

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXVIII

LONDON, CANADA, SATURDAY, APRIL 29, 1916

1958

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### NO COMMENT

A letter from a correspondent reminds us that a man with "a grievance" is, as a rule, lacking in courtesy, and is what Carlyle would call a "wind bag." He sees things and persons through the glasses of "his grievance" to unrest of mind and a dissemination of bitter words. His grievance born of the ill-considered reports of others is of texture as tenuous as a cobweb, but it twines itself around the heart, and becomes eventually a source of suspicion and animosity. It seems to us that giving shelter to reports that blow down the wind besmirches the glory of living.

True, we all make mistakes and may make them until we meet "fell sergeant death," but these are not for blatant heralding, but for humility and repentance. Now we have but to say to our friend with his grievance, that the angel of forbearance can lead him into the light, and purge his soul of the noxious vapour that obscures his vision.

### NO FAULT FINDING

We are not a fault-finder. A fault-finder is an individual who, blind to his own imperfections, has a keen eye for the faults of his neighbors, and is not averse to proclaiming them, insistently and earnestly. He measures things and persons by his own standards, home manufactured, and judges accordingly. And so intent is he upon this business that he misses much that is pleasant in life, and brews for himself a potion that is conducive to bile. The saving grace of humour, an acknowledgment that even they who run counter to his convictions may be estimable people, a smile now and then, and a helping hand to the faltering would make us more useful, more Christian, and keep us sane and clear-eyed. Though we disclaim any right as a fault-finder, we may be permitted to smile when we read accounts of some of our celebrations. On these occasions the fire of rhetoric is hot, and verbal pictures, done by experts, are soul-inspiring and beautiful. The addresses are up to concert pitch, and the phrases are sonorous and polished and plauditing-compelling. Listening to the orators we are inclined to believe that we are prone to do good especially to those of the household. But looking at things by the light of facts are we? Do we who have wealth and influence help our less fortunate brethren? When one of the brethren, who is competent, begins a professional career, do we smooth the way for him or place obstacles upon it. We bow to the man who wins the guerdon of success, but what about the man who is in the rack, and needs the driving power of a kindly voice and a helping hand? It seems to us that there should be among us a more marked spirit of forbearance and kindly help.

### TOO MUCH TALK

The housing problem is one that should present no insuperable obstacle to men endowed with true civic spirit. That many Canadians are doomed to an environment unsanitary, and are hard by the things that make for degeneracy is unquestioned. There are tenements that are a menace to the public health, as well as an arraignment of ruthless commercialism. Now and then a social uplifter from outside, as a rule, visits the slums and in a course of communication to the press describes the conditions and persons in variegated diction. It seems to us that this housing question evokes much talk with no business end to it. The average citizen is not in love with dwelling in disease-infested holes. He gravitates thither because of inability to find a decent place at a fair rental. He is averse to being coddled by the philanthropist. In our opinion a few business men with red blood in their veins could go far in withdrawing the question from endless and aimless talk by erecting houses and seeking but a fair dividend from the outlay of capital. Any common-sense plan with no suggestion of

charity would appeal to the many, who, by the grace of rapacious and inhuman landlords, are consigned to an environment that helps neither body nor soul.

### A GOOD PAMPHLET

The Pedagogical Truth Library, published by the Cathedral Library Association, New York City, now includes a neat little volume, "The Reformation and Education, 1520 to 1648," by Father Magevney, S. J.

We cordially recommend this interesting and illuminating monograph not only to Catholic readers, but to all others who have the courage and capacity to temperately regard both sides of a great question. The writer who describes the Reformation as "The Great Catastrophe of the Sixteenth Century," is clearly not in touch with the current of modern thought.

The Book Supplement, New York Times, points out that "Father Magevney writes as a Roman priest and a Jesuit. But he writes lucidly, eloquently and argues with obvious sincerity. His quotations are from authors of all creeds and none. He is a man of broad culture and his array of facts touching upon the enlightenment which prevailed in the so-called 'dark ages' and the multitude of schools and universities which existed before the era of Luther and Henry VIII. is most interesting. His conclusions are his own, and with them we have nothing to do; but his facts are taken, without prejudice, from the most approved history. What is more, his work has an admirable literary quality."

