

The Catholic Record

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WHAT THE CATHOLIC CHURCH HAS DONE FOR LIBERTY

While upon the battlefields of Europe, the struggle still rages between militarism and the champions of liberty, it is a fitting season to recall the fact that the very liberty of which all Britons are so proud was won for mankind by the Catholic Church. When a Briton thinks of liberty, he can hardly help thinking of "Magna Charta." That was the foundation of his liberty, so his history tells him. It was won by no atheist or freethinker. Freethinkers were few in those days. It was won in the days when England was a Catholic nation. The first meeting held by the barons to decide upon a plan to secure liberty from King John was held in a Catholic Church—St. Paul's cathedral in London, England. There was no Anglican church in those days. All over England there were Catholic churches, and the holy sacrifice of the Mass was a fact in the life of every Englishman. It was the Catholic Archbishop, Stephen Langton, who addressed the barons at that meeting, and produced before them the charter of Henry I. It was this same Catholic Archbishop who threatened King John with excommunication if he assailed his subjects by any but due process of the law. And when the English barons subsequently met at the abbey of St. Edmund, did they not each take a solemn oath, with their hands placed upon the altar rail of the church, to withdraw their allegiance to King John if he rejected their claims and to levy war upon him till he should grant them. Did not the English barons and their adherents in that famous struggle for liberty declare themselves to be "the army of God and of the Holy Church."

If the Catholic Church had never existed, it is morally certain that the majority of mankind would have been living in slavery at the present moment. When Christ came to earth, the majority of people were in slavery. Out of the population of the city of Rome, in the height of her glory, three parts of the people were slaves. Even the wealthy were slaves of the State in the fact that they had to accept a State religion. The slavery of this may be seen from the fact that a State religion may be either true or false, according as its government is religious or infidel. Once a man accepts the principle that the State has necessarily the right to dictate his religion, that man becomes a slave.

The Catholic Church is founded upon principles of liberty. She was founded to promote liberty. Pagan states were tyrants in their claim to decide what was true and false in religion, apart from Divine authority. They had no Divine revelation to guide them in their beliefs, nor any Divine mission to preach them to the world. Religion with them was merely a State matter. The whole fabric of the Roman State rested on polytheism, and the laws relating to religion being a part of the general civil code, any violation of them was considered a violation of the latter. And then came Christ, with His teaching that it was a man's privilege and duty to believe what was true.

Liberty was inseparable from the principles of the early Christians. They recognized that no one in the world had a right to tell them to believe what was false. They had seen their Divine Saviour and had been taught the truth by Him or they had been taught it by those who had seen and heard Him. They knew that the acceptance of His doctrines

meant a safe path to Heaven, and that a rejection of His doctrines meant a loss of the Beatific vision. So when persecution arose even on the part of mighty Roman emperors, it did not dismay the Christians. Nero might burn or torture them; Decius might bid them sacrifice to the heathen gods; Diocletian might order them to surrender the Holy Scriptures on pain of death—but the Christians did not yield. They preferred to die for their Master and for liberty.

There is no slavery more degrading than the service of Satan. Before the time of Christ this slavery was widespread and had been found in the highest society. Neither learning nor rank was a certain safeguard against vice. Tacitus, writing of the Romans of Nero's day, says: "Corrupting influences or subjects of corruption are to be seen everywhere; our youth is degenerating through foreign studies; the colleges are the scene of idleness and immorality, and all these vices are encouraged by the emperor and the senate, who not only give a free rein to vice, but give it their protection." Juvenal, in the sixth satire, tells us that Rome is the scene of every crime. Seneca tells us that among the Romans of his time there seemed to be a constant contest as to which could be the wickedest. And all this degrading slavery of Satan was largely removed by Christianity. From being the slaves of Satan, men became the servants of Christ. There was no degradation in this new service. It did not involve the sacrifice of conscience, or the stifling of truth. Once a man had entered the Catholic Church, which is the Kingdom of God on earth, he not only learned the truth but enjoyed liberty to believe it, and to shape his life on its model.

