

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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LONDON, CANADA, SATURDAY, JUNE 3, 1916

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THE GREAT ARGUMENT

Sanctity is the love which lifts the world. Genius blinds and dazzles; holiness diffuses the sunshine which cleanses and beautifies. Emperors and soldiers, statesmen and potentates who discover lands, make and unmake empires, weave the web of policy in the loom of diplomacy and guide the destinies of nations, leave their names in the pages of history; the man who plods onward to the eternal gates writes his name in human hearts and gives them the benediction of his example.

We remember that at the unveiling of the statue of Cardinal Newman, July, 1896, W. W. Hutton, the author, said: "I think that we Protestants have learned from him (Newman) a great lesson. This, at least, is true, that his long life of winning austerity, the tender glow of his piety, the fundamental steadiness of a nature so strangely sympathetic, have rendered it absolutely impossible for anyone who really knows his writings to ever again assail the faith of his Church with anything like the stolid and almost brutal contempt so common amongst us sixty years ago."

To some extent surely he has helped Roman Catholics to understand, perhaps to love, Protestants. To a very great extent he has helped Protestants to understand and love not only the thinkers but the popular mind of his own great Church.

Those who observe will be more impressed by our morality and exemplary lives than by our prosperity, the logic and eloquence of the champions of the faith. The example of bad and careless Catholics is the greatest barrier to the conversion of our non-Catholic brethren.

A CRYING EVIL

One thing that saps the harmony, content and sanity of the home is extravagance. Some people just go with the crowd in taking up a fad or fashion in a blind and irrational manner, thinking lightly of the expense and nothing at all of the injury they are doing their character. Instead of building on a rock they build in the sand. Instead of filling their homes with the perfume of the Home of Nazareth, they fill it with the smells of the market-place and the clutter and cackle of those whose horizon is bounded by society. As a result we have over-dressed children, and young women and matrons who are up to the minute in the latest fashions, however debasing. The world is not a place of trial and testing, but an opportunity for parade and ostentation, for frivolity and inanity. This is, then, the great business of life—to keep step with our neighbors in cluttering up the home with unnecessary rubbish and in spending, not only money, but ourselves in extravagances which mark the vulgarian. In doing this, we may live beyond our means. We may buy an expensive dress and refuse to settle the bill of the dressmaker. We may ape the rich and make a display at the expense of others. We may part with the conscience that tells us that God will punish dishonesty with evils in this life and exclusion from Heaven hereafter. If, by our extravagances, we heap up debts which we culpably neglect to pay, it is well to remember that St. Paul classifies us with idolaters and fornicators who are debarred from eternal happiness.

HIS FAMILY

A king leaving his palace in company with some courtiers passed a beggar standing at the gate, to whom he gave an alms, at the same time lifting his jewelled cap in return to a similar salute from the beggar, adding, with a gracious smile: "God keep thee, brother." Hearing which one of the courtiers, affecting surprise at such a speech, said: "Is the beggar then one of your royal family?" "Nay," quickly responded the King, "he is not one of mine, but I am one of his."

This anecdote could be narrated only of a fraternity which was established by Christ and knew neither the name of the pauper nor the "poor-house."

OTHER TIMES

In Catholic times there was indeed poverty, but little of that sordid pauperism that engrosses the attention of our social reformers. There was none of that philosophy that glorifies the millionaire and stirs up in the popular mind a morbid craving for the possession of wealth, and to breed a race of speculating employees, of stock watering robbers and of bribed legislators. With these it is the survival of the fittest. Each one for himself, though he may grind his neighbor's face to powder, to set up his pedestal on bulion bags from which he may exude platitudes.

NOT HYPOCRITES

True, there were many things in those olden times to shock this generation. Kings often burned and ravished, but they were not hypocrites. When they came to themselves they did penance, harness on back, on their way to the Holy Land. They avowed their faults, and did not try to gild them with unctuous piety. And they were not of the type of our modern commercial pirate who ruins a competitor by any means, uses a sweat-shop as an aid to affluence and then talks for the press of a brotherhood of humanity. Penance is not in his rule of life. He is an egotist, an apt pupil of the school of philosophy which knows no responsibility because both by its theories and its practice it denies the divine solidarity of mankind which alone can establish fraternal relations between man and man, and waken in the breast all those common sympathies lacking which society would soon be broken up into hordes of jealous and vindictive savages. Even as it is, the murmuring of discontent is ominous. They who stand in the bread-line wonder why they must hunger and freeze while others wallow in luxury. For them the world is a riddle to be solved here by force. Poor people, incited by demagogues and provoked by flamboyant wealth, they hug their rags and wait for the promised heaven upon earth.

