

# 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, OCTOBER 30, 1915

1932

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### OUR PART

We are realizing that not only those who march away but every Canadian should contribute his quota of self sacrifice to the conservatism of the Empire. We are all of us on the firing line, and the love of country must burn dimly in hearts that avoid the danger or turn deaf ear to the call of duty. We may not be at the front, where the living line that stretches across France suffers and bleeds, but we are none the less bound by conscience to give our time and toll and money to the patriotic movements. There for instance is the Patriotic Fund. We have subscribed to it, but we must do so now, and again and again. That fund is for the dependents of our soldier-brothers, for the wives and others who sit and wait in soul-numbing suspense for news of their dear ones. We must not add poverty to the burden. They are the wards of Canada, not objects of charity; and every citizen worthy of the name will economize, if need be, to show not his appreciation of them, but that his love of country is not exhausted by reading war bulletins or by applauding recruiting speeches. This war has so far touched but lightly too many of us. We know indeed that across the water men are fighting and dying, but we fail to realize that we also who are in shelter are participants in the war. Hence we must play our part in some way. We must suffer if we are going to win.

### STILL AT IT

The German editor would make a splendid Washington correspondent for a New York paper. He has imagination and a certain kind of humor. In the early stages of the war he blithely told us that the Fatherland was about to stagger humanity, and this after his "kulturbau" had blazed a way through Belgium to the accompaniment of lust, outrage, and all manner of devilry. He puts aside authentic narratives as childish babblings, because what Germans do at the command of the prayerful Kaiser is above reproach. Lunatics are sometimes under similar delusions. The German is a poor winner and a worse loser. He wins by any means and he describes defeat to the unsoldierly tactics of the enemy. When the British whipped him near Lens it was "by a surprise and the use of gases." There is humor for you, coming from the gentry who invented this agent of destruction.

### THE MYSTERY

A curious phenomenon is the Catholic who carries a big prayer book, looks like a stained glass angel in Church and has a vile tongue. Not that she means to do harm, for she is a member of sodalities and high up on the mount of perfection. So with the most exquisite grace she blames, criticizes, and dams with never a thought of anything reprehensible in her conduct. She becomes the clearing house of unsavory gossip. She keeps critical eyes on the priest, and notes for publication anything in speech or action that does not harmonize with her standards. She collects bits of scandal and hawks from house to house. She creates misunderstandings, engenders enmities, sunders friendships, and is a past-master in the art of retarding the progress of God's Kingdom in the parish. She puts on the livery of piety to do more efficiently the work of the devil. And she does it so well that she can destroy love and tenderness and trust in hearts and cast them into the wilderness to live and perhaps to die among the dank growths of suspicion and hatred. Curious? A decent pagan would shrink from it.

### AN OLD STORY

Writing of the Huguenots in the French army a contemporary gives some misinformation about their forbears. He talks about the persecution of the forefathers, and weaves a fantastic story about their piety, etc. The case of the Huguenots is over. They have been judged guilty on evidence which is within reach of every-

body. In his "History of Civilization in England," vol. 1, chaps. viii. and ix., Mr. Buckle gives the following account of the peaceful Huguenots of France: "The Protestants soon learned to despise that great edict of Nantes by which their liberties were secured. They were not content to exercise their own religion unless they could also trouble the religion of others. At La Rochelle, which for importance was the second city in the Kingdom, they would not permit the Catholics to have even a single Church in which to celebrate what for centuries had been the sole religion of France; and was still the religion of an enormous majority of Frenchmen." A few pages later Mr. Buckle observes that "whatever may be the popular notion respecting the necessary intolerance of the Catholics, it is an indisputable fact that early in the seventeenth century they displayed in France a spirit of forbearance and a Christian charity to which the Protestants could make no pretence."

It is rather an old subject for an up to date editor. In reading his comments we thought of Carlyle crying out: "The inspiration of the morning papers: Alas! we have had enough of that and have arrived at the gates of death by means of that."

