

THE CHURCH AND PEACE

CHURCH HAS WORKED FOR PEACE THROUGHOUT CENTURIES

The address of Prof. James J. Walsh, M. D., Ph. D., Litt. D., president of the American Catholic Historical Society, delivered at the annual meeting of the Society at St. Louis, on December 27, was on "The Church and Peace Movements in the Past." Dr. Walsh spoke in part as follows:

"I remember a dear old teacher of mine who had to examine me in chemistry and wondering how much I knew about the subject, asked me a good leading question to begin with. He said very simply, 'Tell me about oxygen.' And chemistry was something of a favorite subject of mine and I wondered what he wanted about oxygen, so I asked him very naively, 'Shall I tell you all about oxygen?' and he said, 'Oh no, only tell me what you know about oxygen.' Now I am not even going to tell you all I know about Church peace movements in the past, but only to point out some of the headings of chapters that would have to be employed even in a very much compressed work on the subject. And such a book ought to be published about this time when the world is perforce ever so much interested in peace movements, for alas, after a while it will lose its interest in peace again and then the book would not attract attention.

"I need scarcely say that the most important part of any peace movement is the conversion of the hearts of men in the direction of peace. We are in the midst of a disarmament conference that is very naturally and appropriately attracting world-wide attention. Surely we all understand, however, that unless you disarm the hearts of men any other disarmament will only be of passing significance. There is no disarming equal to that of the Prince of Peace of Whom at this season of the year we are all so much reminded, but with regard to Whom we must not forget that He came to bring a sword. During the Great War some men discouraged by the awful development said, 'We have tried Christianity for nineteen hundred years and it has failed us.' To which Gilbert Chesterton in characteristic fashion replied something like this: 'We have not tried Christianity for nineteen hundred years, but have only pretended to. Now let us turn in and try Christianity for a while.'

THE GREAT POEM OF PEACE

"We have been having a world-wide celebration of Dante, the greatest of Christian poets. It has been said and with supreme truth that his great poem, 'The Divine Comedy,' is just the poetization of Christianity. It probably constitutes the greatest tribute, humanly speaking, that has ever been paid Christianity, when a genius devoted himself to poetizing it he created the greatest poem that has ever come from the mind and hand of man. That poem as Benedetto Croce recently reminded Americans in the Yale Review, is the only one of the supreme poems of the world written 'without a joy note over war in it.' There is a sentence of appreciative criticism well worth while considering deeply and pondering over often during this Dante anniversary that happens to be also, by the chance of things, disarmament year.

"But organized Christianity has done much more than affect the hearts of good great men in a direction away from war. Many a practical development down the centuries that made effectually for peace has come from the Church and these deserve recall at the present time. In the November number of the Catholic World I wrote a description of what seems to me a very interesting historical and geographic memento which has some very intimate relations with one of the Popes. It is a mounted globe made before the middle of the sixteenth century at Rome, apparently for official consultation by the members of the Papal Curia. Though it has been on exhibition now for years in the rooms of the New York Historical Society, this globe, which is one of the very early examples of geographic globe-making, is not nearly so well known by those interested in either history or geography as it should be. Its maker was Euphrosyne Ulpian and after him it is known as the globe of Ulpian. Except for his connection with this globe Ulpian is unknown and was apparently only an engraver on copper who happened to be chosen for the making of this object.

"The globe is dedicated to Cardinal Cervinus, who afterwards became Pope under the name Marcellus II. He had the distinction of living but twenty-two days as Pope, his pontificate being, I believe, the shortest in the whole history of the Papacy. In spite of this brief occupation of the Pontifical throne Marcellus has a very definite place in history for he was one of the most distinguished churchmen of his time, was present at the Diet of Spires as the representative of the Pope, and on April 8th, 1545, was made one of the three presidents of the Council of Trent. Ten years later he was unanimously elected Pontiff and enthroned on the following day. All the historians of the

Papacy have emphasized his zeal for the reformation of any abuses that existed and Ranke has not hesitated to say that 'the reformation of the clergy of which others talked he exhibited in his own person.'

"Marcellus was a distinguished scholar, particularly interested in science and it has been said that a knowledge of science was sufficient passport to his acquaintance and friendship. It is very probable that his patronage was invoked to bring about the construction of the globe which is one of the very early monuments of modern geography and that this is the reason why it was dedicated to him. Cardinal Cervinus had some years before he became Pope advocated the reform of the calendar in accordance with a plan devised by his father who was a receiver of taxes of the March of Ancona and who had given much time to the subject of mathematics and brought it particularly to his son's attention early in life. About this time an impression had gained ground that the world was to come to an end in the course of a few years by a universal deluge. Cardinal Cervinus wrote a treatise to contradict this notion and neutralize the effect of the superstition upon the minds of many people who were beginning to think it scarcely necessary to take any pains to go on with the ordinary business of life since the world would so soon come to an end.

