

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 9, 1917

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THE LAYMAN

This is the century of the layman, says a contemporary. Without striving to get the meaning of the statement we hope that the layman will write on the pages of his time many proofs of his zeal. He needs little direction as to how to best give his time and activity. There is fighting all along the line; he can jump in anywhere.

The up-to-date business man can give us hints as to conservation of energy and efficiency. He might possibly induce us to believe that the eucyre party is not the only means to raise money and that talking about what we have done in the past is, outside of academic circles, very trying on the voice.

In these prosaic times the cause of higher education needs something more than eloquent addresses. If we mean to put on the market a first-class educational article, woven on our looms, we must not only have enthusiasm, co-operation and work hard and persevering, but also money.

Colleges that can challenge criticism because of their equipment in laboratory and staff must have a goodly share of this world's goods. And here the layman has a golden opportunity. This is eminently practical. It is a chance for a splendid investment. It will set his feet in the highway of noble endeavor.

The layman can play the critic for the benefit of his brethren. We do not refer to those who babble out of the abundance of their ignorance and mistake biliousness for piety, but to those who can differ from us without pretending to infallibility or breaking the Commandments. This criticism, presumably stimulating and constructive, may either give us a new point of view or show us how the wheels go round in another's head. At the very least it will help us to get together and perchance show us that some of our methods called sacrosanct by the ultra-conservative are not necessarily superior to all others.

A SUGGESTION

We might suggest to the brethren the advisability of devoting some time to the teaching of Catechism. The Sunday School being the most important of all parochial machinery should commend itself to our care and zeal. When we reflect that our boys are our brethren—members of the same family—our zeal should be quickened in their behalf. We have always the faithful few who realize this, but too many, if not immersed in selfishness, believe we have nothing to do with the advancement of the Kingdom of God. And yet this is the business of every man. No one can be a thorough Catholic who is not animated with a zeal for souls and ready to make sacrifice in this cause. This is not by any means exclusively the business of the priest. Here again is an opportunity for achievement. The seed planted by the catechist may spring up and be bound up in sheaves for all eternity.

A Sunday School dominated by laymen who are afire with the love of God is a training ground whereon the men of the future are taught to give a reason of the faith within them and are fitted through discipline and example to portray it in their lives. Saturate them with their religion before the influence of the world play upon them and they will in most instances be a credit to us. Give them of yourself while yet in their plastic years, and they will not be of the flossam and jetsam of the city streets. Give them of your sympathy and they will learn to regard you as friends and not as aliens as is so often the case, separated from them by wealth or worldly position. Help them, teach them, because these boys, by the very fact that they are Catholics, are our friends and brethren.

PROGRESS

The charge is made against us that we are not progressive. Progress of course is a much over-worked word and may mean, according to the people who use it, anything in the

way of high finance, grabbing a continent or getting a divorce. Christianity is not a machine geared up to make money. It is neither an aid to soothe outraged conscience nor something nebulous floating around to be put into test tubes and set down in formula. It is something very organic for the purifying and ennobling of humanity. It does not discourage human effort or undervalue human interests. Opposed indeed to foolish standards of worth and honor, it does not stand in the way of the fullest development of man during his sojourn on earth. For this statement history has ample proof.

The Germans are pointing them out when the culture of which we heard so much praise before the War is blasting out the artistic and architectural marvels that were created and fashioned by unprogressive Catholics. Again, Lord Macaulay in his "Essay on Machiavelli," says: "The Crusades from which the inhabitants of other countries gained nothing but relics and wounds brought to the rising commonwealth of the Adriatic and Tyrrhenian Seas a large increase of wealth, dominion and knowledge. Italian ships covered every sea. Italian factories rose on every shore. Manufacturers flourished."

Frederick Harrison, in his essays on the Thirteenth Century, has many facts to this point.