### THE PROPHETS

We were told the other day that the war would bring about the downfall of Catholicism. When we asked why, we were treated to a muddle of words which, though testifying to the warped mentality of the utterer, had no bearing on the subject. Human nature will be the same after the war as it was before it. Its moral and spiritual needs will be the same, and the Church will be here to satisfy them. As to the downfall of the Church—that is an old story. Herod tried to do that and failed. He cast Peter into prison and afflicted some of the Church. We presume that he felt satisfied that with his kingly pomp he could coffin the power that dinged his iniquity into his face, to the amazement of his sycophantic courtiers. But, "An angel of the Lord struck him, and being eaten up by worms he gave up the ghost."

### THE MENACE

We cannot see why our friends across the border should be unduly proud of their public school system. It costs a great deal of money. It is supported by men reputable and influential. And it should be a potent factor in the formation of character, and in the development and maturing of high standards of living. But is it? What are the facts? Said the Chief Magistrate of the New York Municipal courts in an address last year: "The most fearful problem to which we have to deal is the horde of young men from sixteen to twenty-four years old who daily appear before us. Their number is continually increasing. Their characteristic mark is an utter lack of reverence for man, for law, for conscience, and for God."

They are the products of the school that ignores God. Our friends have a divorce court that is always at work. Crime is rampant and oftentimes unpunished. And yet in face of all this and more, they are building schoolhouses, never thinking that in doing so they are making a solvent that threatens to destroy their whole social fabric.

### TUNED UP

The soul that emits no music is clogged with the dust of the world. It needs cleansing and tuning. The Divine Tuner will in the Sacraments attune it to the divine harmony, and enable it to produce those melodies which delight both men and angels.

### ANOTHER FAKE STORY

HOLY FATHER DID NOT ASK WARRING MONARCHS FOR TRUCE ON ALL SOULS' DAY  
C. P. A. Cablegram  
Rome, Oct. 11, 1915.—It is not true, as has been stated by the correspondents here of several foreign journals and news-agencies, that Pope Benedict has proposed to the governments of the nations at war that they should agree to a truce on the feast of All Souls. What he has done is to urge them to permit the prisoners of war to rest from work on Sundays.

## THE HOLY SACRIFICE

### SOME APPRECIATIVE TRIBUTES FROM GRATEFUL AUTHORS

CHARLES WARREN STODDARD  
When I recall my first impression of the Mass—in my bewildered amazement at the solemnity of the rite—I can be said to have received an impression whatever—I assure myself that the majority of Protestants and unbelievers who look coldly or curiously upon the altar, are as little mindful of the sacred significance and as unworthy as I was. On the loss of these I do not see in the gravity of the celebrant as he bears the chalice to the altar. Our Lord entering the garden of Gethsemane? It is the first scene in the mystical drama and every breath is hushed. The Divine One is burdened with a foreknowledge of His doom. He kneels in the garden; we kneel with Him, and we follow Him, step by step to the end. At the Consecration He has fallen upon His face, bathed in the sweat of His blood. He is betrayed with a kiss, led away captive, grievously smitten and denied. The celebrant turns to us at the "Domine Vobiscum," and in His glance we see the conversion of Peter. Our Lord is led to Pontius Pilate; He is spoiled of His garments—at the unveiling of the chalice—scourged and crowned with thorns. Pilate washes his hands of the crime, and at the moment the celebrant moistens his fingers. "Behold the man!" cries Pilate; and the voice from the altar pleads, "Orate, Fratres." At the pace we hear the warning bell. The awful progress of the tragedy is watched in breathless silence; only from the organ loft comes the wail of the singers. The bell rings; He is condemned to death and made to bear the cross while His brow is wiped off with the handkerchief of Veronica. And the cry of the sorrowful face is retained forever. He is nailed to the cross and at the chime of bells mark every posture of the celebrant at the altar; while the torch bearers gather about, the smoking censors are swung aloft, the flowers scattered upon the air, and, if it be a military Mass, the whole body silently present arms while the devout kneelers bow their heads and beat their breasts in contrition. Lo! the cry is raised on high. A moment later the elevated chalice seems to catch the water and the blood that seem to gush from the riven heart of Him Who died for us. In the moment, which follows, He is praying for the world: He is merciful to the penitent thief. He thrists and He utters the seven words upon the cross. (Here the Pater Noster is loudly chanted.) He dies. He descends into hell; and at the Agnus Dei, while the bells chime again, there is the conversion of many at the cross. In Communion we commemorate His burial. His resurrection follows, and He appears to His Disciples at the "Domine Vobiscum." The last collect is a memory of His forty days of the Disciples; the last "Domine Vobiscum" of His glorious Ascension; and with the benediction descends the Holy Ghost. O marvelous Sacrament! mysterious, mystical! O never failing source of joy! What a privation to theirs, who having once known These, have parted from These. How do they survive who trust not in These, and who seek "These and know These not?"