BLIND LEADERS

It is pathetic to read some of the utterances of those who aspire to lead the multitude to the land of milk and honey. They are peculiarly bitter against the Church, because they recognize her as the only spiritual organization that stands square against principles subversive of law and Christianity. They profess not to understand her antagonism, but if they would resist the domination of prejudice and unreasoning hostility, a light might dawn upon them. A slight knowledge of history would be first aid to their ignorance.

NOT DEEDS

When a Catholic means makes his will, he should remember that he is the dispenser of God's gifts to such as have not. The thoughtful man must acknowledge God as the Giver of all that he is and has. His environment, means, influence depend on God. He acquires all these by God's permission. His faculties exist only by the inflowing of God's energy. His success in business must be ascribed to God much more radically than to himself. Therefore, let him render tribute to God, and the will that does not give tithes to God and makes no mention of the poor and of the interests dear to the Church indicates a deplorable ignorance of Catholic doctrines. It is a poor and tawdry thing that might be drawn up by a pagan.

USE OF MONEY

Pope Leo XIII. tells us that the chiefest and most excellent rule for the right use of money rests in the principle that it is one thing to have the possession of money and the other to have the right to use money as one pleases.

If the question be asked "How one's possessions may be used?" the Church replies without hesitation in the words of St. Thomas: "Man should not consider his outward possessions as his own, but as common to all so as to share them without difficulty when others are in need."

When necessity has been supplied and one's position fairly considered, it is a duty not of justice (except in extreme cases) but of Christian charity—and to sum up what has been said: "Whoever has received from the Divine bounty as large share of blessings . . . has received them for the perfecting of his own nature and at the same time that he may employ them as the ministers of God's providence for the benefit of others."

A GREAT PRIEST

The Life of Monsignor R. H. Benson, by Rev. C. Martindale, S. J., is highly praised by reviewers. It is the picture of a man thoroughly earnest in all he did, and with just that sense of humour that gave him distinction in any company. He was interested in all things. The world was beautiful, because he looked at it with wise and kindly eyes. He transmuted his thoughts into books, which if not of the first order, have attracted a large circle of readers. Writing always and preaching or lecturing he burned himself out at forty-three, leaving us the memory of a man devoted to his brethren and to God.

THE SINN FEIN REVOLT

To the Editor of The Globe: Sidney Brooks, an English writer of some distinction, writing in The Daily Mail in December, 1906, of the Sinn Fein movement, says: "Ireland is becoming Irish. . . . A movement is on foot broader, grander than any she has ever known. It is a movement of national resurrection, of national self-realization and self-dependence. In Hungary, Bohemia, Finland and Poland we have applauded and sympathized with similar movements in the past. In Ireland, whether we applaud or not, we may at least try to understand."

Toronto correspondents denounce the professional strikers, Larkinties, rowdies, and insurrectionist Sinn Feins, and refuse to recognize these Sinn Feiners as anything but cowardly villains—ever ready to mutilate helpless animals or stab in the dark.

Altogether a different note was struck in the humane plea for better understanding and cooler judgment among Canadian people, made by Lady Aberdeen during her address at the Ritz-Carlton, on Monday last. Lady Aberdeen is in a position to know of what she is speaking. I would carry on her plea farther here. If it is permissible for a mere outsider to question the infallibility of Toronto opinion, I desire to call your readers' attention to the striking similarity between the Irish Rising of 1916 and the Canadian insurrection of 1837, which emphasized the need of responsible government in Canada.

I feel I can do this to some advantage, for I am of that strange and somewhat rare breed of Canadian that has made a serious study of our own history and political evolution. And even as in Canada I have close friends at Ottawa in both camps of our political parties, I took the same faculty to Ireland, and have some warm friends among Irish M.P.'s and some among the Sinn Feins.