The work of Christianity in abolishing slavery would require many volumes of description. According to ancient Roman law, slaves were regarded not as persons but as chattels and the principle prevailed that a master could do exactly what he pleased with a slave. Slaves were not allowed to marry. They worked in chains, and when exhausted by disease or old age, were either killed or exposed in desert places to death by hunger. Crucifixion was a common punishment for slaves. Pollio, the favorite of Octavius Augustus, used to fatten lampreys (a sea-fish of which the Romans were fond) with human blood, while slaves who had offended him in any way were by his orders cast into a den of serpents. These horrors were gradually banished by Christianity. Liberty was the certain outcome of the teaching of Christ who declared that all men were the sons of God, and heirs of God. Not that the Church was ever the patron of anarchy or of disobedience to lawful government. She was founded upon principles of order but upon order in combination with legitimate liberty. The Church was to rule her children but her rule was to be permeated by the spirit of Christianity. She was to be kind and merciful like her Divine Master. Liberty dawned with Christianity for countless souls who under pagan creeds would have been subjected to countless wrongs. Strength and craft were the leading virtues of pagans. Achilles, the strong, and Odysseus, the crafty, represented the pagans' ideal of the men fitted to rule the earth. A recrudescence of this belief came with the philosophy of Nietzsche and recent unbelievers in revealed religion. No pagan religion or philosophy ever recognized the rights of the weak or infirm to enjoy liberty to live and think and speak without fear of cruelty or oppression. It was part of the mission of the Catholic Church to take the weak and the poor and the infirm and to give them their place in the sun and their proper share of liberty.

Woman was a slave by the fundamental principles of paganism. It was part of the work of the Catholic Church to emancipate woman. In woman, the Catholic Church was ever more to see an honorable member of the sex ennobled forever by the fact that the most perfect of all human creatures, the Blessed Virgin Mary herself, was a woman. Around each woman henceforth the Catholic Church was to see an actual or possible foreshadowing of the glory of a citizen of Heaven. From the holiness of Mary henceforth there was to go forth upon every woman a new atmosphere of sanctity, a new right to reverence and honor. Instead of a slave, woman, in the sight of the Catholic Church, was henceforth to be a

queen, with rights of her own to believe and follow the truth and work out her own salvation in the path of Christian liberty.

Liberty for all men, rich or poor, to play their part in the great business of preparing for Heaven, is the outcome of the teaching of the Catholic Church. The Church stands for the living wage, for fair conditions of employment, for reasonable hours of labor. Every Catholic employer knows it is his duty to pay fair wages, and to treat his employees kindly and liberally. If he does not do so, he ceases to be a practical Christian.

Without liberty, there can be no real intellectual progress. It was the liberty that Britain received through the Catholic Church that, despite all events, still lingers in her heart to-day. At the so-called Reformation, she temporarily lost that liberty, when she accepted King Henry VIII's claim to dictate the national religion. But her people know better to-day. They know that there is a realm of conscience where no civil power can enter on its own authority. Only God or His representatives on earth have authority in religion. And this haven of Catholic truth has spread to the Anglican Church, many of whose ministers are entering the Catholic Church to-day, because they are convinced she is the guardian of truth and of Christian liberty.

WHAT ARE YOUR CHILDREN GOING TO BE?

"What will my boy be when he grows up?" is a question that frequently occurs to the mind of every mother. Wise mothers are always on the lookout for some marks of the vocation for which their children are adapted. Wise mothers can greatly help their children to choose a suitable vocation by surrounding them with the influences by which a fitness for this vocation is fostered. Take, for example, the boy who shows striking signs of having a fitness for the priesthood or for the religious life. A wise mother will watch such a boy with considerable care. She will endeavor to see that everything in his home life be calculated to help him to lead a religious life. First of all, she herself will set him an example of piety by frequent attendance at church, if it be possible. She will go to Holy Communion frequently and in her thanksgiving after Mass will pray for her boy, that God may shower graces upon him. She will read to him in the evening some pious book, adapted to his capacity. She will introduce him to the Lives of the Saints, which are exceedingly interesting if intelligently read. There are all sorts of religious books which can hold a boy's attention if read by a loving mother. These readings will be precious memories for ever after in her boy's life. When she passes at length out of his life to the brighter life within the veil, he will often recall those readings, and, realizing the effect they have had upon his life, he will thank God that he had such a mother.

A child's best fortune is virtuous parents. St. Teresa opens the book of her life with a eulogy of her pious parents and by describing the influence which their example had upon her life. "My father," she writes, "took great delight in reading good books, and he had them in Spanish, that his children might be able to read them. This circumstance, together with the care which my mother took to make us say our prayers, and to show us the way of being devout to Our Lady and some other saints, began to affect me when I was about six or seven years old, to the best of my remembrance. I was also assisted by observing I should receive no favors from my parents, except I was virtuous, and they were very virtuous themselves. My father was exceedingly charitable towards the poor, and kind to the sick and infirm. . . My mother," she writes, "had many virtues, and she passed through life under great infirmities."

The influence of St. Teresa's parents was never erased from her life. From the beginning, it directed her mind into pious channels. It was his mother that St. Augustine owed his conversion, for which she had prayed for eighteen years. The part played by pious mothers, in the direction of their children's lives towards eventual sainthood would require volumes to describe.