ARCHBISHOP WALSH  
If all the prayers of loving hearts from the beginning of the world and all the seraphic worship of the thrones and principalities in heaven and the burning devotion and love of the Virgin Mother of God and the million voices of the universe of all creatures of heaven and earth and sea were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy the infinite worth of a single Mass.

According to the doctrine of holy Church, the grace of true contrition and the willingness to do penance is a fruit of the holy Sacrifice of the Mass. Do we love to hear Mass and what effort do we make so that nothing can prevent us doing so? How often do we hear two Masses, one in preparation for Holy Communion and one in thanksgiving?

## THE POPE AND THE PEACE CONGRESS

His Holiness has received the following telegram from the Swiss Popular Union: "The General Meeting of the Popular Union of the Catholics of Switzerland, assembled to-day in Lucerne, sends to His Holiness the homage of their most sincere and profound devotion and filial loyalty. The Meeting hails with great joy the universal recognition of the moral power of the Apostolic See proclaimed before all States and peoples in this grievous moment of world-wide conflagration. We thank you, Holy Father, from the bottom of our hearts for every efficacious initiative you have taken, in great part in agreement with our supreme Federal authority and our Episcopate, to lighten the hard lot of the victims of the war. We pray fervently that your constant efforts for peace, to which all peoples are turning with eager eyes and hopeful hearts, may be crowned with happy success; and our prayers invoke of God that at the end of this horrible war the Holy Apostolic See may stand forth in the fulness of its liberty and independence as the citadel of peace and justice and the fount of every blessing for the Church and humanity."

There is that little word "Justice" again to show how the Catholics of Switzerland at least regard the Holy Father's effort towards peace. The Swiss Catholics evidently think that a Peace Congress with no representative of the Holy Father there would be incomplete. We have read a good deal more on this subject. And there has just appeared an article in the *Rassegna Nazionale*, a representative, not a Catholic, Italian review, putting forward a line of thought which, it seems to be being seriously taken into consideration by many people in Italy. It says: "The agreement which, it seems, has been entered into between the Governments of Berlin and Washington on the question of the submarine blockade, and a letter from Cardinal Gibbons to President Wilson, have lately given occasion to some papers to maintain the view that negotiations for peace are not far off, and to publish well or ill founded comments thereon. In Italy, rather than on the hypothetical conditions of peace suggested by those papers, the discussion has turned and is turning on the question of the Pope's attitude in the negotiations, and the attitude which Italy should assume regarding such an initiative on his part. And, naturally, not only was there a warning cry issued against any such thing from those papers which seem to be crystallized in their miserably nervous conceptions of twenty or thirty years ago, but even people of weight held their hands up in horror, as in the case of the Senator who every now and again states his ideas on national politics in the columns of an important Roman paper, to his opinion Italy should resolutely oppose any attempt that the Pope might make to make take on himself a mission of a political nature: as in 1889 Italy prevented his intervention at the National Arbitration Congress, so to day it should prevent his taking part in the future Congress for peace at which will be considered political, territorial, colonial and economic problems quite outside the competence of the Head of the Church. Otherwise the Pope would come by an indirect road to recover that political power which was taken from him by the abolition of his temporal dominion, and Italy would suffer from it."

