject of our sketch was filling the gap for a few Sundays during the absence of the regular organist of the parish church. In a word, that room reflected the good judgment, the culture, the refinement and above all the faith and piety of her who fashioned it.

The little one came running in to announce that Mama was coming. Doffing her sunshade, without any preliminaries or excuses she extended to us a cheery welcome. Certainly no apologies were necessary, for in her well-fitting gingham dress we doubt if she looked any more attractive the night of her graduation. After some enquiries about old friends, she turned to what interested her most—her home. She took us out to show us her chickens and geese of which she was justly proud. We were informed in confidence that the revenue from this source alone defrayed a great part of the household expense and enabled her to procure many little luxuries for the home. Then we must see he little garden which was her own exclusive charge, and which furnished vegetables in season for the table. Why should not the men have lettuce and radishes and even cucumbers and green onions to give an added relish to their repasts?

While our hostess was preparing dinner little Mary entertained us. She informed us that she would be seven years old on her next birthday, that she was going to go to school after the holidays, and that she was preparing to make her First Communion. We drew from her the whole story of Bethlehem and Nazareth, which she had learned from her mother. We were quite deep in Theology when the wife brought in her husband to introduce him. We found him quite alert and self-possessed. In the course of our conversation we gleaned that he was in love with his work and quite an expert of the latest scientific methods of farming; that he and his wife studied and discussed these matters together and that she was of great assistance to him in outlining his plans. He was well informed, too, on current events and especially interested in their bearing upon Catholicity; he was expressing his indignation at the indifference of American Catholics to the Mexican atrocities when dinner was announced.

It was indeed an appetizing meal. A bouquet of fresh flowers stood in the centre of the table. Everything

was tastily arranged and spotlessly clean: Even the hired man, whose hair was elaborately brushed and combed, seemed to have caught the contagion of cleanliness and neatness. The food was wholesome and well-cooked, and served to the accompaniment of cheerful conversation and good-humoured badinage. In response to a remark that he was about to make some needed improvements in the church, we found our host and hostess both enthusiastic. The latter informed us that she had already in her spare moments made several articles for the bazaar that would be held the next winter to raise funds for the purpose. Happy, we thought to ourselves, would be the priest that had a parish of such families, and happy the farmer that possesses such a wife!

"But," we hear some of the young men say, "all convent girls are not of that type." "And are we to be disqualified," chimes in an indignant chorus of the fair sex, "because we have never attended a convent?" These objections suggest a very important subject, with which we will deal in a subsequent issue.

NOTES AND COMMENTS

READERS OF THE CATHOLIC RECORD who are accustomed to include these columns within the scope of their lucubrations may like to know something more of the three French Bishops who have shared in the struggles and sufferings of the Army in its heroic defence of Verdun. We proceed to lay before them such particulars as we have in this regard.

MGR. DE LOBET, Bishop of Gap, was in the first months of the War attached to the sixteenth section of the French Hospital Service, with headquarters at Perpignan. In this capacity he rendered important service to the national cause and endeared himself to the many sick and wounded soldiers who came within his jurisdiction. But, fired with the heroism and self-sacrifice daily and hourly being enacted on the firing line, he became dissatisfied with the comparatively dull routine of the hospitals and requested to be assigned to work at the front. The official having special charge of the hospital and sanitary service, granted the request, and the Bishop was appointed chaplain in an ambulance section of one of the infantry divisions. Since that time he has exercised his sacred functions in the most perilous section of the Verdun defences, that east of the River Meuse, where the Germans have concentrated their heaviest artillery in the vain attempt, as it has proved, to destroy the fortified hills of the much beleaguered city.

THE SECOND of the three Bishops referred to is Mgr. Ruch, Coadjutor of Nancy, a diocese celebrated, even in France, for the patriotic traditions of its clergy. One of its Bishops was Mgr. Forbin-Janson, well known in Canadian and United States annals as a sojourner here, virtually an exile, for a protracted period in the early forties of the last century. Another was the great Cardinal Lavigerie, who, after resigning the See, became Bishop of Carthage and Primate of Africa, and, in that capacity, not only dealt the death blow to Slavery, but helped to pacify the French protectorate of Tunis, and to inaugurate the new era of freedom and enlightenment on the hitherto "Dark Continent."