What a child will become depends very largely upon the formation of his habits in youth. The habit of rising early each morning, is one of

the chief things needed in every child's life, if that child is ever to be worth his salt in this world. Parents should see that their children rise early. Lying in bed to a late hour is a habit that grows upon a child. The child who is allowed to lie late of a morning will become a lazy man, devoid of industry or energy. Employers want no late risers. Six o'clock is quite late enough for any healthy child to sleep. If living near a church, children should be encouraged by their parents to go to Mass before school each morning. The child who is never encouraged to go to Mass in the week day will soon begin to ask himself why he should trouble to go to Church on a Sunday. The problem of the irreligious man is often to be traced to the fact that he had easy-going parents. Wise parents concentrate their care upon making religion the chief factor in their children's lives. Wise parents know that whatever their children may become, worldly success is not worth a candle if their children have no religion. It is only part of the real question to ask: What shall my child become in this world? The remainder of the question, infinitely more important is: what shall my child be in the life beyond the grave? No vocation in life is worth a cent if it does not lead to the Beatific vision.

MILITARY CROSS TO OUR CHAPLAINS

In our issue of Sept. 2nd we referred to the distinguished honor which came to Father Ambrose Madden for heroic conduct on the field. Since that time we have received the following notes from a Catholic officer on the Battle Line.

Father Wolstan T. Workman, O. F. M., of the Franciscan Friary, Montreal, was born in Woodchester, Gloucestershire, Eng., in 1881. His father, who by the way is an Anglican, lives in Woodchester and is a Crimean war veteran. His mother became a Catholic after her marriage and brought her children into the Church with her. He joined the Franciscan order in England. Father Workman completed his studies in Paris and Rome and came to Canada in 1904. He joined the first contingent as chaplain at Valcartier. After several months at Salisbury Plains he came to France with No. 1 General Hospital, May, 1915. The following month he was posted as chaplain to the 2nd Infantry Brigade, a post he yet holds. On January 3, 1916, he was appointed the Senior Roman Catholic chaplain at the front. On June 3, in the King's Birthday honors he received the Military Cross. Unassuming and unselfish, Father Workman possesses both the confidence and the esteem of colleagues and superiors alike. Two of his brothers have been serving since the beginning of the war and a third is Rev. Father Hyacinthe, O. F. M., of Montreal.

The second to receive the Military Cross was Rev. Father J. A. Fortier, chaplain to the Canadian Cavalry Brigade. Father Fortier is a well known Quebec Oblate who for a number of years taught at Ottawa College and who was in recent years engaged in giving missions. He was with Father Workman in Valcartier and Salisbury Plains and came with the Canadian Cavalry Brigade to France in May, 1915. He has been with the cavalry ever since. His fearless services, both in the field and in the trenches, were fittingly awarded in the latter part of June by the Military Cross.

The heavy fighting in the Ypres salient during the first fortnight of June brought the Military Cross to one Canadian chaplain, Father Ambrose Madden, O. M. I. Father Madden was educated at Ottawa University. He joined the Oblate Order and was ordained priest in Ottawa in 1901. His priestly career has been spent in Missions of British Columbia. In the summer of 1915 he was appointed military chaplain to Vernon Camp, B. C., and in November went overseas. After serving a short time at No. 1 Canadian General Hospital at the base in France, he was appointed chaplain to the Second Brigade, First Canadian Division. He went through the June fighting with the Fifth Battalion, his presence being a help and an encouragement to all the men of this battalion, irrespective of creed. The Military Cross which Father Madden thereby won may be taken as an honor to him personally for his distinguished conduct to the body of Canadian Chaplains, Catholic and Protestant, whose daring and devotion to duty during the June ordeal was quite remarkable.

In The Times of August 21st, 1916, appeared the following official text of the reasons why the Military Cross was conferred on Father Madden:

MILITARY CROSS

"Hon. Capt. the Rev. Ambrose Madden, Can. Chapl., attached to Hdqrs. Staff, Can. Infy. "For conspicuous bravery under heavy fire. He assisted to dress wounds, and conducted men who had been blinded to dressing stations. He did much to cheer up the men and undoubtedly saved lives by digging men out of buried trenches."

THRIFT

In another column of THE RECORD is an advertisement by the Capital Life Assurance of somewhat remarkably attractive features.

Apart altogether from the insurance feature, apart from the educational benefits, the proposed Policy, incidentally but inevitably, inculcates the practice of the virtue of Thrift.