### THE POPE PLEADS FOR POLAND

The Holy Father, ever since the beginning of the European war, has enacted a part worthy of the great traditions of the Holy See. He appealed to the rulers of the belligerent countries in the interest of peace. His was the only voice in Europe that was likely to be listened to in the clash of arms. He pointed out methods by which the shedding of blood could be ended and the curse of war be lifted from Europe. His efforts in behalf of peace were not crowned with immediate success. But his words of admonition and warning, which were read by millions in every part of the world, made a deep impression upon men's minds and so helped form in all lands a body of public opinion favorable to the cause he so eloquently espoused. In this way he planted seed that in the near future may yet bring forth a fruitful harvest.

The latest work of the Father of Christendom in behalf of humanity has been more successful than were his labors to bring about the end of the war that is devastating the fairest parts of Europe. As a result of that scourge millions of Poles are exposed to the horrors of a famine that is ravaging their country. Poland has been the theatre in which some of the most terrible scenes of the war have been enacted. It has been traversed over and over again by great armies that have left behind them charred ruins of what once were happy homes. The Russians in retreating before the irresistible onset of their German foes deliberately applied the torch to towns and villages to prevent their occupation by their pursuers.

The unfortunate inhabitants of these places were left to shift for themselves after they had been rendered homeless. Deprived of all means of earning a livelihood for themselves and their families they were brought face to face with death by starvation. Many thousands of them have died from the lack of food. Many thousands more have been reduced to mere skeletons and, if something is not done to relieve them, Poland will be soon converted into one vast graveyard. The situation is appalling. It is one that strongly appeals to all Christendom to come to the relief of these sorely stricken people. To the credit of our own country be it said that Poland's plight has not been regarded with indifference by Americans. Funds have been generously contributed in America for the relief of the Poles. But England hitherto has placed her veto upon the utilizing of these funds for the benefit of those for whom they were contributed. The reason given for this veto is that food and other necessities forwarded to Poland would be confiscated by the German army of occupation. The Holy Father was asked to use his influence to have this veto removed. He willingly complied with this request. The result of his doing so is described in the following cable despatch: "London, April 12.—The Daily Chronicle's Rome correspondent says

that in response to appeals by the central Committee for the relief of Poland, the Pope has approached the representatives of the Allies in Rome, asking that facilities be given for the importation of foodstuffs into Poland.

"A favorable reply has been given, but with the reservation that an effective guarantee must be provided that the foodstuffs will reach the suffering Poles and not be confiscated for the benefit of German troops.

"The Vatican is endeavoring to organize in Poland some reliable neutral organization similar to that existing in Belgium for the reception and distribution of relief."

In this way Benedict XV. is at this moment on the point of saving a whole nation from the horrors of famine. It is a work worthy of the Successor of St. Peter. It is the latest illustration of the beneficent role the Holy See enacts in the affairs of the world.—N. Y. Freeman's Journal.

### FOREIGN MISSIONS

#### SOLVING THE BOY PROBLEM

We hear a great deal about inspiring boys with high ideals and developing their initiative along right lines. Much of such talk starts with people who have no religion, yet are not without honesty of purpose and noble aims. But a difficulty that baffles them is to find an ideal that will really appeal to boy nature. We Catholics on the other hand possess an inspiring ideal in the imitation of the Boy of Nazareth, but we don't always go to the trouble of representing that ideal to our youth in a practical and engaging manner. Saint Barbara's School, St. Louis, is a good instance of what foreign mission devotion can do in this line. Some of the older boys are charged with the special task of superintending the collection of cancelled stamps and tinfoil for the African Missions; others look after the distribution of the Negro Child, the monthly mission paper paid for with 2 cents of the child's own spending money; still others try to induce the children generally in Lent to give 10 cents a year of their spending money as an offering for child membership in the Sodality of St. Peter Claver. In less than a week four of this last group succeeded in enrolling one hundred and eighteen child members. And when the lady brought the money collected to the Claver office to get individual membership certificates their faces shone with the joyful ardor of young apostles. Where faith is living and energizing the boy problem need never lack a solution.