The Larkin-Connolly element which has always, like the continental Socialist parties, been the revolutionary factor in Dublin, is less well known to me. But I am morally certain that if any five Canadian were condemned to live the horrors of a Dublin slum he would have spirit enough to follow Larkin, or any man who came along with an offer of sympathy and promise of extrication from the muddy hell of such an existence.

All the world knows about the Irish members: very few in Canada have a clear understanding of the Sinn Feins. These last as I knew them in their normal state were no more advocates of physical force than the Irish colleagues of Asquith at Westminster. Quite unlike Carson and his prompt recourse to arms to bend the British Government to his will, they preached either Deak's (Hungarian) passive resistance or intellectual domination as the real instrument to secure self-government for Ireland.

Sydney Brooks—an English writer, a Protestant, who had the ear of London Morning Post readers—wrote of them in 1907: "It must not be supposed . . . that the Sinn Feiners are physical force men. They are not. They see no necessity to be. Their policy is wholly constructive. They urge Irishmen not to fight England by arms, still less to whimper and manoeuvre in her House of Commons."

Up to the outbreak of the European war no Sinn Fein in good standing was an advocate of physical force. The reversion to insurrection methods is due to the failure to have a satisfactory Home Rule Bill put in operation in 1914—to the general stimulus of warlike feeling the world over—to the persistent recruiting for

soldiers in a country which has already so many soldiers at the front, and which in itself was so bled by the famine and emigration to escape poverty that in seventy years Ireland alone of all the civilized nations has seen her population fall from 10,000,000 to 4,000,000; this the Sinn Feins called the "economic conscription of Ireland," which had already drained them of the young and fit and men of military age—and of men and women of an age to repopulate their country.

They were men in every walk of life, intensely national in sentiment, their leaders were young men of wide education and usually the masters of three or four languages and literatures. From my own observation of their unselfish devotion and singleness of aim, I fully agree with the Chicago writer who stated: "The party has been led by a group of high-spirited young men of remarkable intellectual powers who in any country more happily placed would be the leaders of a progressive constitutional party."

Montreal. KATHERINE HUGHES.

AMERICAN MOVIES SHOCK THE FRENCH

The Christian Endeavor World calls attention to a condition of affairs that is far from flattering to America, remarks the Baptist Commonwealth. It reminds us "the growing chorus of denunciation of the evil influence of the moving pictures exhibited throughout the United States is swelled by complaints from across the water." Even France has raised her voice against the immoral pictures sent from America. In Australia and New Zealand they have taken measures to protect themselves, and Great Britain is considering measures to bar altogether the films sent from the United States. The same paper goes on to say that "only a very small proportion seems to be commendable from any point of view." In the light of these facts, what must be the effect upon the millions who daily frequent the moving picture shows, a large proportion of these being our young people? The effect is almost beyond imagination. In view of this fact these measures are taken in other countries in order "to bar the fifth sentry from the United States."—N. Y. Catholic News.

PEACE AND THE SWORD

That the Catholic Church is a sower of discord, is a reproach as old as Christianity. It is a reproach deserved, but is a reproach that is her glory. Not to all is the Cross of Christ, a symbol of peace; to the Jew it is a stumbling-block, to the gentile, foolishness. "Think not," proclaimed the Prince of Peace, "that I am come to send peace upon the earth. I came not to send peace but the sword." In the moment when like wild dogs His enemies encompassed Him, He who had refused twelve legions of angelic defenders, again opened His mouth in Divine contradiction. He that had not, said Christ, who had called peacemakers the children of God, "let him sell his coat and buy a sword."

Even in apparent contradiction, the Church follows her Master. She sanctifies the tenderest relations of man and woman, and about the home she casts the glory and strength of love. But she recognizes that there is a higher ideal, for which they who are called, must leave father, mother, and all that in imperfect human hearts is made beautiful by the throbbing of noble affection. Because of this yet more perfect way, discord, like the sword which Christ urged upon His followers, has cut across the peace of countless homes. "I will go forth from my father's house into a strange land," says the young man accepting the call of Christ. "The spirit and the bride say: come." And though the invitation may "make tender April's" of a daughter's eyes, yet "Surely, I come quickly" is her answer as leaving all she turns to Christ: "Amen. Come, Lord Jesus." The sword of Christ has fallen again. For the Catholic Church that would lose a kingdom to defend the sanctity of even one poor home, counsels the breaking of all home ties, if by the breaking some chosen boy or girl may more securely walk with Christ.

