

The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, DECEMBER 22, 1917

2044

The Catholic Record

LONDON, SATURDAY, DEC. 22, 1917

EXPECTATION

How poor the world would be if deprived of the pleasure of expectation? Looking forward is one of the fountains at which we drink life and vigor. Imagine if you can dropping into Christmas in the twinkling of an eye without the privilege of tasting it in advance. Christmas becomes the great day of the year because it is preceded by such elaborate and long drawn and loving preparation. To cut off all that preceded Christmas would be like shearing the sun of its beams. The whole year becomes brighter to everybody who has Christmas to look forward to.

PEACE AND GOOD WILL

The tumult of war, the aftermath of battle are strong upon us, yet as we lift our eyes to the East there is the Star of Christmas showing steadfastly as the Star which once guided the wise men. Through the darkness of the present the light shines ahead, the light that means Peace and Goodwill to all men. This is the hope that cheers our hearts, that makes all our endeavors and all our sacrifices well worth while.

The Star led to the Christ Child who brought gladness and comfort to an unhappy world. So let us turn to the little ones and seek our comfort at their tiny hands. Because the whole world is in distress is no reason why the children should be deprived of their Christmas happiness. There are many whose brave fathers have offered the supreme sacrifice: there are many little ones from that sorely tried and heroic little kingdom, Belgium. We must make all these forget their childish sorrow and anguish, and in doing so, we shall forget our own. And this we can do in the name of the Christ Child whose coming meant freedom to a world weary of tribulation and bondage. The ideas of childhood, of giving and loving, are this day entwined together. The longer we retain some of the child's instinctive confidence that the love he feels is returned and the more we cultivate the pure faith of a child the more will we be capable and worthy of distributing quiet happiness and sweet sympathy at Christmas.

THE DIVINE RULER

Only a Little Infant has ever securely held the heart of our common humanity. From the lowly manger He rules the courses of the stars and the workings of the human heart. His will makes and keeps the harmony of the universe, shakes off right from wrong, robs death of its sting, gives to life an eternal worth, crowns our common humanity with a glory just less than angelic. Enthroned upon that pure and innocent altar of the crib His Infant dignity compels forever the love and devotion of countless missions who see with the inner eye of faith His resplendent Divinity and know by the higher instinct of love that in Him are set all the hopes of humanity—Jesus Christ yesterday, to-day and the same forever.

IN THE STABLE

Midway between the centuries is the crib of Bethlehem. On one side are years of desire and prayer: on the other side we see the Word made Flesh glorified in His Church by the heroism of her children—the Church red with the blood of martyrs, radiant with the wisdom of her doctors and beautiful with the charity which has made her the altar of every sacrifice and the home of every misery.

We can go into the stable and see the Child nestling with an unconscious happiness in the arms of His Mother—a Child who felt as others before Him the rough contact of the elements and the pain and misery of poverty. He is like unto any child, but He was God—the Word set up from eternity by which all things were made Flesh.

But though He is God, He is also man as real and as true a man as was ever born of woman. His Body is real, formed of the blood and flesh and bone of Mary ever Virgin. He

took that body not for a time but forever; for as long as God the Father reigns so long also shall, equal to Him in all things, the God-Man Christ Jesus sit at His right hand. Yet the person that was there that night at Bethlehem was God. The little hands stretched out to the Virgin Mother are the hands of God: the eyes dimmed with the tears of dawn human life are the eyes of God; the voice murmuring in infant sorrow is the voice that awoke creation into being. The soul, the body, the senses of that human nature belonged to God and although every act they did was the act of a human nature nevertheless every act was the act of God who owned them.

CARDINAL O'CONNELL

DELIVERS TWO PATRIOTIC ADDRESSES

Cardinal O'Connell on Thanksgiving Day delivered two patriotic addresses in the Cathedral, Boston. His Eminence, said in the course of his first address: "In this custom of Thanksgiving Day all over America we see the working out of a great Catholic ideal—the union of the family. And to the Catholic, the living members of the family are not the only ones who come to mind today, but also of that precious circle are those now dead and gone. It is no material feast day. It is the gathering of the whole family in the Communion of Saints, for in the presence of our beloved dead we gather the true lesson of human life, that that only is worth living for, worth dying for, which is eternal."