#### BLACK SISTERS IN UGANDA

Bishop Streicher says that amid the untold sufferings inflicted upon his vicariate by the war his sweetest consolation is the surprising progress being made by a community of native sisters. In November 1914 they began by taking charge of three establishments; the number has since risen to twelve. During the past year these humble and zealous missionaries have prepared 3,049 baptized children ranging from seven to ten for their first Communion; in addition they have put the finishing touches to the Christian education of 2,561 newly baptized girls between the ages of ten and fourteen, serving during six months of the time both as mothers and teachers to the girls. This new institute, the wild flowers of Christ, as it were, now numbers 52 professed religious, 25 novices and about 200 postulants.

Address subscriptions for the "Echo from Africa" amounts a year and the "Negro Child" 25 cents a year, cancelled stamps of rare denominations (3, 4, 6, 7, 8, etc.), tinfoil, old jewelry and other donations to American Headquarters of the Sodality of St. Peter Claver, For the African Missions, Fullerton Bldg., 7th & Pine Streets, St. Louis, Mo.

### CLERICAL BIGOTS

#### HAVERHILL MAYOR'S REPLY TO MINISTERS' ASSOCIATION

N. Y. Freeman's Journal  
The people of the city of Haverhill, Mass., which was recently the scene of a vigorous protest against allowing the City Hall—the common property of all citizens—to be used for the purpose of insulting and traducing those of the Catholic faith, may well congratulate themselves that they have as chief magistrate of their city, Hon. Albert L. Bartlett.

The board of aldermen had voted over the Mayor's veto to allow the City Hall to be used for the illegal and improper purpose of an anti-Catholic lecture to be given under the auspices of some ministerial bigots who had imported for the occasion a poor apostate from Catholicism named Leyden.

A crowd of ten thousand indignant citizens entered the City Hall, where Leyden was scheduled to deliver his talk against the Catholic Church, but he had run away after he had gone on his knees before City Marshal John J. Mack and Patrolman Frank Brisson and begged them to get him safely out of Haverhill. He swore

that if he once got out of the city unharmed he would never return. The police were wholly unable to cope with the situation and a company of the local militia had to be called out to restore order and induce the indignant citizens to return to their homes.

In overriding the Mayor's veto and wise counsel, and the rights of Catholic taxpayers, the aldermen rendered themselves liable for what has happened. The letter of Mayor Bartlett which follows is worthy of study and future reference by all.

Secretary of the Haverhill Ministers' Association:

My Dear Sir—In reply to certain resolutions of the Haverhill Ministers' Association protesting "against the arbitrary refusal of the use of City Hall to Dr. Leyden," and censuring therefore the mayor and the municipal council, I beg to reply absolving the council from any responsibility in the matter, and stating that I alone, acting as head of the department of public property and thereby custodian of the City Hall, declined to grant its use for a series of lectures which your reverend body knows, as well as I, had as its intent a criticism of the tenets and teachings of the Roman Catholic Church. I had previously refused the use of the high school hall for the same purpose.

These buildings are the common property of all citizens. The money of Protestants and Catholics, of Jews and Gentiles, built them and supports them, and to allow their use for the purpose of attacking any class who have proprietary rights in them would be a violation of the trust imposed upon me as the mayor of the whole city. I desire to unite rather than to cleave apart, to heal rather than to embroil, for the prosperity and peace of the city rests upon the unity of all classes. The season chosen, the beginning of the Lenten season, the title of the lecturer, not "Dr. Leyden," as your letter styles him, but "The Converted Roman Catholic Preacher Evangelist Leyden" as the advertising cards name him, and the titles of his lectures were, in my judgment, elements that would be deeply offensive to a very large class of citizens.

Side by side in business, in social life and in every effort to uplift our city, our citizens have been working with no cleavage of race or creed. To set in operation forces that seek to cleave apart, to create hostilities, and to destroy. "By this shall all men know that ye are My disciples," said the Master, "if ye have love one to another."

Will you pardon me if I quote to you as illustrating my own strong desire and motive, a paragraph from a recent address of mine in a meeting where I was the only Protestant, and which was long cheered by those to whom I spoke?