The Catholic Church is a spiritual organization to guide men to Heaven. Hence as such the Church has nothing to do save indirectly with scientific progress. But she does not discourage it. It is admitted that it was due to the action of the Church during the ages of misrule and turbulence that all culture both in literature and science did not perish from the face of the world. But she never lets us forget the difference between the temporal and spiritual issues of life. She teaches us the true relations between time and eternity. Vanity of vanities and all is vanity, if we do not bring the things of our hands and brains into connection with our spiritual life. In the concrete our actions receive their character from the goodness or the badness of their intention which prompts them. And this is true of all forms of human effort. The waning of energy does not come from the influence of the Church. Father Hecker, in "The Church and the Age," exclaims indignantly against the false notion that divine grace is given only at the cost of natural strength, and he assures us that the time is fast approaching when the Catholic body will be marked by that spirit of initiative and enterprise of which it has lost so much since the Reformation.

GOOD WILL

After the War we are told by writers who peer into the future, that mankind will begin an era of good will. For this our gratitude. In the meantime, however, this good will is put into cold storage by rapacious land-lords and food-stuff jugglers, and munition profiteers. But when the guns are cold again this good-will will shed its beneficent rays upon attenuated humanity and keep us dancing around the may-pole of culture and education; all this is, as our American friends would say, "bunk." The events of the last years have made this plain. Good-will is not the child of culture or of education. What sympathy can mere education have for the ignorant? What tie is there between the stum-dweller and the millionaire? Why should we, if there is no God, cultivate good-will towards all men? There is no reason why we should. Is it not a sign of weakness to allow a feeling of tenderness to affect us in any degree? Some of the men who wrote sugary futilities about the influence of education in this respect must have had their tongue in their cheek all the while. Good-will is born of love of Christ. When the Heart of Christ beat against the heart of man a divine sympathy with human suffering was born. Man rich or poor was the child of God and the brother of Christ. Good-will will spring up and endure where it is rooted in the principles of Christianity. Culture is indifferent or heartless; Christianity is the Father in heaven and all men our brothers on earth.

CALLS YOUTHS TO THEIR DUTY

ARCHBISHOP HANNA SAYS TASK OF PRESERVING LIBERTY IS INDEED A GLORIOUS ONE

San Francisco, May 14.—The Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco, thrilled nine hundred students of the University of California last Sunday with an inspiring baccalaureate sermon. Archbishop Hanna urged upon the young men to risk all, to sacrifice all, for the institutions under which they live. The task of preserving the liberty and democracy of the world, he said, was a glorious one, to which the response should be enthusiastic.

His Grace said in part: "In the midst of the most titanic conflict that the world has ever seen, you go forth from the peaceful shades of Alma Mater to take your place in the ranks of your brother men. 'We have gathered here to which you God speed' and to pray upon your heads a needed blessing; to pray light unto your feet and power unto your arms, that yours may be the palm of victory. We sing for you no siren song of pleasure—no siren song of peace, but with banners unfurled, we call you to battle for God, for right and for the freedom won for you by your fathers. Yours, indeed, is a glorious task, but to accomplish it you must be men of courage, of great strength, of intelligence, of wide culture and broad sympathies. I take it for granted that your splendid opportunity will fit you to guide the wise policies of the nation. I take it for granted that the leaders of men transmit best the inheritance of the ages."

"An obligation to sacrifice private interests for the weal of the race is now imposed upon you. If you lack not, you fail. You are the torch-bearers of democracy and freedom, and you must feel in yourselves what democracy and freedom really are. There is no story in the annals of men so interesting as that of the struggle that the people might rule. In this chosen land of ours no man can be worthy of his great inheritance who does not feel that he is willing to sacrifice everything, even his life. Government by the people means faith in the people and that faith must ever be the fairest flower of religion, for only religion has taught man his greatest birthright, his dignity in God and in nature. But the men who witnessed the struggle of the people upward were men of great yearning hope. They believed in the righteousness of their cause and had confidence in the persistence of their ideal in spite of other men and those who ruled with rods of iron. The men who stand for freedom, the men who believe in the rule of the people, must stand for men; and man is only lovable when viewed from the standpoint of religion, when viewed with the eyes of God. History attests that when those who have labored in behalf of humanity have kept their eyes only upon the present, only upon earth, they have failed, because they have found man, in spite of his high estate, to be so weak, so low, so vile. But the great lovers of men, those who have been willing to give up all to give up all for their brethren, have looked upon men with God's eyes, as Christ looked upon them, and loved them to the end. And this great love for man is absolutely fundamental; if democracy is ever to achieve a perfect triumph, Democrats of the type of Lincoln, believing, as he did, that in God's hands were the destinies of men looked to God to make man worthy of his high place and destiny. And they risked all that their fellow-men might stand in tracing through history the successive failures of democratic governments it becomes clear that the corruption of ideals has always been the forerunner of tyranny and of oppression. Men place their happiness in wealth, in treasure, in pleasure of sense, in comfort, in idle luxury, in popular applause, in power; and they forget that these things pass, year with the night; they forget that truth and justice and mercy and love and helpful service do not pass, but endure forever. But it is only religion that teaches man these truths, for it is high impossible for a man who has not faith in a future life can consistently and eternally give up the things that the world so esteems, to the end that justice may be triumphant."