"And now on this Thanksgiving Day let us raise our hearts in gratitude to God that America is in this War. Whatever ideas one may have of the cause of the War among European nations, or whatever the purpose of each individual nation in going into the War, let history decide."

"But this we know to-day, and for this we ought to be filled with righteous pride that America is in this War, not for greed or selfishness, but only to maintain the principles of righteousness and justice."

"God only knows what might have happened were the nations of Europe left to battle against one another without some great unselfish ideal arbiter. And that arbiter is America, who will see to it that no mere force or might, no mere greed for greater power or more territory will triumph, but that the great, the sublime, the holy ideal, justice for all, of the rights of small nations, of the independent sovereignties of distinct peoples, that these ideals and these alone, will triumph in the end."

"No other nation has ever taken up the sword with nobler sentiments or more glorious inspirations. Before this, America like every other nation, was bound to fight either for its independence against others or for unity among its own."

"But this time it is not for itself in any sense, neither is it for greater wealth, nor greater power, nor greater glory, but simply and solely that right and not might shall prevail, that each individual people shall be respected in its own sovereignty, that not the power of arms, but the power of truth shall be the arbiter in the world's destiny."

"On this Thanksgiving Day, thank God above all things that you are true Americans, believing in her high ideals, taking a stand under her highest inspirations."

The Cardinal's discourse to the Polish people was in part as follows: "You are here this morning, beloved children of Poland and of the Church and of America, to recall in memory the wonderful deeds of one of your great heroes who came to this country to assist in her battle for the right, for that wonderful freedom which for so long has been denied the great nation of Poland."

"To-day you are here in this Catholic Church of God, firm in your determination to keep the highest ideals of your race alive forever; and remember there is only one thing that can do this. Not greed, not momentary power, nor material triumph. The present War will prove that such things are all in the end in vain."

to Christ and the Church through these centuries. "Now America is to feel in your love and in your strength new power and new energy, for America will gain by the surpassing genius of your race. God and America to-day are your best and truest friends. America is fighting for your highest aspirations and ideals."—Sacred Heart Review.

THE LESSON OF BETHLEHEM

John Withybe in America

When Our Blessed Saviour appeared amongst the children of men, He came into a world that had been waiting and sighing for Him. Trial and tribulation had been the lot of His chosen people for centuries. They had known the fire and sword of merciless conquerors. They had seen the Holy City in the hands of a victorious enemy that adored not the true God. The yoke of foreigners had been laid upon their shoulders, and far from the hills of their native land, they had experienced the hard lot of the captive under an alien sky. But God had not left them without the solace of hope. Raising up saints and seers, He had placed them as watchmen on the walls and towers of Israel, to guard His people throughout the long night, until the rising of the true Day Star on high. Through the darkness of captivity, through the cloud and the mist of a present filled with sorrow, they were to look into a future, filled with cheer because of the promised Messiah, the Saviour of His people.

Thus was their message the counsel of hopeful waiting for the Lord. "I will stand upon my watch," announced the prophet, "I will fix my feet upon the tower, and I will watch to see what will be said to me. For as yet the vision is afar off, and it shall appear at the end and will not lie; it shall surely come, as it shall not be slack." And the message of the prophet went home, not only to the people of Israel, but, as history bears witness, to many of the peoples of the old era, who sat in the darkness and bitterness of sin's slavery. For as God, the Father of all, had left none made in His image, without some testimony of Himself, so too, it would seem, He allowed the hallowed words of the prophets to be borne to the outer nations, that they might not be crushed utterly under the weight of their misery. The natural course of human events gave outward sign of the deep pit of iniquity into which mankind, groping without God, had stumbled. Pestilence devastated whole communities, wars had laid waste the fairest and richest provinces, and once proud nations had fallen low. Slavery, which is, essentially, the refusal to acknowledge the equality of all as children of God, flourished in the world's most civilized centers. Woman had long since sunk to a degradation in which her most unbecoming traits were accounted her chiefest charm and value. With their degradation, home, even among the most refined communities, came to be little more than a name. The wisest men of the ancient pagan world realized, in some sense, that all flesh had worked iniquity, and in the realization that human means of cleansing were ineffective, dimly conceived, and hoped for, the coming of the needed help from on high. And so He came, the Expected of nations, in the fullness of time. Not what might have been conceived by human wisdom, were the circumstances of His entry. He Who made His dwelling place with men to save the world, did not invoke the pomp and pageant of majesty, but chose to be born in the least of cities, in a stable, among the poor, a little Child in subjection.

