

The Catholic Record

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LONDON, SATURDAY, FEBRUARY 20, 1915

LENTEN REGULATIONS FOR 1915

FOLLOWING ARE THE LENTEN REGULATIONS FOR DIOCESE OF LONDON

1st. All days in Lent, Sundays excepted, are fast days.

2nd. By special permission of the Holy See, meat is allowed at all meals on Sundays and at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of fish and flesh at the same meal is not permitted during Lent. Children under seven years of age are exempted from the law of fasting.

Persons under twenty years or over sixty years of age are not bound by the law of fasting; and all persons in ill health or engaged in hard labor, or who have any other legitimate excuse, may be exempted both from the law of fast and of abstinence.

In order, however, to safeguard conscience, the faithful should have the judgment of their pastor or confessor in all cases where they seek exemption from the law of fast or abstinence.

Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification and of penance.

From this law no one can escape, and in it no one has the right of dispensation. Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance and the obligation of Christian mortification. They will also provide special means whereby their people may advance in devotion and piety.

As in the past, two appropriate week day services will be held in each church, and the necessary permission for Benediction of the Blessed Sacrament on these occasions is hereby accorded.

A special effort ought also to be made to have the sacred practice of family prayer in common, and especially the recitation of the Rosary, a duty of honor and religion during this penitential time.

MICHAEL FRANCIS FALLON, Bishop of London.

THE C. M. B. A.

After mature consideration and considerable correspondence with members in various parts of the country we have decided to place at the disposal of C. M. B. A. correspondents one column weekly in the CATHOLIC RECORD. This decision is due chiefly to the obvious fact that it must be to the advantage of the widely scattered membership of the Association to have a medium for the interchange of ideas and the discussion of proposed remedies for the admittedly unsatisfactory present condition of affairs. Moreover, it will provide the opportunity for members of this society to get into direct communication with each other. A letter from, say, Halifax, may strike a sympathetic chord in a fellow member in Toronto or Winnipeg. These may then write each other directly and if they so desire communicate the result of such discussion to the whole membership through our correspondence column. Such discussion and interchange of views publicly and privately can hardly fail to promote a better understanding of the situation, and result in improved prospects for united action. If a convention be deemed desirable the delegates would be in a much better position to come to some intelligent agreement; while if a convention be deemed a useless expense those who favor calling one may be convinced that it would serve no useful purpose. Indeed the discussion of this most question itself may not be the least of the advantages.

There is another reason for opening this correspondence column. So far as may be judged from our correspondence on the subject only a very small proportion of the membership of the C. M. B. A. misunderstands the position of the CATHOLIC RECORD in

the premises. On the improbable assumption, however, that these wrong-headed individuals represent anything more than the fault-finding faculty which every crisis or difficulty throws off as a by-product, we desire to afford them a safety-valve in the correspondence column.

It may not be out of place to re-state our position.

The C. M. B. A., a Catholic society, whose chief business is fraternal life insurance, is in difficulties which may or may not be overcome. If it emerges from the present crisis and develops on a sound financial basis it may not only continue to do a good work but continue to do this good work amongst a class largely beyond the reach of old line insurance. The twenty-five thousand families affected by the success or failure of the C. M. B. A. are, to a large extent, also readers of the CATHOLIC RECORD. The difficulties of the Association result in a hostile feeling between a section of the membership and the Grand Council. And the tendency of that hostile feeling is to divert attention and consideration from the pressing problem of the adequacy and incidence of rates, and to develop into a quarrel fatal to the best interests of the society. Very deliberately we refrained from participation in this disagreement; first because it was not our quarrel in any sense, and secondly because we consider such division fatuous and foolish. The C. M. B. A. is one, membership and Grand Council, just as the ratepayers of a school section and the board of trustees are one. The trustees are the representatives and agents of the people. When the people are dissatisfied they elect others. So with the C. M. B. A.