THE ULPIAN-GLOBE

"There are two very interesting features of this Ulpian globe. One is that the map on it is that which was made by the brother of the explorer-navigator Verrazano who was the first to enter the harbor of New York. On this globe the portion of North America above Florida is called, in honor of the discoveries of Verrazano, after his name, 'Verranza sive Nova Gallia.' It seems worthy of notice under the circumstances of this address, that the original map made by the Verrazanos, (for undoubtedly though it bears but the name of them the brothers collaborated or at least consulted over its making) is preserved in the college of the Propaganda at Rome. This was made about 1497. It was surely from this that the details of the Globe of Ulpian were secured when it was made some fifteen years later.

"The other interesting features of the globe and the main reason why it is referred to here, is that it has outlined very prominently on it the famous line drawn by Pope Alexander VI. in 1496 to delimit the possessions of the Spanish and the Portuguese who were both engaged in explorations to distant parts and were naturally claiming dominion over territories they had discovered and explored.

"There is no doubt at all that this famous line did prevent what might otherwise have been an enormous amount of blood shed between the colonists and over the colonies. Here in North America we have some very sad incidents in that regard. The Spaniards and the English quarrelled in the South Eastern part of what is now the United States in the neighborhood of Florida and almost defenseless colonists were killed. In reprisal another expedition hanged all the colonists at another place. When the French and English fought in Europe their colonists in this country shared in the contest and both sides enlisted the natives regardless of the atrocities they might give way to on their side. Our French and Indian wars and then the enlistment by the British Indian allies during the Revolution show to what lengths enmity was carried. Brought up in the Wyoming Valley I know in detail the savageries of Brant and his followers in Pennsylvania and New York and know that these were precipitated and encouraged by the British.

EFFECT OF THE POPE'S RULING

"If Spanish and Portuguese colonial relations in history are not disfigured by such barbarities, though of course there were abuses, it is more largely due to this definite division of the spheres of influence of the two nations by Pope Alexander VI. than to any other single factor. It is interesting to realize that just exactly three centuries later when another great Power had arisen in Europe and Spain had a dispute with Germany as to the Caroline Islands a Pope was once more the umpire chosen to settle it. What other tribunal could have endured as the Papacy had and the decision of the great Leo XIII. proved as efficacious as that of his predecessor of the fifteenth century.

"Long before the fifteenth Century, however, Pope had exercised their powers for peace in Europe in trying circumstances very effectively. During the peace conference in New York in 1908, at a time when the attitude of university men throughout the world toward war and peace seemed to make it impossible that we should have ever again a great war, though so little did anyone realize that the greatest war in human history was just impending over us, Mr. William T. Stead, of London, the editor of the English Review of Reviews, who had been very much interested in my book on the Thirteenth Century, suggested that in any revision of the book a chapter should be devoted to the consideration of what was accomplished for peace and international arbitration during that

previous hundred years which meant so much for modern civilization.

"There is no doubt that this developed at this time, as a result of a number of papal decrees molding the mind of the time, a greater tendency than has existed before or since, to refer quarrels between nations that would ordinarily end in war to decision by some selected umpire. Usually the Pope as the head of the Christian church to which all the nations of the civilized world belonged, was selected as the arbitrator. The international arbitration strengthened by the decrees of Pope Innocent III, Pope Honorius III, and Pope Alexander III, developed in a way that is well worth while studying, and that has deservedly been the subject of careful investigation since the present peace movement began. Certainly the outlook for the securing of peace by international arbitration was better at this time than it has been at any time since. What a striking example, for instance, is the choice of King Louis of France as the arbiter in the dispute between the Barons and the King of England, which might have led to a civil war. Louis' position with regard to the Empire and the Papacy was to a great extent that of a pacificator, and his influence for peace was felt everywhere throughout Europe. The spirit of the century was all for arbitration and the adjudication of international as well as national difficulties by peaceful means.

THE TRUCE AND THE PEACE

What was accomplished in the Thirteenth Century so magnificently was as it after all true of every other great movement at this time, only a culmination of great influences that had been at work for some two or three centuries. Those well known institutions, the Truce of God and the Peace of God, had been for many generations bringing home to men's minds the possibility of appeasement and reconciliation through compromise and arbitration rather than by destructive efforts aimed at securing selfish aims, no matter what the cost might be, in human life and human suffering. For an audience of this kind, I need scarcely recall the significance of these institutions, though a few words with regard to them may be necessary in order that their meaning, as it stands out at the present time, may be properly appreciated.