"Government by the people demands of each man in his own place a developed sense of responsibility. Every man must take his place among his fellows. He must do what falls to his lot. Above all things he must choose with wise appreciation and without hope of personal advantage, the men whom he entrusts with authority over other men.

"Recall our history during the past three years. Our brethren across the sea have stretched out to us imploring hands; have asked us to lift up our voice in freedom's cause and to lend unto liberty our mighty aid. Did we heed the cry? Did we seemingly care? In our answer to

the call for volunteers do we care even now?"

"If you ask why, in this land, such a condition, I answer unhesitatingly, it is because we have forgotten the God of our fathers, we have forgotten man's inborn sovereignty, we have forgotten Washington and Lincoln, we have tasted the flesh pots and are unwilling 'to make the sacrifices which must ever be made if freedom's standards are to remain unfurled.'"

WAR CAUSING SHORTAGE OF PRIESTS

Catholic Press Association
London May 3, 1917.—The heavy casualties amongst Catholic chaplains and the removal of the hospitals to France are giving serious thought to the Catholic authorities. Two more chaplains have been killed this week in the West, making five since the commencement of the big offensive last month, while nine have been seriously wounded. Amongst the latest casualties are Father Bardas and Father Lesson, of Liverpool, both killed. There is a solemn Requiem at Westminster Cathedral on Wednesday next for Father Collins, killed while attending the wounded and dying of the Black Watch. The removal of the hospitals means that priests who have hitherto acted as chaplains to these great military institutions while continuing their mission work can now no longer do so, and fresh chaplains must be found for France somehow. The fact that so many ecclesiastical students are serving in the firing line causes a dearth of candidates for ordination and the spiritual position in the near future and more especially after the War, is becoming serious.

YOU'VE GOT IT

A well-known managing editor wrote thus to a correspondent in France: "Remember that from time to time articles which reflect the soul of France make a strong appeal to American readers." Accordingly, the correspondent sat down and typed out an article on "Priests in War."

"In colloquial English, he says: 'The priest soldier is the soul of the bunch.' The priest's power lies in example and in the sacraments he can give. As a soldier put it: 'The priest chases fear of death by his example and the absolution he can give.'"

The priest's calmness in the face of death is an inspiration to the other men. A seminarian, delegated to bring the wounded from under the German fire, tells of dragging a fellow-soldier to the protection of a woods. On the way he met the Abbe C—, who said: "You are carrying a brother." When they stopped in the woods, the brother put it: "Adieu," said the wounded one at last. As soon as his brother died the Abbe C— continued giving absolution to the wounded. Such calmness comes from faith. And the priest's faith is contagious. "The chief noticed more confidence and 'go' in the companies where he happened to be. He seemed to centralize the moral force of the men around him, as if it were an emanation from his person."

But his personal example is less an aid to morals than the sacraments he is able to give. An abbe is quoted as saying: "Above all, here (in war), the priest is the minister of the sacraments of penance and Communion; penance, which reconciles the soul with God, and Communion, which makes heaven entire descend into the soul and permits a man to look death in the face. That is why they want us here."

At the end of his straightforward example and tributes to "Priests in War," the author, Sterling Hillig, writes a postscript to the managing editor of the Chicago Tribune. It is:

"You wanted the soul of France. You've got it."—New World.