Then, someone may ask, why not keep out of it altogether? For this simple reason. A large proportion of our readers are interested in the C. M. B. A.; all of them in the questions to which the C. M. B. A. difficulties give rise. Our purpose is to serve the interests of the readers of the CATHOLIC RECORD; and that is so entirely within our province that we intend to offer neither apology nor justification for dealing, at this time, with the fundamental principles of life insurance. We have not done so, we shall not do so without all the study that adequate and safe treatment of the question demands. Peculiar people who think we are defending the Grand Council are hardly worth considering. We may state, however, that we do not care two straws for the Grand Council. We hew to the line, let the chips fall where they may. The writer is not and never was a member of the C. M. B. A. He never believed in the safety of the system. He knows, consequently, no factions nor favorites.

But let this be clearly understood. There is no reason why fraternal insurance should be a failure. There are fraternal insurance societies in England, and at least one in Canada, which are as sound as the soundest of old line companies. We shall have something to say about them later on. Now, correspondence intended for publication must conform to these rules:

- 1. Every letter must bear for publication the name, address and council of the writer.
2. The letters must be of reasonable brevity; no more than one column of the RECORD can, as a rule, be given each week to this correspondence.
3. If fault is to be imputed (and we recognize that full and free discussion must not entirely preclude fault-finding) concrete instances should be given to substantiate any charge made.
4. Letters, like some already received, contributing nothing to useful discussion, but containing reckless and vituperative general charges will find their way to the wastebasket; their publication can serve no good purpose.
5. The CATHOLIC RECORD will, of course, assume no responsibility whatever for the views of correspondents beyond weeding out such letters as above indicated. Some readers will understand this; with the others, represented by two or three letters already received, we can not waste time or space in futile discussion.

Letters intended for publication which we have already received should be re-written; the addition of the name, address and council, would in some cases bring them within the requirements, we have enumerated. These requirements are intended not to hamper full and free discussion but to promote it.

"BELGIANS SPONGE ON ENGLAND"

A London, Ontario, businessman writes the Free Press from London, England. Amongst other things he says:

"While every one gives a great deal of credit to the Belgians for stopping the advance of the Germans, a lot of people are disgusted with the 'sponging' which they practice here in London."

"Able-bodied men are lodged about the city, men who should be at the front, but who prefer the fishpots of Old England to fighting. 'One paper published a letter this morning, among hundreds, where one Belgian writes to his cousin about as follows: 'Leave at once. Put on your old clothes when traveling so as to appear poor, put your diamonds and good clothes at the bottom of your trunk and come over here, where there is an abundance of good things to eat, money handed you right and left and a good time into the bargain.'"

This sort of gossip is probably picked up from 'able-bodied men who should be at the front' and whom the press and the women of England have been trying in vain to shame into fighting for their country.

Suppose there are some Belgians who 'put their diamonds and good clothes at the bottom of their trunk' and 'sponge'; two hundred and fifty thousand Belgians fighting at the front saved France and saved England. The battle of Liege gave France time to mobilize. The first battle of the Yser stopped the German rush for the Channel ports.

It must not be forgotten that Belgium is fighting for England in quite as true a sense as England is fighting for Belgium; and that up to the present Belgium has had altogether a disproportionate share of fighting and suffering. It is a pity that the general appreciation of Belgium's heroic resistance and the general sympathy with her no less heroic suffering should be marred by the publication with glaring headlines of the gossip picked up by a London businessman, even one who 'has had the good fortune to be made a member of a Motor Club which has already sent five hundred of its roll to the front.' Even motoring through Belgium might give him the grace to be ashamed of himself; but if he wrote that letter for publication there is little fear of his taking such an uncomfortable trip.

"ROMAN CATHOLICISM AND THE WAR"

Under this heading our Anglican contemporary of Toronto says:

"We welcome every testimony to the reality and power of true religion, but it is impossible to avoid noticing that many interests are at work to utilize the war for the advantage of Roman Catholicism. Stories in our papers and pictures of incidents in France and Belgium are all made the most of."