"It has been the custom to minimize somewhat these medieval institutions by declaring that wars in the older times were really civil dissensions, almost between man and man, and that therefore something had to be done to prevent the awful conditions that were developing and making civilized life impossible. It must not be forgotten, however, that in the modern times ease of transportation and communication has brought men so much together that they represent, even in distant countries now, very much what the citizens of slightly separated parts of countries, meant in the older time.

"It has been suggested, a little bit scornfully, in recent years, that all of this Church Peace Movement did not seem to produce any great effect in the thirteenth century itself, for there was a war of some importance every five years during the century. When lecturing on war at the beginning of the recent Great War, the address was published in the American Catholic Quarterly, October 1915, I ventured to say that in the twentieth century instead of a war every five years on the average we had done ever so much better than that. Progress is a very curiously interesting thing, seeing that we hear so much about it.

"PROGRESS" OF 3000 YEARS

"Three thousand years ago when Homer wandered among the little cities of Asia Minor chanting his songs with regard to the siege of Troy and the people gathered in the houses to listen to him for an evening in the great hall after supper, they were to be pitied because they did not live to see our glorious time, when instead of having merely nothing better to do than to listen to Homer they might have gone to the movies, as our folks do after three millenniums of progress. In the twentieth century we have had a war on an average of every year and a half for the first twenty years and something more than four-fifths at least of the first two decades of the twentieth century has seen some rather serious war in progress. The Boer War was on at the beginning of the century and then came the Japanese-Russian War and then the Italian Turkish War and then the first Balkan War and then the second Balkan War and then the Great War, the greatest war of human history and ever since then a whole series of wars and I believe they are fighting in something more than a half a dozen places in Europe now. No wonder that a recent writer called his book 'Civilization, Its Cause and Cure.'

"If any force can make wars in humanity even one-fourth less frequent than they have been before that will mean a great deal. Those who think that we are going to reform the world just by an appeal to reason and common sense, as they say, do not know humanity. Most men do not reason though their hearts can lead them into doing things that have marvelous good results and can keep them with almost incredible good affect from doing evil even when their nature is

tempting them to it. There was a little man who died, it will be seven centuries ago in 1226, whom had he lived in our time a great many people in our day would be likely to think of as a tramp, who probably did more to bring about an era of peace than perhaps any other man that ever lived. Almost needless to say to this audience that was St. Francis of Assisi, the seven hundredth anniversary of the founding of whose Third Order we have been celebrating during the year just come to an end.

"Immense numbers of people in his day joined the Third Order whose members though living married, in the world, and most of them followed the rule laid down for them by St. Francis. As Michael Williams said in the October Catholic World in his article on the Third Order of St. Francis today, 'The rich and the poor, nobles and common people, learned and unlearned, joined the new order and thus the social classes were drawn nearer each other and the ideal of Christian democracy was advanced.'

"As an English writer on The Guild States said 'The Guilds of the time gave more real democracy without using the word than men enjoy now when the word is so much bruited about.'

"St. Francis imposed the obligation upon his tertiaries never to take an oath except in certain specified cases and never to bear arms except in defense of the Church. These precepts faithfully followed by literally millions of people probably meant as much as any other single factor in bringing the feudal system to an end. The obligation not to bear arms was a newer Truce of God that stopped military reprisals between small groups of men rather effectually. We hear without surprise the remark of a contemporary that it seemed in many places as though the days of primitive Christianity had returned. It is by thus bringing about a disarmament of the mind and heart that the Church accomplishes her great work for peace and has done it and will do it.

OBITUARY

EDWARD F. GOODRICH

There passed away in Sarnia on the 28th, an old member of the choir of the Church of Our Lady of Lake Huron in the person of Edward F. Goodrich. The deceased was born in Clapham, Surrey, England, in 1848, and was educated at Wolhampton College. Coming to America in 1871, he lived two years in the United States, locating in Hamilton in 1873. Possessing a fine tenor voice, he soon found his way into St. Mary's Cathedral Choir, which was then under the leadership of the late Leo Cherrier. He also became a member of St. Vincent de Paul Society, being associated with the late Henry Arland. In 1878 Mr. Goodrich moved to London, where he lived three years. Forty years ago he took up his residence in Sarnia and joined the choir of the Church of Our Lady of Lake Huron shortly after his arrival there. He sang at High Mass with the choir nearly every Sunday during the forty years of his residence in Sarnia. He sang at the High Mass on Christmas Day and on the following day was stricken with paralysis, which terminated fatally on Wednesday, the 28th.