It is all a kind of Divine paradox. He who came to draw all men to Himself was likewise a sign of contradiction, a scandal and a failure. His dwelling with us should have been the dawn of spring in all hearts, yet to many it has brought the chill winter of discontent. But to men of good will it is a paradox that mocks. There is a peace that is of God; there is a peace that is not of God, but of the world. Christ scorned the peace that the world giveth; against it He set the sword of truth and justice. God's peace brings with it the sword that pierces many hearts, but the peace of the world, for comfort's sake, makes compromise with error and injustice.

Herein lies the paradox made clear. Peace must spring from truth and justice. Else it is not the peace that through many tribulations binds the heart to the feet of God, but delusion.—America.

TWO CENTENARIES

Rome reminds us that on Pentecost Monday, June 12, this year, occurs the eleventh centenary of Pope St. Leo III. For 1,100 years he has slept in the chapel of St. Leo I, the Great, in St. Peter's. A still more striking memorial of this great Pope is the disc of porphyry set in the centre of the pavement, one of the first objects to strike the visitor on entering the Basilica. It was on this disc formerly occupying the center of the sanctuary in old St. Peter's that Charlemagne knelt to receive from the hands of Leo III, the imperial crown which renewed the Roman Empire of the West, created a new Europe, and established peace on a firmer basis than it had known for many centuries. Leo's motto: "Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis," is still recorded, Rome adorns, in the ancient mosaic of his Triclinium which may be seen on the external wall of the Scala Sancta, with the word Pax occupying the summit of the arch.

On July 16, another Papal anniversary will be celebrated, the seventh centenary of Pope Innocent III, whose remains rest in St. John Lateran. Leo XIII. looked to Innocent as his model in the Papacy and chose to be buried beside him. Innocent III, in the thirteenth century raised the Papacy to the height of its power, and as Rome well says, the princes, kings, and emperors of the eastern and western world appealed to him to settle their disputes. According to some authors, it was Innocent III, who introduced into the Agnes Dei of the Mass the third response: "Give us peace, instead of 'Have mercy on us.'" These two centenaries coming so close together will emphasize the truly beneficent and world-wide influence exerted by the Pope in the cause of permanent peace and order.—America.

DECISION THAT MAKES HISTORY

The final decision in the Castellane-Gould case shows how carefully the Church safeguards the integrity of the marriage bond, even against the appeal of a Catholic against the non-Catholic partner. Anna Gould was a Protestant when she married Count Boni de Castellane, and she remained such after the marriage. Some years after she divorced him and took another partner, the count, who was a Catholic, appealed to Rome for a declaration of the nullity of his marriage. He claimed that, Miss Gould, believing as she did in divorce, had not given a true consent in the marriage ceremony.

He had no difficulty in proving that his partner had the Protestant view of marriage as a contract that could be broken. But that she had actually intended to divorce him if he did not come up to her expectations was a different matter. The Bona proved again that the count was not proven and that her general notions in regard to divorce did not prevent her giving a true and valid consent to the marriage. Consequently, it declared the marriage valid and refused Boni's petition for a declaration of nullity.

Ordinarily this would have settled the case. But the Pope, acting on the suggestion of one of the judges of the Rota tribunal, appointed a special commission consisting of three Cardinals to make one more examination of the facts of the case and to give the final decision. That decision was given last week, and it completely upholds the validity of the Castellane-Gould marriage.

The decision is the more interesting in view of the fact that after the second decision of the Rota tribunal, the former Anna Gould retired from the case, alleging that she had no confidence in the Roman matrimonial courts; but despite her retirement the official "defender of the marriage bond" carried the case to its legitimate conclusion and vindicated her marriage, although she had herself obtained a civil divorce and "married" again.