"My plea is that we forget all differences of the past; that we do not bicker over race and creed; that we reverence and respect the things that are peculiarly the possessions and inheritances of the other, and that we set our strength together to work for the spiritual and political advancement of the country, the state and the community. Three things there are in whose defence a man would lay down his life, and no other man has the right even to misprize—the racial blood that flows in his veins, the mother from whose agony he was born, and the religious faith to which he commits the salvation of his soul. We can hold these possessions of our own inviolable; we can reverence them as the possessions of another; they are as individual as our bodies that cannot be merged, as our souls that are particles divine. But Saxon and Celt, Catholic and Protestant, with mutual charity and mutual respect, can set our strength together for the same high purpose—to rebuke the sins that destroy both, blasphemy and lying and wantonness, corruption and moral cowardice, disloyalty and slothful selfishness; and to upbuild—working outward from ourselves as centres, through our orders, our social circles, our communities, our state, our country—a nation that, founded on equality in rights and the brotherhood of all, directed by unselfish wisdom, shall rise to heights that the nations of the earth have as yet not known."

Noticing that the shock of my declining to grant the use of the City Hall for these lectures falls with marked violence upon your belief in free speech, may I have the temerity to ask this: If some antagonist had desired the use of the City Hall to attack the work and tenets of the Protestant Church, or of the Public Schools, or of certain public work would your reverend body some of which I have the honor of holding and I had refused such use (as I unquestionably should) because prejudicial to the public peace and the public weal, would your reverend body have protested and censured such refusal, or would they have approved and applauded? You will pardon me for believing that under such a reversal of conditions I should not have had the honor of receiving your communication, I am,

Yours very truly,  
(Signed) ALBERT L. BARTLETT.

### CARDINAL MERCIER'S HOME ENTERED

#### LETTERS AND DOCUMENTS REQUISITIONED BY GERMAN MILITARY AUTHORITIES AT MALINES

(By Catholic Press Association Cable)

Rome, April 13.—It has just been learned here, from a reliable source, that the reports concerning the arrest of the secretary of Cardinal Mercier, in Malines, Belgium, by the German military authorities, have been greatly exaggerated. What really did occur was this: the Cardinal's house was forcibly entered and all the letters and other documents that were found there were requisitioned, no person being arrested at all.

Pope Benedict is at present personally examining, with his customary carefulness and deliberateness, the text of the pastoral letter recently issued by Cardinal Mercier and that of the letter of General Von Bissing, governor of Belgium, protesting against some of the language used in it. It is not believed that he will take any public action in regard to either of them, inasmuch as the Cardinal has not replied to the general's protest and the latter has not proceeded to take any oppressive measures against His Eminence which would necessitate the intervention of His Holiness. It is therefore believed that the incident is closed.

The text of Cardinal Mercier's letter, which has just been published, contains the following words that the Holy Father wrote and signed underneath a photograph of his which he presented to His Eminence on his recent visit: "Heartily granting to our venerable brother the Apostolic Benediction, assuring him that we are always with him and that we share his sorrows and anxieties, because his cause is ours."

### RECRUITING IN QUEBEC

The Hon. R. Lemieux, addressing the Canadian Club in Ottawa last week, declared that the French-Canadians were heart and soul with the British in this war, and he insisted that they were sending as many men to the front in proportion to their numbers as the Anglo-Canadians. He pointed out that in the first contingent, out of 33,000, 26,000 were British born, 2,500 were French-Canadian, and 4,500 were Anglo-Canadian, and he insisted that in comparing the enlistments in Quebec with the enlistments elsewhere the comparison must be between the enlistments of native-born Canadians, and the British-born must not be included. It cannot be denied that Mr. Lemieux is right in this contention, and the number of native-born in Ontario's 117,000 must be compared with the number of native-born in Quebec's 39,000. This mode of reckoning will place Quebec in a much more favorable light, as unfortunately much too small a proportion of Ontario's quota is native-born.—The Christian Guardian.

### PROSELYTIZING

#### IRISH CARDINAL DENOUNCES GROSS VIOLATION OF CHARITY, HONOR AND HOSPITALITY

Dublin, April 3, 1916.—Not even misfortunes that have won for the Belgian people the sympathy and pity of the world, not even the common laws of hospitality, nor the speak of the standards of honor, have been able to spare the unfortunate exiles in the British Isles from the wiles of the unspeakable proselytizer. Today the most despicable, as well as dangerous, of fanatics, is as ready for the exercise of his abominable activities as he was in the old days of the famine and the free soup kitchen. That this is so is shown by an incident to which His Eminence Cardinal Logue, Primate of Ireland, has just recently called attention.