MGR. RUCH, who, should he survive the present War, will likely become the next Bishop of Nancy, was born in the town of Stanislas, in Lorraine, in 1873, and is therefore in his forty-fourth year. In August 1914, he offered his services to the military authorities and was gazetted as chaplain at the front, a position which he relinquished to return to Nancy at a critical period to aid in sustaining the courage of the population and to uphold the hands of his Ordinary under most trying circumstances. He is now attached to an ambulance corps at Verdun, and for his services there during the present year has received from the Government the star of the Legion of Honor, and the Croix de Guerre, both conferred upon him on the battlefield.

THE PART which this soldier-Bishop has borne in the defence of Verdun can be best described by the following citation from an army order:

"Charles Ruch, bishop, effacing himself, despite the eminence of his

rank, in a modest position, gives proof of untiring activity and devotion. Since the beginning of the campaign, and notably in the course of the recent fighting, his visits to the first line of trenches, his searching for wounded under fire, and his calm courage have won for him the respectful affection of all. A priest-soldier and a priest of Nancy, he is among the troops of the army corps, the living representation of the faith of the Apostles and of the patriotism of Lorraine."

THE YOUNGEST of the three Bishops under consideration we are unable to distinguish by name. He remains for the present incognito. But from an appreciative notice in the New York Herald we are able to relate the following particulars in regard to him. The circumstances of his entry upon active service and the part he has borne throughout the tense struggle lend peculiar interest to his person. He alone of the three prelates mentioned, has actually had the rifle and bayonet in his hand. When the war broke out he was a missionary bishop in one of the French colonies, but, being a reservist, he at once, upon issue of the mobilization order, returned to France and presented himself, like the humblest of civilians, to his military superiors. He has since risen in rank and been decorated with the Croix de Guerre, or War Cross. The superior-general of the missionary congregation of which he is a member insisted that in his case anonymity be preserved, and the military authorities have concurred in the suggestion. When peace once more dawns upon a distracted world, his name and his services will be made known.

IN EXPLANATION of the maintenance of anonymity in regard to this youthful Bishop—for he is but thirty-two—and other clerics in the French army, the Superior of his order thus replied to the representations of a Paris journal which asked for information on the subject. This reply may be considered also as the vindication of the many thousands of French priests and missionaries who, at the call of their country in her hour of trial, left the plow in the furrow and took their place in the ranks as soldiers or chaplains:

"You ask me for some details regarding this bishop who was the first of the foreign missionaries to arrive in answer to the call of the country in danger. Do you believe that it would serve any good purpose to mention the names of these good workers? Hundreds from among the missionaries of my congregation and thousands from the members of other associations devoted to the apostolate in distant countries are doing what this young bishop has done: they are obeying, they are struggling and they are praying. They gather up the wounded where danger is greatest on the fields, where blood is flowing and they are dressing wounds while the projectiles fall around them. But in doing this they do not consider that they should be singled out for distinction from among their civilian brothers. They simply are good Frenchmen like all the French soldiers. Leave them to their task, without seeming to flatter a vanity which they do not possess."

THOUGH NOT in military service like the three younger prelates mentioned, the titular Bishop of Nancy, Mgr. Turinaz, nearing his eightieth year, ranks high among the patriot Bishops of France. Early in the war he mobilized his clergy for the purpose of aiding his country, and it was at his instance that his coadjutor, Mgr. Ruch, transferred his sphere of military service to Verdun. Mgr. Turinaz, in conjunction with the Prefect, and the Mayor of the city, rendered important service in keeping up the morale of its citizens during the bombardment of Nancy. And he it was who made a vigorous and patriotic protest against the shelling of the unfortified parts of the city, at the very moment that the German hosts, under the immediate command of the Kaiser, were preparing for a triumphant entry—a consummation which, however, was frustrated by the brilliant generalship of General de Castellan. The Bishop's words on that occasion had a telling effect upon the citizens in inspiring them to redoubled efforts in resisting the invader.