Here was a case that, on account of the prominence of the parties concerned, was known and discussed throughout Europe and America. The prediction was freely made in some quarters that the influence of the French count would outweigh justice in Rome and that he would be given his freedom. But the event has proved again that influence counts for nothing where there is question of the validity of a marriage before a tribunal of the Church. In the sixteenth century a Pope refused a divorce to Henry VIII. of England although he foresaw the result would be the loss of England to the Church. The same unflinching devotion to justice and to the integrity of marriage inspired the decision in the Castellane-Gould case. The Church cares not for rank nor

influence when rank and influence are matched against the integrity of the marriage contract. The recent decision will go down in history as another vindication of the Church's uncompromising position on marriage.—True Voice.

WAR AUTO-CHAPEL

FIRST DESTINED FOR BELGIAN ARMY ARRIVES AT CALAIS

C. P. A. Service
Brussels, May 18.—The first auto-chapel of the war has arrived at Calais. It is destined for the Belgian army, and will be offered to Queen Elizabeth as a gift from Mgr. Louis Coetmiers, Consul-General of Persia, at Antwerp. This auto-chapel has been constructed in Holland and it contains an altar with a tabernacle, and a canopy to receive the monstrance. Special regard has been given in its construction to speed and durability and it has been specially adapted for getting over rough roads. It will pass from point to point and will not only be used for the celebration of Mass but will carry supplies for chaplains attached to the fighting line, supplies necessary for the due performance of religious functions. It is the first vehicle of its kind to be seen in Belgium. The German Catholics already have several chapel cars.

PRELATES AND PRIESTS

TRIED TO END REVOLT

London, April 27, 1916.—The anti-Catholics are losing no time in endeavoring to make the week's events in Dublin a new peg whereon to hang accusations against Catholics, and an argument for the curtailment of our liberties rather than their extension. As a matter of fact, it was largely owing to the action of the priests of Dublin, led by Cardinal Logue and the bishops of the province, that the revolt did not spread still further. Immediately the news of the abortive landing of arms was made public Cardinal Logue called a conference of his priests, who well knew there was unrest in the air. During the fighting in the streets of Dublin on Monday, Catholic priests were to be seen tending the wounded and shriving the dying while the volleys were still pouring out from either side, and it was largely due to priestly counsels that many of the Nationalist volunteers marched out to help the authorities to restore order. A public communication to the faithful is expected from Cardinal Logue, but those who wish him to excommunicate any Catholic "Sinn Feiners" will of course, be disappointed, since political crimes are punishable by the civil, not the religious authorities. Many people fled to the churches for safety when the trouble first broke out and shots rang through the city.

RESTORATION OF BURNHAM ABBEY

A notable restoration has been effected at the famous Abbey of Burnham, in Bucks. This Augustinian house was founded 650 years ago and after the dissolution of the monasteries, when the nuns were driven forth, it fell into decay. Finally the chapel almost completely crumbled to ruins, the abbey buildings became a farm, and the chapter-house a barn. Two years ago the property passed into the hands of a gentleman who is as clever an architect and antiquarian as he is a good Catholic. He set to work to restore the abbey to something of its original appearance with such success that last Sunday it was formally handed over to a community of nine Augustinian nuns—by a curious coincidence the same number as those who were expelled in the reign of Henry VIII.

"GUILD OF THE POPE'S PEACE"

Certain young men, Catholics, with Francis Meynell at their head, have founded a society which they call the Guild of the Pope's Peace. Their purpose, as expressed in their publications, is to get Catholics to work now for the peace which the Holy Father described and which they aver all Catholics desire. They say that there must be a great volume of prayer and effort behind this ideal to realize it, and Catholics must combine now for their effort. Most Catholic young men are more interested in the actual fighting.—New World.

OH, BUT THERE'S SOUTH AMERICA!

"Most people in England," the Protestant Bishop of Rochester stated recently in a public speech, "not only do not worship Almighty God or believe in Jesus Christ, but know absolutely nothing about Him, probably less than about Mahomet or Confucius."—to hundreds of thousands He is practically unknown except as the substance of a hideous oath.

The Bishop of London speaks of his "Pagan diocese, where not 3% of the population ever enter a church. There are whole streets within easy walk of Charing Cross and miles and miles in more obscure places where the people literally live without God in the world."—Standard and Times.