What the birth of the Blessed Babe of Bethlehem, Jesus Christ, the Incarnate God, has meant to the whole world, is written in the hearts of men, and made manifest by the re-creation of the world He came to save. He restored man to the kingship of God, making him an heir of Heaven. He preached a religion of the heart, of dependence upon Almighty God, in faith, in hope, and in charity. He taught us all without distinction, to call God Our Father, thereby impressing the great lesson, that before God there is no distinction of Jew or Gentile, of pauper or prince, of rich or poor, but that all are brethren, since all are children of the one Father in Heaven. In these lessons, unknown to the practices of the wisest paganism, has the history of the world since His coming been written. Without Jesus Christ, that history is without meaning. The Christian world kneels in adoration at the crib of the Infant Saviour. At the crib, as it seems to me, is found the lesson that has a special significance to us who are citizens of this great country. It is the lesson of subjection, not the subjection that weighed so heavily before His coming, but the subjection made sweet and noble by the example of Christ. Wrapped in the swaddling clothes that bind Omnipotence, the Child of Bethlehem teaches us subjection to all lawful authority. He teaches it by His whole life. He came among us a Child, with all the

subjection implied in childhood. In subjection to the will of His Father, He took upon Himself the burden of our mortal frame. He went down to Nazareth, in subjection to Mary, His Immaculate Mother, and Joseph, His own creature, yet placed over Him in a position of authority. He taught by word and example, in the course of His public life, subjection to all officials of the State, who had power given them from on high. To heal broken bodies, to win souls for God, He subjected Himself to toil and weariness as in His journeys, His blessed feet pressed the rough high-ways of Judea. His inspiring life brings before us in precept and in deed, the three-fold subjection of the Christian: first, subjection to God and His law; next, subjection to all who are our rightful temporal rulers; and finally, the loving subjection of ourselves to our brethren, in giving them the willing, Christlike service of charity.

By the providence of God, we are citizens of a republic, dedicated to true liberty. By that same good providence, we have never doubted that liberty, in its most precious form, cannot long endure unless it is based on the three-fold subjection preached with divine eloquence from the Crib at Bethlehem. More blessed than other nations, we have learned that liberty is not license, but the freedom to do those things that are good. We know that rights connote duties, and that the most firm bond of society is that charity which does not merely safeguard the rights of our neighbor, but induces us unselfishly to hold his interests as sacred as our own. May God, the loving Father of all, grant that this our knowledge and our persuasion, may never fall away in this land of liberty, where on Christmas Day millions of Americans fall down in adoration before their God and Saviour, a little Child in subjection, in the Crib at Bethlehem.

CATHOLICS THIRD OF NATIONAL ARMY

Washington, D. C., Dec. 1, 1917.

In the presence of one of the most distinguished gatherings ever assembled in the national capital, the annual Pan-American Mass was celebrated in St. Patrick's Church, Thanksgiving Day at 10 o'clock when Rt. Rev. Wm. T. Russell, D. D., Bishop of Charleston, S. C., declared that if the present War results in the binding together of the nations of the world to safeguard peace in future this might well be the inauguration of an international Thanksgiving Day.

After telling of the bond of friendship which has grown so strong between the United States and South America, in observance of which the Mass is celebrated, Bishop Russell turned to the one question before this country.

"On this, our national feast of Thanksgiving, we have cause to be grateful to God for the spirit of loyalty to the best interests of our country which is manifest throughout the land. "It is gratifying to see at this crisis in our history that Catholics have recognized their duty. One-third, at least, of the American Army and Navy is made up of Catholics. Yet we are only one-sixth of the whole population. Why is it that we have furnished twice as many as our proportion to the whole population would demand? We cannot attribute this great disproportion to any choice in the drafting, still less to any partiality on the part of the government."