LATE GOVERNOR VON BISSING WAS A CATHOLIC

London, May 3.—It may come as a surprise to many to hear that the late Governor General of Belgium, General Von Bissing, who died recently, was a Catholic. Only a short time before he died Cardinal Mercier addressed a final letter to him regarding the deportations. Curiously enough in this letter, as though with prophetic vision, his eminence, in speaking of the military rule imposed upon the occupied country, referred for the first time to the same faith which bound the governor and the conquered people and warned him that he had laid up for himself a heavy judgment in the near future. He pointed out that there was a line beyond which Von Bissing and his chiefs could not go and where his eminence and his priests reigned absolutely. It was the moral line of right, and the cardinal declared that his people standing behind it and obeying the rule of the conqueror, despite its severity, had won the admiration of the whole world.

OUR MOTHER'S DAY

A few Sundays ago many ministers took as the theme of their sermons, "Mother." The devotion of a mother to her family, her love, and the honor and love due her in return for her life of sacrifice, were set forth as the reasons why a special day should be set aside in her honor.

It is a beautiful sentiment, one that appeals to all that is best in the heart of man. Every day, indeed, should be a mother's day, on which to give her a little of the admiration she so justly deserves. With every man who is a real man, every day is mother's day. He never ceases to pay tribute to her to whom he owes so much.

It would be an endless task to quote all the great men in the history of the world who have attributed the inspiration in their lives to the humble woman who was so intimately and so sacredly associated with them. We all know the wonderful tribute which the great Lincoln paid the memory of his humble mother.

All that has a special point at this time when we are observing the month of the mother of God. Catholics know how justified they are in paying her so much honor. It is but the will of God as manifested through His Church. To read the life of Christ is to see plainly written His intimate association with His Mother. She was blessed among women, the most highly honored of all women in being chosen to be the Mother of the Redeemer of the world.

It seems almost verging on blasphemy to ask if Christ could be less fond of His Mother than Lincoln was of his. And yet outside the Catholic Church the attitude toward Mary is such as would seem to indicate that there was something unworthy in the relationship of Mary and her Son. Motherhood is glorified in the abstract, it is considered proper to give special honor to the mother of some world-hero, but, in defiance of all logic, Mary, the Mother of the greatest One the world has ever seen, is put aside by the non-Catholic world as unworthy of loving esteem and memory.

It is one of the sad results of the Reformation. The reformers were so filled with hatred of everything Catholic, that in trying to destroy the Church they did not hesitate to violate even the tenderest feelings. There was no logic. The fact was that Mary occupied a high place in the Church, as she must ever in true Christianity. Devotion to her rests upon solid foundations; it rests on the foundations of theology; it also rests upon that innate love of the child for the mother and the mother for the child.

Common sense should prompt those who love Christ to honor His Mother. But no account was taken of that by the reformers. They derided, ignored Mary, because the Catholic Church loved and revered her.

Of late there has been a tendency in some of the Protestant churches to put aside this traditional reverence toward her. Perhaps they are at last beginning to realize how much they lost when they turned her from their door. Now that they are keeping mother's day, perhaps they will come to see the common sense in our honoring her whom God honored above all other women.—The Pilot.

AGNOSTIC PROPAGANDA

Mr. John M. Wolf, superintendent of the Beacon Light Gospel Hall, New York City, recently called attention to the concerted agnostic propaganda which is being carried on in the metropolis. He points out that there are several infidel organizations in New York City which are known by names that do not discover their real character. Their methods of attack are aggressive—out-door meetings, especially at the noon hour and at night, whenever the weather permits; the distribution of such infidel literature as the works of Tom Paine, Ingelsoll and Voltaire; public debates held in the open squares, and sometimes in halls, by men especially primed for such disputations; the establishment of agnostic Sunday schools, where boys and girls are taught that the Bible is not true, and that Christ was either a mere man or the figure of some one's distorted imagination. That this propaganda has succeeded in a greater measure than most people are willing to concede, is the verdict that Mr. Wolf arrives at after a careful study of the situation.