CATHOLIC NOTES

In what was Catholic Mexico, a state-decreed now forbids the teaching of religion in its schools.

The first Mass in America was said on the island of Haiti, December 8, 1493.

The number of baptized Catholics in China was, up to this year, 1,750,675. In China there are 1,462 foreign and 806 native priests.

Six soldier converts have been received into the Church at Liverpool camp, New South Wales, since Christmas.

Bishop Garrigan of Sioux City, Ia., was the pacemaker in the strike of the employees of the Armour and Cudahy plants.

Mgr. Lorenzo Perosi, the famous musician, has written a new oratorio which will shortly be performed in Rome. The title is "In the Day of the Church's Tribulation."

Sister Columba, the daughter of P. O'Keefe, Clonmel, Ireland, and member of an American community of nuns, has taken up duty in the leper colony, Molokai, H. I.

The new bell of St. Peter's basilica in Rome, which Cardinal Merry del Val blessed recently, will be known as "Raffaella" after His Eminence, whose first name is Raphael.

It is learned that the Kaiser has granted the request of Pope Benedict for the release of French priests who have been taken prisoners while fighting as soldiers for France.

The Rev. B. F. Conway, C. S. P., the celebrated Paulist missionary to non-Catholics and the author of "The Question Box," has a record of some four thousand converts to his credit in eighteen years.

Pope Benedict has appointed Monsignor Charles A. O'Hern, vice-rector of the American College in Rome, as coadjutor to Monsignor Kennedy, rector of the college, with the right to succeed to the rectorship.

Very Rev. Dr. John Maguire, dean of the School of Letters at the Catholic University, Washington, has accepted the irremovable rectorship of St. Elizabeth's Church, Philadelphia.

"We are informed," says the London Universe, "that Father Eskridge, O. S. C., has recently received into the Church the Rev. Richard Owen, M. A., of King's College, Cambridge, and for the last ten years Vicar of St. Giles' (Anglican) Cambridge."

The University of Laval, Quebec, Can., has conferred on Rev. James B. Dollard, pastor of St. Monica's Church, Toronto, Ontario, the degree of Doctor of Literature in recognition of the distinction he has won in the literary world both as a prose writer and a poet.

The death of Reverend Pierre Fournet, noted authority on the history of the Catholic Church in America and a member of the Congregation of St. Sulpice, took place at Montreal, Can., on May 12. At the time of his death he was stationed at the Church of Notre Dame.

Monsignor Bickerstaffe—Drew, known in literary circles as "John Ayscough," is reported to be happily recovering from an operation performed in the Liverpool Merchants Hospital, Etaples. Until taken ill he was in active service in France since the outbreak of the war.

A pilgrimage of 3,000 people from Brooklyn and New York assembled at the Franciscan Monastery, Washington, on Sunday. This great crowd of the faithful gathered around the "Grotto of Lourdes" in the monastery grounds, where exercises in honor of the Blessed Virgin took place.

Rev. Cornelius Whitman, O. S. B., of St. John's University, Collegeville, Minn., celebrated the Diamond Jubilee of his ordination to the holy priesthood on May 17. The jubilarian was born in Bavaria, 1828, ordained in St. Paul, 1856.

Another conversion has to be reported from Birmingham. This is Mrs. Cnsh, wife of a prominent Birmingham architect, who was converted five months ago. Now his wife also has been received and the two, being earnest, energetic and well-known, will work together for the spread of the faith as they previously worked for Anglicanism.

The Reverend John F. Noll, LL. D., the successful editor of the Sunday Visitor, has been lecturing Sunday nights in the First Presbyterian Church of Fort Wayne, Indiana, to crowded congregations on the teachings of the various denominations. When he lectured on "What the Catholic Church Believes" long before the appointed hour for the lecture to begin the auditorium was crowded to the doors.

The communal council of the city of Ghent has ratified the proposition of allowing a subsidy of 5,000 francs a month to the Little Sisters of the Poor. The members of the council are Liberal-Socialists, but they have taken into consideration the great value of the works of the Sisters which supply so many needs. They have a foundation at Ghent for the aged poor, and since the war began are also taking care of many orphans of soldiers and others.