#### THE CARDINAL'S PROTEST

In a public communication the Cardinal expressed his regret that the splendid charity which has been so generally manifested towards the Belgian refugees suffers from the war should have been marred by a narrow-minded craze for proselytism. "It is unfortunate," he says, "that the Belgian exiles who have little left except what is their most precious inheritance, their Catholic faith, should be induced to sacrifice this for some passing temporal benefit. From the beginning rumors have been current that, in some parts of Ireland and England, attempts have been made to exact this sacrifice by different kinds of treatment. In one instance here in Armagh it is no mere rumor but an established fact. In this case out of eight Belgian families three have been perverted and it is problematical how far the others have been safe."

The Cardinal points out that the hospitalities of the country had been offered to the refugees by an influential committee and dealers that it is questionable how far this general committee charged with the care of

the Belgians are responsible for these lamentable occurrences.

"Last summer," says the venerable prelate, "some of the members of the committee appealed to the Irish Bishops at their general meeting for approval and encouragement which was cordially given in view of the excellence of the work as it then appeared, but occurrences, such as that to which I refer, will make the Bishops more careful henceforward. It must be remembered that though much of what goes to support the refugees comes from generous voluntary contributions, a large subsidy is given by the Government. It is rather hard on Catholics, therefore, that the taxes to which they contribute should be used to support proselytism."

It is feared that in England the system of proselytizing, of which the Cardinal so justly complains, is carried on even more extensively than in Ireland.

It has been suggested, and it seems feasible, that co-operation between the native Catholics and the refugee clergy would defeat this proselytizing campaign.—New World.

### THE SCHOOL OF THE HOME

"School is, at best, only an assistant, it never can be a substitute for home learning," the Pittsburgh Catholic says. "Parents are by necessity educators. From the first smile of recognition that passes between the infant and its mother down to the full manhood and womanhood, process of education is going on in the household circle, and the leading factor in this work is what the parent does in it. The words, the actions, the opinions, the example of the parent, whatever the parent is or does, or fails to be or to do, operate on the mind and the manners, the words and actions of the child with a silent, persuasive influence like that of light or heat, or the other great agencies of nature."

### UNDER HURRICANE OF BULLETS

#### FRENCH CURE TOILS AT VERDUN

(C. P. A. Service)

London, April 13.—A splendid story has come to hand from the heroism of a local priest, the pastor of Belleville. After the bombardment commenced, all the civil inhabitants were ordered to leave the city, and the sorrowful exodus lasted for four days. At the close no civilians were left, the firemen and even the police were gone, leaving Verdun in the care of a few gendarmes who would protect the houses from marauding malefactors. These gendarmes found only a few unhappy, infirm and aged people who had been forgotten. But, thanks to the heroic devotion of a village pastor, these did not remain exposed to the horror of the bombardment. Learning of these waifs from a returning gendarme, the Belleville priest obtained a special authorization to enter Verdun, and his first care was to find vehicles to remove the infirm. He found no one in the streets, the sub-prefecture was closed, and there was no response but that of the mitrailleuse to his shouts in the deserted streets. He passed through a rain of shells and bullets to the citadel, where he enlisted the sympathy of an officer, who procured for his mission mercy two auto trucks which served the army. The pastor of Belleville collected his old and sick people under a hurricane of fire, and conducted them himself on the road to safety. He continued his undertaking in the face of warnings that it meant certain death, and had the satisfaction of passing out of the city without a mishap, which is regarded as almost a miracle by those who know.

### THE PRICE OF A SOUL

Our Episcopalian friends are beginning to doubt the economy of saving souls at an exorbitant rate. After the Panama Conference one clergyman of that denomination was unkind enough to take a pencil and figure just how much it was costing to produce a so-called convert in Latin America. According to his estimate nearly \$14,000 had to be expended for each communicant won from Roman error. He voices the suspicion that the game is not worth the candle, particularly when the type of convert is taken into account. He is convinced that nearer home results far more satisfactory might be reported at a much lesser cost. But he forgets that inroads made into error at home would not permit the boast that Rome had been vanquished. Some of the domestic converts would come from other forms of sectarian worship, whereas every new arrival in Latin America is a glorious victory over Roman superstition. It may cost a lot of money, to be sure, but what are financial considerations when the Scarlet Woman is robbed of prey?—The Guardian.