Catholics will not be surprised at this discovery, for they look upon agnosticism and socialism and spiritualism as the three great enemies of the faith in the days to come. Freethinking is frequently looked upon as something essentially American, because in our own land we do not always distinguish clearly between freedom and license. With a press that is utterly free and a forum where men can express the wildest theories and hypothesis, and with the Public schools, where everything but religion is taught, it is not strange that many men are bitten

with the free-thinking mania. And it is also true that a great many of the immigrants coming to our country are free thinkers. It behooves Catholics, therefore, to be on their alert against this enemy of their faith. If Catholics displayed one-half as much zeal for the dissemination of their faith as do the agnostics for the spread of free-thinking doctrines, we would not be witnessing the widespread religious decay of our time. If Catholics took the pains to inform themselves intelligently by thought and reading on the teachings of their Church, they would be able to defend it when brought face to face with men who have given up religion. These men are traveling up and down the country, probably conscious of the fact that Catholics, for one reason or another, will not, or cannot, come out into the open to battle for their religious positions. It is a lamentable state of affairs when Catholics, who have full possession of the truth, fail to deliver a blow when- ever the hydra-headed serpent of infidelity lifts his head.—Rosary Magazine.

NOTABLE CONVERSION

MOTHER OF CONVERT RECEIVED INTO THE CHURCH

Denver, Col., May 19.—A conversion of interest occurred recently at St. Joseph's Hospital, when Mrs. Elizabeth Vanderhoof was received into the Catholic Church. She is the mother of A. Suydam Vanderhoof, a well-known local convert, and also of Charles Vanderhoof, one of the most eminent etchers in the United States.

Mrs. Vanderhoof was a member of the Episcopal church, to which her son, A. Suydam Vanderhoof, adhered before his conversion in New York City fourteen years ago. She has been in poor health for some time, and it was necessary to remove her to St. Joseph's hospital in January. She has frequently asked to be wheeled into the chapel for services. On a recent evening, when her convert son was with her, she asked for Rev. G. A. Cone, chaplain of the hospital. He was called into the room. Mr. Vanderhoof left; a few minutes later he was delighted when the priest came out and said: "Your mother wishes to be received into the Catholic Church."

The Vanderhoofs came to Denver because of the health of a son and brother, who died in this city. He was a member of the Episcopal church, and died firmly believing in that religion. He exacted a promise of his mother that she would never become a Catholic. For a time, this kept her out of the Church. But she was assured by her spiritual director that her son, who knows better now, would not wish her to live up to the promise she had made. When this difficulty was removed, she professed her desire to be received as a Catholic.—Catholic Telegraph.

INSTITUTIONS REVERED

BECAUSE THEY INSIST ON RESPECT FOR CONSTITUTED AUTHORITY

County Judge Robert H. Roy, Brooklyn, N. Y.

"St. Francis' College and the Catholic Church are institutions which I revere because they insist on respect for properly constituted authority. When a Catholic young man comes before me in court, especially if it is his second or third appearance, I usually ask him: 'Are you a Catholic?' When he responds in the affirmative, I ask him: 'Are you a regular attendant at church?' If he answers this affirmatively, I know that he is a liar, and a few more questions confirm that knowledge. Catholic young men, who find themselves in court accused of crimes, are always there because they have gotten away, temporarily at least, from the teachings and influence of their Church.

"If this country could be saved by oratory, we would be safe from every danger. With Bryan and Borah, Root and Roosevelt, Lodge and Lawson, Mr. Catts and Billy Sunday, we can out-talk any nation on earth. Besides, it is not only in war but in time of peace that we can best show our Patriotism, by being loyal to the spirit of fairness that is so loved by the American people. Every man has the right of life, liberty and the pursuit of happiness, but every man is likewise bound to respect every other man's right to the same life, liberty and pursuit of happiness. Good citizens must aim to bring about respect for authority. The trouble with those who come to court is simply that they have forgotten the respect which they owe to the rights of others, to legally constituted authority and to God."—The Pilot.