"The only explanation is that Catholics in greater proportion have stood the physical tests. They were found in greater proportion free from those diseases which destroy virility and make men unfit to serve their country in their country's need. They are first in war because by clean lives they were first in peace. They are not first in the hearts of their countrymen, neither do they ask or expect it, but it will redound to the honor and credit of our country, if now in the conduct of this War, in future enjoyment of peace their rights to life and liberty in the exercise of their religion shall be recognized without stint and safeguarded by their country."

Monsignor C. F. Thomas, rector of St. Patrick's, recited the "Prayer for Authorities," while His Eminence Cardinal Gibbons gave the blessing at the close of the Mass.—New World.

THE NEEDLE MIGHTIER THAN THE SWORD

SWORD IS TO SLAY, NEEDLE IS TO PRESERVE AND COMFORT, SAYS CARDINAL GIBBONS

"The needle is mightier than the sword," Cardinal Gibbons told two thousand women of the Catholic War Relief Association in the Maryland Theatre, Baltimore, recently.

"Compassion, sympathy, tender feeling for suffering is a human sentiment, for we all share in it more or less, but compassion is characteristic of the female sex," Cardinal Gibbons said. "Woman is

more easily aroused by suffering than man. "A great Englishman has said, 'The pen is mightier than the sword.' May I also affirm, with equal truth, that the needle is mightier than the sword? The sword is a weapon of destruction, while the needle is an instrument of construction. The sword is made to wound and slay the human body, but the needle to preserve, cherish and comfort the body by protecting it from the clemency of the weather."

"While you are seated over your work and your busy hands are plying the needle, let your hearts expand in sympathy for the loved ones who are so far away and let your lips read a prayer that they may return safe and sound to their loved ones at home. "If the prodigal son who spent his life in sin and rioting was so kindly received by his cherished father and mother, with what joy and exultation will you welcome back your husband, father, sons, and sweetheart?"

NOTED WAR-TIME PASTORAL

TELLS LESSONS FOR OUR DAY

In these days of national stress and trial it is well for us to keep fresh in mind the fundamental principles which, as in all things, so now especially in war time, should determine our outlook on life and its varying vicissitudes. We are so apt in the midst of conflicting passion and emotion to be led astray by false emotionalism and unreasoning passion that it cannot but be of interest and value to recall words so truly Christian and noble as those written by the great Social Reform Bishop Emanuel von Ketteler, at the outbreak of the Austro-Prussian war in 1866. Though written so long since the words of this beautiful pastoral have a timely meaning for us today.

Four points to be especially considered are touched upon in this exhortation of the great Bishop to his people:

First of all he tells us: "We must look upon these events with the eyes of faith and not merely from the earthly angle; we must see in them not merely the acts of men, but the disposition and acquiescence of God. In times of stress is shown forth in full measure the happiness and consolation of faith. As Christ conquered death, so, too, in a certain sense He has taken suffering from us, even in this life. In this belief we recognize that the providence of God watches over all the strife of men. What though men do and conspire evil, what though they harm one another and fight one against the other, we know that a loving Father of all men rules over all; He who can at any moment set a term to civil war; Who can from suffering derive good; Who punishes us but to better us; Who by punishment leads the wicked to a bettering of life, and so also tries the good, Who, in one word, dispenses blessings through the cross and by it redeems the world. To Him we shall therefore look with greater and more childlike confidence. These painful world-stirring events must lead us to Christ Who always and in all things is our only help, our only solace, our only redemption. All things work to the best for him who knows and loves Him."

Our second duty is to summarize what the saintly Bishop says at greater length: "To help, help where and when we can; we must help with all the means at our command; help the more, the more pressing the need. I admonish you in these times of trial with very particular emphasis to the performance of all acts of charity towards all who suffer in this combat."

Thirdly, we are told to bear with resignation and courage our share of suffering and pain and trial as it comes to us, to each of us in some form. "Many of you," he writes, "have sons and brothers and relatives in the field and look with anxiety after them. The sorrow for the dead or wounded has already entered into many a home, and if the struggle goes on many more families will be afflicted. Finally, many of you by the paralysis of business have domestic care and worry to endure. Bear these trials with confidence in God and with resignation in the spirit of faith. All these sorrows are means for the Christian to become like to the crucified Saviour and to follow Him on the way of the cross, along which we shall go to a reunion with Him in eternal glory."