MUCH HAS been said and written about the Catholic revival in France—a revival which as the War goes on seems more and more assured. It finds increasing exemplification in the character and influence of officers in high command in the Army. Before the conflict broke out the atheistic predilections of the War Office militated against the promotion of Catholic soldiers, but the nation in arms was not long in finding

where to look for fidelity of service and high principles. In General Foch who, as director of the operations on the Somme has been found in the public eye, France has found her very ideal of a soldier.

THE GENERAL, who is sixty-five years of age, was but a colonel in 1914. The fact that he has a brother in the Society of Jesus, and is himself a devoted son of the Church, killed his chances then of promotion under Masonic government. The distinction he achieved at the Battle of the Marne, where he was placed in command of the centre division, and by the skill and rapidity of his movements and his inborn tenacity turned back the invading German host, changed all this and made him one of the outstanding figures of the War. The Paris correspondent of the London Times, writing of General Foch some time ago, said: "Although born with the brain of a mathematician, the General's ideas upon war are by no means purely scientific. He refuses indeed to regard war, and more especially modern war, as an exact science. He is a philosopher as well as a fighter; he is one of the rare philosophers who have proved the accuracy of their ideas in the fire of battle."

ON THE BATTLE LINE

DID SOME ONE BLUNDER

The official report to Ottawa of the attack north of the Somme on Sunday last, during which four Canadian battalions were badly mauled, and at least one was cut to pieces, so that, in the tragic words of the report, "from that ground of conflict and death few returned," makes a number of admissions that are worthy of attention. It is stated that "the enemy at this point occupied particularly strong entrenchments, some of which were so placed upon a reverse slope that close direct observation by day was impossible. For the greater portion heavy wire entanglements were known to exist, and it was afterwards found that although our artillery had successfully cut many lanes through the wire a formidable obstacle to infantry assaults still remained." It is stated elsewhere that "the loss was less fortunate. Although heavy wire was encountered, and in the obscurity the men could not perceive the gaps. They had to move parallel to the enemy's trench, seeking an entrance, and were exposed to a bitter machine gun fire." Still another reference says that an Alberta battalion was held up by wire entanglements while the machine guns of the enemy poured a withering hail of bullets into its ranks.

If these statements are not exaggerated the Canadians had their Magersfontein. Loos and Neuve Chapelle all in one on Sunday. They were sent up against wire defences that had not been subjected to the thorough artillery preparation which is necessary before an assault is launched. The explanation that "close direct observation" of the German defences by day was impossible does not appear to be sufficient. Britain's aeroplane scouting service has become marvellously proficient, and the presence of uncut wire in large quantities could have been detected at once by aerial observation. The defeat—for defeat it was despite the splendid gallantry of the men who died while they sought a way through the enemy's wire entanglements—was avoidable, and must have been due to the assumption by some highly-placed officer that sufficient preparations for an assault had been made when, as a matter of fact, the artillery had not been used as it should have been. Hundreds of dead and wounded is a heavy price to pay for disregard of the most elementary precautions. The lack of munitions may have warranted the risking of men's lives against uncut wire in the early stages of the war, but that excuse can no longer be put forward. The Canadian people will be deeply interested in learning more about the action north of Courcellette last Sunday. The official report leaves much to be explained.—Globe Oct. 13.

THE ROMANIAN CRISIS

"At Predeal the enemy has been repulsed and has retreated to Timos." This statement, contained in the Bucharest official report, shows that Roumania has won a breathing space that may enable her to concentrate a force sufficiently large to hold the Tomos or Predeal Pass until Russian troops can come to her aid. That the temporary check to his vanguard will cause the German leader to abandon his project of crossing the Transylvanian Alps and devastating the plains of Roumania is not at all probable. His best and quickest route to Bucharest lies southward along the railway from the summit of Predeal, and the guns necessary to force a way through the pass are doubtless even now being brought up and put in position. Photographs of the railway station at Predeal show that the pass is very narrow and the mountains alongside precipitous. The army of von Falkenhausen cannot risk a passage till these mountains are cleared of the Roumanians, and that may prove a difficult task. The