### CATHOLIC NOTES

The Catholics of Siberia number about 74,000 and belong to the Archdiocese of Mohileff.

King Ludwig of Bavaria has given a contribution of ten thousand marks for the erection of a Catholic church at Nurnberg as a war memorial.

On the continent of Asia there are 830,000,000 people. Of this number it is estimated that only 13,000,000 are Catholics.

Right Rev. Monsignor John J. Swift, vicar general of the Catholic diocese of Albany, and rector of St. Patrick's Church, Troy, died at his parish house in that city on April 20 after a long illness. He was born in Kingston, Ontario, in 1841.

Dr. Lawrence Frick of Philadelphia has launched a well-digested plan for a Catholic daily, when the necessary \$2,000,000 has been subscribed. The stock will cost \$100 a share, but not until the \$2,000,000 goal is reached will any subscriber be expected or allowed to pay his investment. The name of the paper will be the Morning Star.

Thieves who looted the sacristy of St. Peter's Basilica, Perugia, Italy, recently, escaped with paintings and panels valued at more than \$2,500,000, according to Signor Ricci, government director of fine arts. Among the paintings stolen were two by Raphael, "The Infant Jesus" and "The Infant John the Baptist." Both these pictures were stolen several years ago, but were subsequently recovered.

The father of Thomas J. Mulry, who died in New York City recently, owned a castle in Ireland. When the elder Mulry was a penniless, bare-foot boy in Ireland he was once cuffed for trying to climb over the wall of a 1,000 acre estate in Roscommon County. Years after, when he acquired wealth and honor in America, he purchased Castle Strange, the seat of the same estate from which he had once been driven off for trespassing.

John D. Rockefeller, Jr., himself a Baptist, has agreed to contribute toward the erection of a Catholic church at Berwind, Colo., one of the coal camps of the Colorado Fuel and Iron Company. Considerable care has been devoted to the design of the new Catholic church to be erected at Berwind, for it is expected to serve as a type for church buildings in other camps. The plan evolved was that of a Spanish Mission type of building, constructed of cement blocks and covered with white stucco.

Mr. Arnold Crush, an architect well-known in Anglican ecclesiastical circles, has been received into the Church by the Rev. Father Joseph Bacchus, of the Oratory, Birmingham. Until quite recently, he was associated locally with what is known as the "Forward Movement" in the Church of England, his special knowledge of ecclesiastical art causing his advice to be sought by an increasing number of those Anglican clergy who are recognizing the value of Catholic and mediaeval standards in such matters.

One Christian out of 300 Pagans is the proportion to day in most of China, and we recall that only ten years ago the figures were one out of 400. Peking, however, has made a record nothing short of marvelous during the past year. The Procurator of that Mission, Father Planchet, a Vincentian, writing to the American Foreign Mission Seminary at Maryknoll, states that his mission registered 38,280 adult baptisms—more than 100 a day—and that out of every 22 inhabitants in that section of China—Chih-li—one is a Catholic.

The convert Benedictine community of Caldey, which entered the Church about five years ago, is in sore straits on account of the war. They have made every effort to make productive the resources of the island of Caldey, which they have capitalized and which contains a farm, stone quarries and a small village. They were in a fair way to become self-supporting when the outbreak of the war stopped the quarries and prevented the shipping of their produce. At present, deprived of all sources of income, they are in a condition so desperate as to threaten the existence of the community.

Father Savio, S. J., the great historian, who passed away last month in Rome was summoned to Rome in 1906 by the late Father Wernz, General of the Society of Jesus, to fill the chair of ecclesiastical history. Long before this and up to the week of his death the celebrated writer published book after book. One feels only a man of great physical powers could fill the list of works which the Civiltà Cattolica, the bi-monthly periodical published by the Company of Jesus in Rome, places to his credit in its current number. At the time of his death Father Savio was engaged on the third volume of "Gianti vescovi d'Italia dalla Origine 1300," which was to bring the history of the Bishops of Italy down to the year 1800.