Lastly, we are admonished to a return to prayer and a more intense interior life of the spirit. For: "by our sins we have all of us contributed to the punishments which God sends to us either directly or indirectly. We shall, therefore, look upon this time as a period of penance imposed upon us by God, shall turn contritely to God and in this penitential spirit persevere in prayer. We shall pray for our wounded and suffering brothers, as also for the departed soldiers. Pray for their bodies; pray for their souls. Pray for them that God may reckon to the salvation of their souls the pains they must endure in the performance

of duty. By prayer we can daily draw near to the bed of pain of the wounded and sick and bring them spiritual comfort and strength."—New World.

DIVORCE AND THE ESTABLISHMENT

In a recent letter to the Living Church, Mr. J. G. Hall indignantly repudiates the "aggressive campaign" led by Sir A. Conan Doyle and others for the suppression of an evil tolerated in high places, yet an avowed enemy of the Anglican Church could scarcely have framed a sharper indictment of that department of the English Government, known as the Church by law established. Mr. Hall rightly criticizes the campaign as an attempt to substitute immorality for "God's ordinance of marriage," and quotes with approval the strong words of the Bishop of Chelmsford. Not only is divorce anti-social, thinks the Bishop, but it is something essentially evil. It practically destroys marriage and glorifies license. It is contrary to the law of God, and is a scandal to all right-thinking men. Far better disestablishment is the opinion of the prelate, than that the Anglican Church "should forever be covered with shame for having sold her birthright for a mess of pottage."

The good Bishop is needlessly alarmed. The Church of England has no birthright to sell. What seems her birthright is in reality the property of the State. Furthermore, considering the characteristically vacillating policy of the Anglican Church on matters of such importance in the Christian economy as Baptism and Matrimony, to cover her with any "shame" with which she has not long been familiar, would be a task of supreme difficulty. If divorce be the summation of evil which the Bishop and Mr. Hall, with many other Anglicans, think it is, why does not the Church which claims God's commission to lead the people, anathematize divorce? "God forbid," writes Mr. Hall, "that our natural leaders, the Bishops, should now act as did their predecessors at the time of the first Divorce act in 1857!" There is the answer. The Anglican Bishops, made and unmade at the pleasure of the secular power, will move along the precise lines laid down by the State, and along no others, because they are merely the official administrators of the State's "Department of Religion." If the State wishes to extend divorce, it will extend divorce, and that will be the end of the matter. Grumbling there will be for a time, but no serious opposition on the part of the Bishops. What at first they denounced as disaster, will at last be approved by a safe majority of these loyal servants of the State first and God next, the Bishops. History has few new pages. St. Thomas a Becket has never been a favorite in the Establishment, nor have Anglican Bishops been wont to reckon the shedding of their blood in defense of faith and morals, a possibility of the episcopal career.—America.

SAVES CHURCH CROSS

FRENCH SOLDIER CARRIES IT MILES ON HIS SHOULDERS

A remarkable incident of the War has been related by a chaplain, to the Bishop of Arras in a letter from the front. Two soldiers of Lievin, on leave, an infantryman and an engineer, decided to visit their native place to try to find their homes and their little fortune hidden before their departure. One searched in vain amongst the ruins the other found unhappily the debris of his home, but his money intact.

Before leaving they decided to visit the parish church, a ruin. When they reached it, however, they found amongst the desolation the beautiful cross intact, leaning against a fragment of wall. The sergeant of infantry saw it and embraced it, before a group of Canadian soldiers who applauded.

Then he seized the heavy crucifix of metal, placed it upon his shoulders and said to his comrade, "Here is my treasure, we will save the cross of our church and transport it to Hésin."

The strange sight, one soldier carrying various household treasures, the other stooping under the weight of a cross, attracted a British soldier who brought them both before his chief. The English officer, a non-Catholic, examined their papers and scolded them for their temerity but in taking leave of them, he pressed both their hands and could not hide his emotion.