In the light of this querulous welcome to the evidences of the reality of the power of the Catholic religion the following from the London Catholic Times is interesting:

"The English Churchman appears to think that since the commencement of the war there has been particular activity amongst the Catholics of England in appealing to Protestants to examine the claims of the Catholic Church. If the fact is so worrisome, for it is pretty evident from an article which appears in the English Churchman that the appeals have not been without effect. The writer avows that 'organized and prompt reply missions are in almost every case desirable.' The project will not alarm Catholics. They are not at all afraid of controversy. When engaged with a genuine desire to reach the truth it can only prove serviceable to the Catholic Church."

If our Canadian papers do not suppress Catholic news sufficiently to suit our jealous Anglican friend the English and American journals must be positively depressing. However, here is the Churchman's valiant attempt to stem the tide, its frontal attack on the "errors of Rome."

"We rejoice in every indication in France of a revived concern for religion, as opposed to atheism; but we cannot but realize that Roman Catholicism does not represent pure, unadulterated Christianity. It is unutterably sad to read the letter of a man from the West of Ireland, who is now bravely serving his country, writing to his wife that his 'hope is not to be buried in France, and asking her to get for him the 'Scapular of the Blessed Virgin blessed,' and to tell him 'what prayers he will have to repeat every day.' The letter gives no idea of any true conception of our Blessed Lord, and is ample evidence of the profound need for spreading abroad the pure light of the Gospel."

"It is unutterably sad! One can almost hear the flutter of sympathy and admiration amongst the good

ladies of the Dorothy sewing society at such genuine Christian charity so faintly expressed. But is our esteemed contemporary not a bit behind the age? Even the pious ladies of the sewing circles may ask why should a brave soldier not honor and trust and invoke the intercession of the Mother of our Lord and Saviour Jesus Christ? Only a true conception of our Blessed Lord can inspire such confidence in his beloved Mother.

"And if our faith had given us nothing more Than this Example of all Womanhood, So mild, so merciful, so strong, so good, So patient, peaceful, loyal, loving, pure, This was enough to prove it higher, truer, Than all the creeds the world had known before."

Thus sang a poet who was not a Catholic but whose clear vision was not clouded by fear of Rome. Is it, perchance, the wearing of a Scapular that fills the Churchman's heart with unutterable sadness? The Victoria Cross, the Iron Cross, the triple links, the square and compass, the maple leaf, the shamrock, the rose, the thistle, and a thousand and one other badges and emblems worn for what they signify are all quite as unutterably sad. The Union Jack with its threefold cross is another bit of cloth which, like the scapular of the Blessed Virgin, may be meaningless to some, and even an object of hatred or derision to others.

A letter referring to it in terms of love and trust might give 'no idea of any true conception' of liberty; but we should pity the ignorance which failed to understand. And we pity the "pure, unadulterated Christianity" of the Churchman which leads it to make its puny attack on Roman Catholicism by scoffing at the badge worn in honor of our Blessed Lord's dear Mother. Mother, whose virgin bosom was uncrossed With the least thought to sin allied; Woman above all women glorified, Our tainted nature's solitary boast; Purer than foam on central ocean tost.

Long may the Irish soldier fighting bravely for his country show his deep faith in Jesus Christ by wearing with loving confidence the Scapular in honor of His Blessed Mother.

CARDINAL MERCIER'S FAMOUS PASTORAL

Some Catholic gentlemen of Ottawa have had Cardinal Mercier's Pastoral Letter, which the Garman attempt to suppress has rendered world-famous, printed in convenient pamphlet form.

Many American papers gave their readers this remarkable document in full or published lengthy extracts from it. Our secular papers, so far as we have noticed, failed to do either.

In a second editorial reference the New York Times calls attention to one of the many beautiful lessons which the Letter teaches with all the grace and force that might be expected from one who is not only a prince of the Church but at the same time one of the foremost scholars of the age.