Thoughtlessly, perhaps, certainly without malicious intent, but none the less effectively, we are now teaching our children habits of extravagance and self-indulgence, habits directly opposed to Thrift, which is closely allied to the Christian virtues of self-discipline and self-denial.

Children receive from their parents, relatives or friends, silver bits which they immediately spend on candy, ice cream, etc. They are not reproved for it—far from that—they are given the money for this very purpose.

Later on in life when as thrifless, wage-earning youth, by a perfectly natural and logical development of habits already formed, they substitute beer and whiskey for sweets, we deplore the evil habits of the age, but do not trace the effect back to the cause. We are training our boys to be self-indulgent and extravagant, but we blame others when the training bears fruit.

We have known children who have acquired the habits of saving in very early childhood, and who derive more pleasure in putting the change which comes to them into their little banks than do others who spend every cent to gratify an acquired appetite.

This feature is of transcendent importance and we think that any observant and thoughtful man who gives the matter consideration will be more and more impressed with its far-reaching influence the more seriously he considers it.

How often priests see families, who live on a moderate salary, spend, when the wage-earning capacity of the family is doubled, every cent, without materially improving their condition.

Thrift is practically an unknown virtue amongst us. Habits of Thrift have never been formed. But—and it is a big But—habits of Spending have been formed by every member of the family since it could toddle to the store for sweets.

THE CATHOLIC TRUTH SOCIETY

The Catholic people of Toronto deserve much credit for their generous support of the Church, and for their zeal in the interests of religion. Many beautiful churches have been erected or are in the course of erection, and much has been donated to charitable and educational purposes. There is one institution of which Toronto is the headquarters and which owes its origin and permanence largely to a little coterie of zealous laymen. We refer to the Catholic Truth Society. It has now been in operation for more than a quarter of a century and has accomplished untold good in giving evidence to the truth.

Perhaps there has been no time in the history of our country when there was greater need of an apostolate of enlightenment especially on the part of the laity than the present. The disruption of dogmatic religion outside the Church has left many earnest souls stranded, as it were, and looking intently for the ship that will carry them to the harbor of peace and salvation. Then again the non-Catholic soldier is returning from Europe, with his religious viewpoint very much altered. He has seen something of the outside grandeur of the Church, and he wants to know more of the beauty that is within. He has seen the effect of the religious ministrations of the Catholic chaplains, and he wants to know the secret of it. He will not always go to the priest for this information. He will seek it from his Catholic friends. Woe to them if they turn a deaf ear to his questions, if they do not cooperate with that movement of grace that may mean the salvation of a soul. To equip themselves for this work, they should review the knowledge of their religion and inform themselves of the best books or pamphlets of instruction, to meet the wants of their non-Catholic friends.

Here the work of the Catholic Truth Society comes in. It affords through organization the means, first of all, of instructing our own people, especially those living at a distance from church and priest; by providing them, at a nominal price,

with good Catholic literature. It offers, moreover, an organized front to the campaign of proselytizing that is continually going on, especially among our emigrants. Lastly, it places in the hands of the laity, in convenient form, the answers to the objections that are brought against our faith, a refutation of the calumnies that are aimed at the Church, and an explanation of her religious ceremonies and practices.

It is to be hoped that our Catholic people will rise to the occasion, and rally to the support of a society that is engaged in such truly apostolic work. By so doing they will be imitating Our Divine Lord, who said: "For this was I born, and for this I came into the world, that I should give testimony to the truth."

OUR AMERICAN CATHOLIC COUSINS

Admitting the principle "Fas est et ab hoste doceri"—it is lawful to learn even from our enemy," we may be excused if we point out some lessons that we may learn from our Catholic friends across the border. The Church in the neighboring American cities is certainly making rapid strides. New parishes are being formed, school buildings erected, and even the mighty domes of majestic new cathedrals, towering aloft, attract the attention of the most casual observer. What is the fountain spring of all this? Faith. Yes, that is true. But there is something else besides faith, something that does not always accompany faith; and that is generosity. This suggests the subject of our first lesson.

There seems to be a mistaken idea among many of our Canadian people that Americans are just rolling in wealth, and that they earn their money much more easily than we do. Perhaps wages are a little higher and that there are fewer unemployed; but the average American working man or working girl is obliged to labor just as hard, if not harder, than those in the same position in Canada. These are the people that are the main support of the Church. We do not deny that the wealthy give, and, in some instances, generously; but, without the laboring class, the works referred to above would never have been accomplished. If they have been accomplished, it is because the ordinary parishioner gives generously and in a business like manner. There are many servant girls in American cities that give more to the support of the Church than some well-to-do and even wealthy Canadian families. When one hears a prosperous Canadian farmer grumbling because the Separate school rate is a mill on the dollar higher than the Public school rate, we cannot help contrasting his niggardliness with the self-sacrificing liberality of the American Catholic who pays the Public School rate and, in addition, supports the parochial school by his voluntary offerings. Nor does the latter make an everlasting boast, to be perpetuated by his children after him, of the fact that he actually paid \$50 towards defraying the school debt. No, he gives generously, says nothing about it, and is ready to give again, according to his means, when the money is needed.