As a matter of fact it is difficult to see the connection between the two things: participation of the Pope in the Congress and belittling of the sovereignty of Italy. On the supposition that the war really must end in a Congress—about which it is possible to have some doubts—it is evident that the positions of the Pope and Italy there would be of an utterly different nature. Italy would be there as one of the contending parties and in her quality as a great civil Power, with the authority that she derives from her military force, from the prestige of the victories she will have gained, and she would intervene to uphold her own rights and reasons, to obtain as far as possible the recognition of her aspirations, and also to say her word about the new state of Europe. The Pope, on the other hand, would be there as the disinterested representative of a power which is simply and solely moral, in the quality of mediator, modulator, peacemaker: he would come bearing in his hand the olive branch, to disarm hatreds, smooth over sharp corners, calm down anger, save at certain moments the *amour propre* of the different parties: in fact to make heard the great voice of humanity, the appeal of the suffering masses on one and the other fighting side. He would not have to concern himself with positive, concrete questions, which would, naturally, be debated between the representatives of the fighting Powers, and he could not enter into them without taking part with one side or the other, risking offending one side

or the other. He would personally the idea of peace. An arduous mission this too, not free from dangers and troubles, but one which would bring to the Pontiff the acknowledgment of obligation from all good men and could not cause the slightest harm to Italy. "But serious damage could come to Italy, in the opinion of the world, through its gratuitous opposition to the intervention of the Pope, as long as that was kept within the limits outlined above, because the suffering multitudes would never pardon it for having, from an excessive susceptibility or from a private feeling of rancour, closed one of the ways through which they hoped rightly or wrongly, an end might come to the terrible evils of the war. We trust that what the Hon. Salandra sees the matter in this light—and he has shown that he understands the importance of moral factors for the future of the nation—will rise above this miserable timidity—we do not wish to call it by any other name—and will not put any obstacles in the way of a hypothetical initiative which, if it succeeded, would as a matter of fact be a glory for Italy itself."—*Rome*.

### MODERNISTS NOT APPRECIATED

The beautiful ritual of the Church of England in Canada has been suffering revision, and if the revisers are not ever careful in their sand-papery of the rough spots, much that is poetic and graceful in the Book of Common Prayer will disappear from our libraries. Just why "wraith" should displace the word "curse" is hard to say. Of course, possibly cursing your best friend has gone out of fashion, but there is a shade of meaning in the one not contained in the other. One lay member of the General Synod, which was meeting recently in Toronto, suggested, presumably with all due seriousness, that the word "servant" be replaced by the term "domestic help." How would such a term fit in, we will say, with Forbes Robertson's celebrated play, "The Servant in the House." To call it "Domestic Help in the House" would sound odd, to say the least.—*Toronto Saturday Night*.

### ANTICLERICALISM DYING IN ITALY

XX Settembre was celebrated in Rome this year, according to the description of one Italian writer, with "sober enthusiasm." And perhaps he has found the two best words to describe the atmosphere which seemed to prevail in Rome last Sunday. And the miserable memories of a few years ago were buried—or nearly buried. The *Osservatore Romano* in looking back on the occasion and the varying comments on it acknowledged yesterday at the Breach of Porta Pia by the Pro-Syndic Apolloni a hymn of war, a patriotic lyric, which can be judged by each from his own point of view, but to which there must be given the merit, not only of having entirely avoided the poisonous rhetoric to which we had become accustomed on certain occasions, but of having also avoided as far as possible giving any reason, at this moment, for new recriminations and discords." The Vatican organ goes on to quote the serene allusion to the "disappearance of all false contrasts" and the union of the country. But, having done that, it points out that the only breach in this concord of all Italians lies in the anticlerical insinuations in the anticlerical Roman morning paper and in the Masonic manifesto issued for the occasion. The Freemasons issued a manifesto last year but it was a harmless thing through which we looked in vain for a phrase to remind us of the blasphemy, and the rest, of a few years ago. This year, while most of the manifestos were patriotic, one phrase was Freemasonry pure and simple: *raison d'être*, as they used to tell us. True it did not appear on the walls of Rome; in the Eternal City it was substituted by a rhapsody on the fraternal peace which was the one object of the existence of Freemasonry. But the reference to peace which the inhabitants of other cities, when Rome read ran as follows: "Other people may deceive themselves by carrying out a sacred mandate by preaching peace while iniquity is rampant." A poisonous attempt to discredit, belittle and falsify the Holy Father's noble efforts to bring the consciences of men round to at least thinking of peace, to which the *Corriere d'Italia* replies: "Certainly the Head of the Catholic Church will not go to the Grand Master of Italian Freemasonry for instructions as to how to carry out his sacred mandate: indeed it is a matter for congratulation that the conduct of the Vener of Christ does not fall in with the views held in the Palazzo Giustiniani. But the poisonous attempt contained in the words 'while iniquity is rampant' must be hurled back: they insinuate that the Pope desires peace in iniquity, and they