Says the New York Times: Many of the readers of Cardinal Mercier's pastoral may have been struck by his significant and moving use of the word charity. We have made the word mean, usually, the giving of alms; but it is in its original, beautiful and true sense that the Belgian prelate uses it. After quoting the words of Jesus, "Greater love than this no man hath, that a man lay down his life for his friends," he says:

"And the soldier who dies to save his brothers and to defend the hearths and altars of his country reaches this highest of all degrees of charity." Love of country, then, is included in this understanding of charity. Further on another of the virtues grouped under this large and Catholic word is given:

"Multiply the efforts of your charity, corporeal and spiritual. Like the great Apostle, do you endure daily the cares of your Church so that no man shall suffer loss and you not suffer loss, and no man fall and you not burn with zeal for him."

So sympathy is added. One must feel the sufferings of another as his own. It is not true or useless to call attention to these true meanings of the gracious word; by custom we have taken a word luminous with tender significance and have lessened its import. It is good to be reminded what it really means. Now read these extracts from a Globe editorial on the brutalizing effects of the war news:

"The fountain of human sympathy is drying up within. The daily headlines, in their reflex influence on the imagination and sensibilities of those who read, are often as deadly as is the shrapnel for the men in the trenches. Indeed war's deadliest work is not in the flesh and blood of its victims on the sinking battlefield or behind the guns, but in the thoughts and feelings and ideals of those at home, whose conscience is seared, whose social sympathies are numbed, whose humanity is brutalized."

"And yet to-day there is no alternative. The risk must be taken. The brutalizing facts of war must be faced by thousands of our fellows, and we who stay at home cannot shut our own eyes and hearts to the brutalizing stories of war's hideous experience."

"But as one would fight against a plague, so must one fight against the deadlier pestilence of the mind."

What the Globe so forcibly points out we have long borne in mind. We have restricted to the narrowest limits possible, consistent with a fair knowledge of the facts, all harrowing details of atrocities no matter how well substantiated. And in the Sidelights we give each week the kindly, sympathetic, human side of the soldier's life, as well as the touching often heroic spirituality of those who are doing battle for their country. This is not only wholesome reading of lively human interest but a necessary antidote to the "brutalizing effect of the war news."

For a similar reason though the Pastoral of Cardinal Mercier has already been published in the columns of the RECORD we are glad to know that its publication in more convenient form will facilitate its distribution and ensure a wider or more frequent reading. Amongst all the books and pamphlets occasioned by the war we know of none more eminently suitable to counteract the savagery and brutality which too often characterize the "newsless dream" that passes for war news.

The pamphlet may be had in quantities for distribution from Mr. A. E. Corrigan, Capital Life Assurance Co., Ottawa.

When the Pastoral was published in the RECORD we said:

The dignified and fearlessly truthful Pastoral Letter of martyred Belgium's dauntless Primate is one of the finest evidences of simple but unflinching devotion to duty during a war relieved by many deeds of glorious heroism as well as blackened, alas! by unspeakable brutality.

This sentence, together with our summary of the facts, was appropriated by our zealous Ottawa friends without mention of the CATHOLIC RECORD. The sentence quoted is true; however, it is not alone the fearlessness and devotion to duty of the writer but the whole contents of the magnificent Pastoral Letter that make its repeated perusal profitable an hundredfold. It is in the words of Professor Kettle "one of the noblest documents in the whole epic of human freedom."