There are many who gladly visit the Holy Land and beautiful churches. I do not disapprove of this piety. But let us not forget that our heart is a sanctuary, the throne of the living God, the throne of the Blessed Trinity. Let us often enter into this sanctum, let us in spirit and in truth adore there the most Holy Trinity.

CATHOLIC NOTES

At the nineteenth annual convention of the Vermont Council, Knights of Columbus, held recently, it was voted to appropriate \$500 towards furnishing literature and other comforts for the soldiers of Vermont.

A plan is on foot to raise a regiment among the Knights of Columbus of Oregon, Washington and California, to offer its services to the government of the United States, according to a letter sent secretaries of local councils by the state council.

News has reached France of the death of Father Anthesse Prun, founder of the French Salesian house at Nazareth, and sometimes called the "father of the orphans" of Palestine. He spent twenty-five years of his life in this work and devoted to it all his personal fortune.

The city of Douai, France, one of the war centers today, was the scene of numerous conflicts in the past. It is celebrated in ecclesiastical history as a place of refuge for English Catholics during the persecutions by Queen Elizabeth. In Douai also was published, in 1609, the text of the English Roman Catholic Bible which bears the name Douai.

Pope Benedict has appointed Monsignor Cataneo, rector of the College of the Propaganda, at which several Australian and Irish youths, destined for Australia, are studying for the priesthood, Apostolic Delegate to that commonwealth in succession to Archbishop Cerretti. He will soon be consecrated archbishop and set out for his distant post.

At a recent meeting of the national board of the Ancient Order of Hibernians in Washington, resolutions were adopted calling for an assessment of \$500,000 to be levied on the membership of the order, for the purpose of taking care of the families of the members who have enlisted for service in the War. The resolution says that the sum shall be payable before September 1.

Archbishop Walsh, of Dublin, always gives the lead, admirably followed by his priests, in every charitable or necessary public work. His Grace has now placed under tillage the extensive grass lands surrounding his residence at Drumcondra, which have hitherto been used for pasturage. Vegetables and potatoes will now be grown there, and already the work of food production is in progress.

Rome, May 24.—The new government of Russia some time ago appointed a minister to the Holy See, but owing to the recent cabinet changes that have taken place in Petersburg, he has not yet started for Rome. His arrival will facilitate the clearing away of several difficulties which were impossible of settlement under the old regime—such, for instance, as the filling of the important see of Mohilev, as well as others.

Anxiety for the safety of the famous Cathedral of Laon is expressed by German correspondents, commenting on the fact that French shells are now reaching sections of the city. They point out that the Cathedral is now under repair and is surrounded by scaffolding which a single shell might set afire as in the case of the Cathedral of Rheims. The diocese of Laon, dating from St. Remi in 497, is now merged into that of Soissons in the province of Rheims. The Cathedral ranks with the finest in the world.

The International Catholic Truth Society quotes the following words from an editorial that appeared in the English socialistic Labor Leader: "When all the terrific carnage is over there are few men who will have less reason to be ashamed of the part they have played than the Pope. In face of all other countries, or countries which call themselves mothers, the Pope has shown himself today the father of men. . . . Holy Father, you alone recall the laws of human brotherhood. I ask you to accept all the homage of my respect."

The beatification of the Venerable Giuseppe Cottolengo in St. Peter's recently, recalls the work that this holy man did for the poor in Italy. "Without funds the priest established the 'Little House of Divine Providence,'" and Providence rewarded his confidence. The charity has never lacked support and has extended widely. In the afternoon of the day of beatification the Holy Father, accompanied by members of the Papal Court and the Diplomatic Corps, visited St. Peter's in state and solemnly venerated the newly beatified.

The inventor of the Stokes Gun, the new type of short-range trench-mortar which our armies in the field are using with such extraordinary and deadly effect, is a Catholic engineer, Mr. Wilfrid Stokes, managing director of Messrs. Ransome and Rafter. Mr. Stokes, who was educated at Ushaw, is one of a distinguished Catholic family. One of his brothers is Mr. Leonard Stokes, F. R. I. B. A., the eminent architect, and another is Mr. Adrian Stokes, A. R. A., the accomplished artist whose works have been twice purchased for the nation by the Charity Trustees.