try to dissipate the universal approbation which the Holy Father's efforts have aroused. For everyone knows that Benedict XV. has said clearly that he desires peace in justice, and defined it beyond any doubt at all in his last letter to the peoples and their rulers." Inasmuch as, beyond the malicious snap of the *Messaggero* and the protest in the Catholic papers, the rest of the Italian press has passed the incident by in silence, it would seem—as is undoubtedly the case—that the country as a whole recognizes that, firstly, Italian Catholics are magnificently loyal and the priests devoted; secondly, that this sporadic anticlericalism is hollow; thirdly, that the Holy Father's prayer and desire for peace is a part of his sacred ministry far removed from any political considerations whatever.—*Rome*.

### WRETCHED CONDITION OF POLAND

A lady living in Switzerland, evidently with special sources of information about the effect of the war on Poland, sends *The Globe* a brief account of the pitiful condition in which it has left the people of that unhappy country. Early in the campaigning the Austrians invaded the Russian Poland and were driven back. Then followed an Austro-German invasion, the result of which was another retirement of the Teutonic armies. Still later more numerous and better equipped Austro-German armies drove the Russians, during a campaign of months, across Poland and some distance into Russia proper. There the Russians have rallied, with the determination not merely of staying the progress of the invaders, but of driving them back once more across the area of Poland.

When the general character of the cultivated terrain of Poland is considered, one may get some idea, but still only a very inadequate conception, of the present state of the people. The whole region is fairly well adapted to agriculture, and this has long been the chief occupation of the inhabitants. The war began so late last year that the crops were harvested and stored, but as the result of the crossing and recrossing of the country by millions of men in constant warfare the grain of 1914 was taken from the peasants to feed troops, and their crops of 1915 have been devastated. In addition to the depredations of the invading armies the Russians have, in their usual fashion, laid waste great stretches of their own country to prevent them from affording any sustenance to the Austrians and Germans.

The winter beginning a year ago was absolutely intolerable in the sufferings of the Polish people, but the one commencing now will be immeasurably worse. There will be no cessation in the campaigning, and much of the fighting will probably be with cavalry and artillery, which are even more destructive than infantry. We hear much of the woes of the Belgians, and we shall soon have like accounts of the condition of the Serbians, but it is quite creditable that the condition of the Poles is either of these peoples. Earnest appeals have been made to the Americans for relief, but the aid sent will undoubtedly fall far short of the requirements. If any Canadians feel like contributing the Lord Mayor of London, as President of the 'Great Britain to Poland Fund,' will no doubt receive their gifts gratefully.—*Toronto Globe*.

### MAY LEAVE THRONE TO BECOME A NUN

Luxemburg's young Grandduchess, who assumed the reins of government on the attainment of her majority, at the age of eighteen, and who celebrated her twenty first birthday only in last June, is reported to be on the eve of abdication, says *La Marquise de Fontenay*, writing for the *Brentwood Company*. She wishes to relinquish her throne in favor of her younger sister, Princess Charlotte, now nineteen, to become a member of a religious order and to take up the work of a Sister of Charity. Like her sisters and her mother, the widowed Grandduchess Marie-Anne, who was a Braganza, she is intensely Catholic, and is terribly disturbed by the appalling sufferings of the present war. She has seen them at close range, for thousands of the badly wounded are being cared for at Luxemburg, and she seems to feel that she would be happier caring for them and tending them than occupying her throne.

If she carries her intentions into effect—and I hear that her mother, her relatives and her ministers have abandoned all hope of turning her from her project—it will be the first instance of a reigning sovereign of Europe abdicating in order to enter religious orders since in 1849 King Charles Albert of Sardinia, after the battle of Novara, abandoned his crown to his son, Victor Emmanuel II., and became a monk, dying at a monastery in Portugal.—*Catholic Standard and Times*.