A GREAT UNDERTAKING

Some years ago Sir Horace Plunkett, then vice-president of the Department of Agriculture, wrote a book in which he attempted to place the blame for Ireland's backward economic condition on the Church. Agriculture and industries and everything else languished, according to Sir Horace, because the people were being bled to death by the priests, and the money that should have been expended on factories was being squandered in extravagant church building. A simple curate in a Limerick city church joined issue with Sir Horace, and in the columns of the Dublin Leader gave the public a brilliant and masterly reply in a series of papers since republished under the title of "Catholicity and Progress in Ireland." Before the inexorable logic of the then unknown priest, now the distinguished rector of the Irish College, Rome, the arguments of Sir Horace were dissipated like chaff before the winds of heaven. Yes, said Monsignor O'Riordan, we Irish are extravagant church builders. We built two churches where one would have sufficed, but Sir Horace's friends stole the first one from us. Their worst enemy could not accuse them of extravagant church building. They found a readier way. They appropriated ours.

Point is given to this debate between two able men by the announcement that at last Dublin is to have a Catholic cathedral. That the Catholic capital of Catholic Ireland should until now have lacked a worthy cathedral consecrated to the services of the Catholic Faith, whereas it rejoices in the possession of two Pro-

testant cathedrals, looks like a sublime example of that paradox that is supposed by some to be indigenous to the Green Isle. Philosophical weak and trippers, reminding themselves that the diocese has a Catholic population of more than 400,000, with an Archbishop and assistant bishop, a multitude of churches and priests, and a bewildering number of religious and charitable institutions, smile broadly and blandly at this typical omission. But the paradoxical Dubliner neither smiles nor wonders, for he knows that beyond the Liffey, to the south end of the city, there are two cathedrals that Dublin Catholics built, and that imported English Protestants appropriated. Christ Church and St. Patrick's were built by the Catholics of Dublin. Did they but possess "the economic sense" they might have put their money into a factory. The "Reformers" had the economic sense, so they coolly confiscated the two cathedrals, and from that day to this Dublin has had the unique distinction of having no Catholic cathedral for its thousands of worshippers, whereas its two grand old temples were given over to curious sightseers, peopled only with heartbreaking memories. Verily the Dubliners would have been wiser to have built a factory. But the chances are they would have lost their money anyway for the economic sense of the Plunketts did not stop at the confiscation of churches.

Once again the Catholics of Dublin are about to build a cathedral worthy of the Catholic capital of one of the most Catholic countries in the world. For sentimental reasons some might have preferred to see one of the grand old temples of other days handed back to its original owners. It would surely thrill the blood of the coldest to see the Holy Sacrifice offered once again within the venerable walls of Christ Church. But since it is idle to dream of such, the Most Rev. Dr. Walsh is to be congratulated on initiating the scheme that will add one more monument of Catholic faith to the line of Europe's unsurpassed cathedrals. The new Dublin cathedral will be worthy to rank with the greatest of its kind. Archbishop Walsh does not hope to do more than initiate the undertaking. The completion of the edifice will take long years, for this is to be a great cathedral. Dr. Walsh is of opinion that the reason why there are no really great cathedrals built in modern times is the desire of cathedral-building bishops to see the work completed in their own time. The medieval way was far different. In those days the work took centuries, and was handed on from one bishop to another, each doing all the good work possible for his own time, until at last the glorious work was finished, a triumph of art, and a worthy expression of man's love and worship of his Creator. We may not, then, look for the speedy completion of Archbishop Walsh's noble undertaking, but we may rest assured that when completed the Dublin cathedral will be worthy of Ireland and Ireland's Faith.

COLUMBA. NOTES AND COMMENTS BIGOTRY SOMETIMES makes strange bedfellows. The Canadian Churchman publishes a eulogistic review of "The Pagan Conquest," a book by the Rev. Dr. Robertson of Venice. And yet the Churchman would be very angry at any imputation on its scholarship or respectability. Those who know anything of "Robertson of Venice" will not stand in need of further enlightenment.

AN ENTERPRISING Baltimore undertaker, not to be outdone by trusts and combines, advertises cut-rates in regard to funerals. You can have all that other undertakers furnish—eleven distinct items enumerated, with your choice of horse-drawn or motor hearse and limousines—for less than half the price, and the portrait of the advertiser thrown in. As the price holds good, presumably for a limited period only, Baltimoreans might very well, in the interests of economy, arrange for their funerals in the interval.