At last they arrived at the presbytery of Hésin, streaming with sweat and covered with mud and presented the cross with the great crucifix, which is now temporarily placed above the high altar until such time as it can return triumphantly to a new church.—Catholic Sun.

Go often to the house of thy friend, for weeds choke up the unused path.

CATHOLIC NOTES

Rev. John D. Whitney, former president of Georgetown University at Washington, and prominent in the Jesuit order, died recently at the faculty house of Boston College.

In accordance with the civil laws of the Republic, there are at present serving in the French army about 26,000 priests, approximately 6,000 more than the number laboring in the United States.

Among recent converts received into the Church in England are Colonel Rankin, head of the military hospitals in the Oxford districts, who was received by the Rev. Charles Plater, S. J., and Mr. Morcom, the superintendent of the London and North-Western Railway Co. in the Midlands, received by the Rev. F. J. Sandy, Oscott College.

In the Netherlands a great movement is growing in favor of syndicates of Catholic workmen and the enrollment increases daily. It is said that more than one-half of the Catholic workers to-day are members of organizations, sanctioned by the Church. A fine spirit of Catholic charity is shown in the working classes who have taken in many of the refugee children from the countries engaged in war.

John R. Mott, one of the leading officials of the Y. M. C. A., to whom a protest had been presented by the Y. M. C. A., recreation centers in army cantonments, has declared that he is in accord with the K. of C. desire that the Menace be eliminated from the association reading rooms, and says he will appreciate it if he is notified concerning any center where the Menace can be found hereafter.

An association has been established in Rome under the title of the Committee of St. Peter, the first Pope, which has for its object the promotion of devotion to the Papacy, one of the signs of predestination, as Father Faber tells us. It proposes among other means, that every year on the feast day of the Pope and on the anniversary of his birth the faithful throughout the world will unite in prayer by assisting at Holy Mass and receiving Holy Communion for the intention of the Sovereign Pontiff.

In the presence of Archbishop Hanna, 4 visiting bishops, 4 monks, 400 priests of the western dioceses, many members of the religious orders and sisters, and a congregation that completely filled the spacious St. Mary's cathedral, the Right Reverend John J. Cantwell, D. D., was raised to the dignity of the supreme priesthood and consecrated Bishop of Monterey and Los Angeles on Dec. 5 at 10 o'clock. The preacher of the occasion was the Rev. William O'Ryan of Denver.

In the Church of "Our Lady of Mount Carmel," at La Passe, one of the vestibule pamphlet racks of the Catholic Truth Society of Canada is being installed. Another one is being placed in the Church of "Our Lady of Grace," at Westmeath. These two vestibule racks are being erected in these two churches in commemoration of the silver jubilee of the loved pastor, Rev. Henri Martel, which will be celebrated on the 20th and 21st of December, 1917.

The Morning Post states that six of the monks at Mount St. Bernard's Monastery, Whitwick, Leicestershire, England, are being called to the colors, three having been posted for foreign service, while one was medically rejected. Hitherto they have been exempt from military service but it is understood that the conditions in this regard have been somewhat modified by the War Office recently. It is seventy-three years since the monastery was opened, when the first Mass was said there by the late Cardinal Wiseman.

The arrest and expulsion of several foreign clergymen was announced last week in a statement issued by the governor of the federal district of Mexico. The statement says the clergymen already have been sent on their way out of the country with other persons classed as undesirable. The expulsion of the clergymen is said to have resulted from their failure to comply with the provisions of the new constitution, which permits only Mexican-born priests to exercise religious functions. The clergymen probably will be taken out of the country by way of Vera Cruz.

The Rev. Maurice Reynaud, S. P. M., at one time connected with the Church of Notre Dame, New York, was killed at the front in France on Oct. 23. As an officer in the French Army he was leading his men in battle when he was shot. Father Reynaud was a native of Pujaut, France. He studied at the Petit and Grand Seminaries of Avignon, where he was ordained and labored until he entered the Fathers of Mercy in 1900. In 1906 he was sent to America and was proctor of Notre Dame Church until the outbreak of the War. Having served as an officer in the French Army previous to his ordination, he asked and obtained permission from his superiors to return to France, leaving on the first transport that brought soldiers back to France Aug. 4, 1914.