### CATHOLIC NOTES

Many ecclesiastical buildings in Rome are being put in readiness for wounded Italian soldiers.

The destroyed Louvain library contained 280,000 modern books. One priceless treasure destroyed was a manuscript entirely in the handwriting of Thomas à Kempis.

It is announced at Lima, Peru, that Pope Benedict has been designated as arbitrator of the question of delimiting the frontiers of Peru and Bolivia.

The largest painting in the world—eighty four feet wide and thirty-three and a half feet high—is "Paradise," by Pintoretto, in the Doge's palace, Venice.

Ambrose Willis, publisher of the *London Tablet*, a Catholic author of world wide fame, who lectured in America two years ago in behalf of the Catholic Reading Circle, has enlisted in the British army.

Rev. Joseph Grimmelmann, S. J., former president of Marquette University, Milwaukee, Wis., has been appointed Tertiary Master of the Missouri Province of the Jesuit Order with headquarters at Cleveland.

In Bengal the Jesuits from Belgium have converted at least 100,000 natives in the last twenty five years. In China and Africa there are fully 1,100,000 persons under instruction for Catholic baptism.

Paris, October 9.—Pope Benedict has been successful, the "Matin" declares, in his efforts to obtain from belligerent Governments a pledge that prisoners of war will be permitted to abstain from work on Sundays.

M. Louis Rogout, the Minister of Holland to the Holy See, is an all-sided, Catholic leader. He heads the Catholic Party in Holland. He is an able lawyer, engineer and manufacturer and a graduate of the University of Louvain.

A rare volume of "The Imitation of Christ" has been donated by A. Berker, of Milwaukee, Wis., to the library of Notre Dame University, and will be added to the carefully kept documents in the Catholic archives of America preserved at Notre Dame. The Imitation is in the original Latin. The text is critical. The volume was published in 1786.

For children who cannot attend Sunday school regularly, the Rev. Cornelius M. Van Aken of Whitefish, Mont., has originated a course of instruction in Christian doctrine by mail. It has been tried with success for over one year. It brings the Sunday school (within certain limits) to the pupil's home. This course has the hearty approval of the local Church authorities.

It will be good news for advocates of higher education for women to know that another Catholic women's college with power of conferring degrees has been established in the United States, writes Angela Henry in *Catholic Union and Times*. The new college is at Clifton, O., under the direction of the Most Reverend of the Sacred Heart, and has been named "College of the Sacred Heart."

The Reverend John A. Conway, S. J., of Georgetown University, near Washington, D. C., died suddenly on the evening of October 7, from an acute attack of heart trouble. Father Conway was born sixty two years ago in Glasgow, Scotland and ordained at Woodstock, Md., in 1882. Since 1897 he has been at Georgetown University. Father Conway was a former president of the Catholic Educational Association and took a great interest in educational matters.

Father Botty, formerly president of the Belgian Seminary for Foreign Missions of Brussels, and at present missionary in Mongolia, writes that during the past decade the number of Christians has increased six-fold in that vast mission. This seems to be the realization of the prayer of the late Bishop Heenan, put to death on the eve of his martyrdom said: "Once, I have been received by my Lord and Saviour, I shall draw this whole province to the Faith."

Recently the Sisters of the Incarnate Word, whose Motherhouse is located at San Antonio, Texas, came into possession of the "Maywood Hospital," Sedalia, Mo., which they will conduct as an up to date institution for the care of the sick. The purchase price of \$40,000 was raised by a committee of citizens who solicited the funds, the largest donations being given by non Catholics, among whom were Dr. W. J. Ferguson, who gave \$10,000, and Dr. E. A. Wood, former owner of the Maywood Hospital, who gave \$5,000.

Pope Benedict has appointed Mons. Tito Trocchi Apostolic Delegate to Cuba and Mons. Enrico Gasparri as Apostolic Delegate to Colombia. Both will leave Rome on October 15 for their respective posts. Mons. Trocchi, canon of the Church of Santa Maria Maggiore, was formerly professor in and vice rector of the Roman Seminary. Mons. Gasparri is a nephew of Cardinal Gasparri, the Papal Secretary of State. He has been auditor of the Apostolic Delegation in Brazil for some time.