WITHIN THE last hundred years no single family has rendered more distinguished service to the Church in France than the Comtes de Mun. Comte Albert, who died a few months ago, stood almost alone among the titled Frenchmen of his generation for his attachment to religion and chivalrous devotion to the Holy See. These sentiments have found admirable expression in his Last Will and

Testament which has just been made public by the son Comte Bertrand de Mun, who, in compliance with the wish of his illustrious father, has sent a copy to Pope Benedict XV. The terms in which this trust was expressed are as follows: "I charge Bertrand after my death to lay at the feet of the Sovereign Pontiff the ardent homage of my absolute devotion to the Catholic, Apostolic and Roman Church, of my entire obedience to her teachings promulgated by the infallible words of her head, of my love for the Pope and my illimitable attachment to his cause." His Holiness as can readily be understood, was deeply touched by these sentiments so admirably expressed in the life of the great Frenchman.

AN IDEA of the historical treasures preserved in the monastic university and municipal archives of Europe may be formed from an enumeration in brief of the documents housed in the Archives of the ancient and historical city of Ravenna in Italy. These have been assembled from numerous small collections in that borough and placed in fire proof receptacles. There are no less than 2,553 large envelopes filled with antique parchments from the Monasteries of S. Vitale and S. Maria in Porto. There are over 8,000 documents from other conventual collections and 14,000 parchments from other sources, besides hundreds of volumes of papers from the Romagna, Acts of the Government of Venice, of the Holy See and a great storehouse of documents dealing with the French occupation after 1796. All these are only slightly known to historians, jurists, etc., so that the wealth of unexplored material awaiting the investigator can be but inadequately estimated. Many pages of history have had to be rewritten in the light of documents uncovered in recent years, and we may be sure that many more will undergo the same process as investigation proceeds. We are only beginning to know the Middle Ages.

WHAT IS true of Ravenna is true of numerous other cities. No country in Europe was richer in historical material than heroic and long suffering Belgium. With this the German armies have played sad havoc in the present War, and when the time comes to estimate the less forgiveness will not readily be extended them by civilized mankind. The treasures of Louvain alone were rich beyond description and they have been reduced to ashes. We have not heard how the great collection of the Bollandists has fared, but, if tampered with by the invader, the greatest single achievement in scholarship within the past three centuries, has been dealt a staggering blow.

IN PRESENCE of the ruin which has overtaken his country and of which the above are no more than phases, the world will reecho the hearty cry of Belgium's great Primate as expressed in the famous Pastoral. "In this dear city of Louvain, perpetually in my thoughts," he said, "the magnificent church of St. Peter will never recover its former splendor. The ancient college of St. Ives, the art schools, consular and commercial schools of the University, the old markets, our rich library with its collections, its unique and unpublished manuscripts, its archives, its gallery of great portraits of illustrious rectors, chancellors, professors, dating from the time of its foundation, which preserved for masters and students alike a noble tradition and were an incitement to their studies—all this accumulation of intellectual, of historic, and of artistic riches, the fruit of the labors of five centuries—all is in the dust." And in reechoing Cardinal Mercier's words it will not be forgotten to whom the disaster thus described is due. No assurance of German "kultur" can mitigate the magnitude of the crime.

DESPITE THE publicity which the War has given to Belgium there still remains much misconception as to the real character of her people. One correspondent of an English paper states that "a very large proportion of them are Protestants"—a statement that could have its birth in sheer ignorance only. As a matter of fact there were at the beginning of the War only 30,000 Protestants out of a population of 7,500,000, and most of these were British, Dutch or Germans. It is noteworthy that throughout Belgium, Protestant churches, where they exist, are known as "English churches," and the ministers in charge are for the most part of that nationality. Bruges has (or had) two such churches—one Anglican