Deceased was married to Mary Jones of Sarnia, who survives him. The funeral took place on Saturday, December 31st, at the Church of Our Lady of Lake Huron where Solemn Requiem High Mass was celebrated by Monsignor Aylward, assisted by Fathers Labelle and Power, members of the Catholic Cemetery for interment.

Rev. Father Cushen of Excelsior, Minn., is a nephew, and Mrs. Thos. Flynn, of Hamilton, is a niece of deceased.

WEEKLY CALENDAR

Sunday, January 8.—St. Apollinaris, Bishop of Hierapolis in Phrygia, who addressed a notable apology for the Christian religion to the emperor Marcus Aurelius. Little is known of him though he is highly praised by Eusebius and St. Jerome.

Monday, January 9.—St. Julian and St. Basilissa, who, though married, lived by mutual consent in perfect chastity. They converted their home into a sort of hospital and sometimes entertained one thousand poor people. Basilissa died in peace; Julian received the crown of martyrdom.

Tuesday, January 10.—St. William Beryuyer, Archbishop of Bourges. He was created by the pope, Peter the Hermit, and led a life of great austerity. He constantly wore a hair shirt and never indulged in flesh meat. He died in 1209.

Wednesday, January 11.—St. Theodosius, the cenobiarh, who was born in Cappadocia. He eventually became superior of the religious communities of Palestine and was famed for his meekness and charity. He died at the age of one hundred and six.

Thursday, January 12.—St. Aelred, Abbot, whom God called from the court of the saintly David of Scotland to the silence of the cloister. He was founder and first abbot of the monastery of Rievaulx, where he died in 1167.

Friday, January 13.—St. Veronica of Milan, daughter of a peasant

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family, who was favored with special visions by the Blessed Virgin. She became a lay sister at the Convent of St. Martha, where she spent thirty years. She foretold her own death in 1496.

Saturday, January 14.—St. Hilary of Poitiers, who was born and educated a pagan. He did not embrace Christianity until his middle age. He converted his wife and daughter, and later taking holy orders, became a bishop. He opposed Arianism and died in 388.

THE STORY OF THE IRISH RACE

AN APPRECIATION BY MR. MONAGHAN OF QUEBEC

Quebec, Dec. 29, 1921.

Seumas MacManus, Esq., P. O. Box 1300, New York.

My dear Sir,—The three copies of "The Story of the Irish Race" have been received. I have given nearly all my leisure time to the reading of this last and newest story of the Irish Race. It is to me extremely interesting and the title ("Story") was not misapplied, for no story that I have read can surpass in human interest, in clear exposition, and in casting a halo of glory and in bestowing a warm sympathy on the scenes described and on the heroes and heroines that crowd on the canvas. Surely your task and that of your eminent collaborators were no easy ones. May your rewards be exceeding great. The style is flawless and reminiscent of the author of the Vicar of Wakefield. The charm and simplicity of its diction and the order and clearness of its description are exemplified in every chapter.

Your excellent and comprehensive "Story" should find a place in every library. There will be no excuse in the future for one of Irish blood particularly to plead ignorance of the main facts of Irish history. You have infused into this story as should be expected your own independent spirit, a spirit akin to the immortal Patrick Pearse, that true Irish spirit which beckoned and blazed the way to freedom and independence. It were difficult to point out which of the eighty and one chapters is the most interesting. That of course will depend on the reader's fancy. I would, however, indicate that "The wild Geese" which Kipling tried in 1917 to perpetuate for British propaganda as the most interesting, for Irishmen should, during the 17th, 18th, and 19th centuries have left their native land and have fought under foreign flags, has ever been to me a puzzle. But thank Heaven and Sinn Fein the phantom has met its quietus and during the last quinquennial has been buried for ever. All honor to the men who regarded Ireland first and foremost as the proper field for sacrifice. That outstanding fact will demonstrate for evermore the advice of Wolsey—"Put not your trust in princes."

May this story not only prove as far as its author is concerned a monument more lasting than brass but pecuniarily a source of revenue and an honorarium in the two fold sense of the word. Ireland has had in you a faithful fighting and fearless son. May the lessons you have inculcated, the heroic deeds you have described, and the illuminating references you have outlined, like the seeds that fall on fertile fields, be implanted on congenial breasts, expand under the influence of better days and be garnered in rich and golden harvests of knowledge, self-control and self-control by the far-scattered sons of the Gael.

I am with best wishes for the New Year. Yours sincerely, M. MONAGHAN.

SAME OLD STORY

Mr. and Mrs. John were seated on the front porch when their attention was attracted by a stranger who turned in at the gate. After greeting them he said: "May I ask who is the boss in this house?" "I am," thundered John, in a voice that could be heard half a mile down the road.

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