Another virtue that our American cousins possess, and one that is worthy of our emulation, is the evident pride that they take in being Catholics. There is none of that speak-easy, servile spirit about them that is so noticeable among some classes in this country. They feel, to use a popular expression, that they are the people; and they would no more think of concealing their religion than of denying their allegiance to the stars and stripes. Listen to a bevy of young ladies on a street car discussing the lovely time they had just had at Father's garden party, or giving vent to their enthusiastic admiration of the beautiful service they had just attended at the close of a Forty Hours, and you catch our meaning. We would not have the reader suspect that there was any ill-mannered loudness in this. No, it was simply unconscious girlish frankness, untrammelled by false conventions or cowardice. Some of our Canadian young ladies would never be guilty of such an indiscretion. Oh, dear no! But they would have no aversion to advertising the fact that they had just been at a meeting of the I. O. D. E., or at Mrs. Gotrock's at home. When, oh when, will we rid ourselves of that cringing supineness, bred in the bone

through centuries of persecution and serfdom!

One other characteristic of American parishes is worthy of note. Lines of social cleavage are happily wiped out. If a young man or woman dresses respectably, is nice mannered and a practical Catholic, he or she has a passport to any social event. No enquiries are made as to what occupation they follow or as to the financial standing of their parents. Hence the parish is one large happy family. How different it is here! For ridiculous snobbishness commend us to some of our Canadian communities. We sometimes find in one parish three or more social sets, with very little or no reason for their existence. If the forefathers of some had been grand seigneurs under Frontenac or had fought with Wolfe on the Plains of Abraham, we could understand the reason for their aloofness. But it is not among such people that we find this spirit. Those who have a right to social preeminence are usually the ones who are most willing to occupy the humblest post in any parochial work. Apart from the uncharitableness that this spirit generates, the lack of parish unity and effectiveness that it causes, it deprives the seclusive ones of much of the joy of living and makes them very unhappy; for there is ever present to them that uncomfortable feeling that they might fall off their imaginary pedestal.

Of course our neighbors have their shortcomings. As a class they are not as well instructed in their religion as Canadians. This is not due to any lack of zeal on the part of the clergy, but to the fact that many attend early Masses at which there is no sermon, and that few of them read Catholic books of instruction. The consequence is that socialism is making sad inroads in some places among the men. Then again their mentality is very insular. They are not willing to learn from others. They have a commiserating sense of superiority that blinds them to their own defects, and prevents them from learning from other peoples. It is surprising how little the average American knows of the history or geography of even neighboring countries.

When one hears an intelligent-looking man say to his lady friends as they approach an Upper-Canadian port, "Now brush up your French," he can scarcely believe the evidence of his senses. Perhaps we learn too much about other countries and not enough about our own. Certainly our American cousins have not made that mistake. Withal they are a very charming people.

THE GLEANER.

NOTES AND COMMENTS

OF THE many millions who daily peruse the War news in the papers and marvel at the colossal proportions which the great conflict has assumed there is one here and there only who is able to realize to himself just what it implies to raise, equip, sustain and feed an army such as any one of the Great Powers has put into the field. To bring this home in some measure to the average reader will be the purpose of our reflections this week and next.

THE SUBJECT has been dealt with more or less exhaustively as the War has progressed by the military and economical journals of the Old Land. In this country, too, it has received some attention, and we cannot, therefore, pretend to say anything new. We can but summarize from various official and journalistic sources such details as have been made public up to the present time. For, it must be borne in mind that the time has not yet come, nor will it until Peace has once more thrown her beneficent mantle over the world, to fully record the wondrous tale. Then and then only will it be permissible to lift the veil and exhibit to the world the mighty work that was achieved and which it will then be seen constitutes one of the most wonderful chapters not only in the history of the War but in the entire annals of the race.

TO PLUNGE forthwith into figures that fairly stagger the imagination let it be said, quoting in part from a notable article in the London Times, that during the first twenty months of the War the amount of woollen cloth required in Great Britain alone has been 90,000,000 yards, or forty-seven times the consumption in the like average period before the War. Or, to put it in another form, the material of this kind actually used