

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 22, 1916

1957

The Catholic Record

LONDON, SATURDAY, APRIL 22, 1916

EASTER

Easter is the feast of jubilation and of triumph. Ever since that morning of long ago when the sun made beautiful even the weeds trampled flat on Calvary, and shone on the three crosses, and bathed the olive-trees in a flood of glory; this festival has been welcomed by humanity as the harbinger of peace and triumph. Christ came forth from the tomb, and began his triumphant progress across the centuries.

We need not cite his victories over intellectual and material power, over pride and passion. Daily Catholic homes and schools and loyal hearts look into His face and acknowledge Him as Master. We can hear, if we will, the sounds of feet of thousands, tramping steadily on the highway that leads to the city beyond the stars.

Are we of the number?

EARLY TEACHING

Some years ago Cardinal Gasquet showed that the instruction given by the English priest on pre-Reformation times was by no means so helplessly inadequate as it suited the sectarian purpose of some writers to represent. What exactly, for instance, was the kind of instruction given to our Catholic forefathers? Was it as clear, and definite, and precise as that which we are accustomed to? He makes answer by examining a volume of pre-Reformation instructions called "Dives and Pauper," that is to say the rich and the poor, treating upon the Ten Commandments. Starting with the first commandment, the question of images is at once raised. Probably a very large number of Protestants are under the delusion that their Catholic ancestors were little better than idolaters, before the Reformation came to cast down the images and to enlighten the priest-ridden population as to the heinousness of their pagan worship of stocks and stones.

IMAGES

This question is treated in this popular book of instructions. To Dives' saying that he cannot understand how the numerous images that are in the churches can be right, Pauper replies that they serve three great ends, namely—"they are ordained to stir men's minds to meditate upon the Incarnation of Christ, and upon His life and passion, and upon the lives of the Saints; also to move the heart to devotion and love; thirdly, images are intended to be a token and book to the ignorant people that they may read on imagery and painting, as clerks read in books." "In this manner read thy book and fall down to the ground and thank thy God, Who would do so much for thee. Worship Him above all things—not the stick, nor the stone, nor the wood, but Him Who died on the Cross for thy sins and for thy sake. Thou shalt kneel if thou wilt before the image but not to the image."

The book shows that the people understood the difference between the supreme divine honor paid to God and the relative honor given to His Saints. In the course of his teachings upon the commandments Pauper lays down the principle that anyone who enters the religious life, when his father and mother are in any need of his help, does what is wrong, and incidentally he informs Dives that the duty of assisting his parents extends to the life beyond the grave, and that he is bound to help the souls of his father and mother by prayers and almsdeeds.

PLAIN SPEAKING

He condemns foolish and immoderate dress as stinking pomp and pride of array. He has an abiding hatred of all pretence; self-seeking, and denounces abuses, respecting no persons. He is assiduous in recommending devotion to Christ's Passion, to Our Lady Mother and Maid, to the angels and saints. Evidence of his simplicity and directness is given in his warning against listening to detractors. "And therefore he says to Dives, 'The wise man saith put away from the

wicked mouth, and put far from thy lips backbiting. Hedge thine ears with thorns. Hear not the wicked tongue, and make doors to thy mouth, and locks to thine ears. Think that he will speak of thee as evil behind thy back, as he doth of another behind him. Think what woe and mischief cometh of backbiting and wicked tongues, and show him no good cheer. But show him by thy countenance and cheer that his speech pleaseth thee not, and he shall cease and be ashamed of his malice. For the wise man saith, 'Right as the northern wind destroyeth and scattereth the rain and the clouds; so the heavy face of the hearer destroyeth the backbiting tongue.'"

He inveighs against the clergy who, forgetting their duties to the poor, trick themselves out in fine raiment and adornment. "To them that have the benefices and good of Holy Church, it belongeth principally to give alms and to have the care of poor people."

HALF

Some of us are half Christians. We accept the Gospel as our rule so far as it does not interfere with our earthly interests. We are kind to those whom we like, and keep within our breasts hatred towards our enemies. We are blameless in our private lives, and yet we may think that in dealing with the public gross cheaters is but a tribute to our ingenuity and skill. We have a stock of pious phrases which wither at the contact of some difficulty.

READ IT

We are, we think, well within the bounds of propriety when we recommend the late Rev. Dr. Lambert's "Notes on Ingersoll" as an antidote to many errors that are prevalent today. They are a mental tonic as well as an arsenal of offensive and defensive weapons. Our readers will remember what called forth the Notes. Ingersoll, a brilliant rhetorician, undertook to assail religion virulently and audaciously. Day after day he held up religion to contempt, and thou sands, dazzled by his oratorical and forensic gifts, followed in his way of devastation. Against the scoffer Dr. Lambert entered the lists and with his sword of wit and logic stripped him of his shams, and left him exposed to the world as but a pocket-edition of Voltaire, a thing of words and sophistries. He took the sheen off his rhetoric, and off the prestige which he had acquired by raging against God and His Church.

Ingersoll the habbling Thersites, who traded on the ignorance of his hearers and who fancied himself immune to attack was—the world as umpire—not only vanquished but annihilated. Lambert's wit played around him like lightning. "I would not give a cent," said Dr. Lambert before he undertook the work of refutation, "to hear Ingersoll on the Mistakes of Moses; but I would give \$500 to hear Moses on the mistakes of Ingersoll." In his Notes he is eminently fair. He exhibits Ingersoll as a trickster, pierces him with the keen blade of logic and casts him out into the wilderness to sojourn with other ghouls.

Hence we recommend the Notes to our readers. These, together with Father Gerard's pamphlets, published by the C. T. S., are invaluable.

FAMILY PRAYER

Is it true that family prayer is fast becoming a lost art? The many distractions of modern life, the various clubs of which the father is a member, and the outside activities of mother conspire to rob us of the beautiful spectacle of parents and children praising and adoring God. It seems to us that parents, aware of their responsibilities, should be upholders of the custom of family prayer. It will give them strength for their burden and the peace that is the handmaid of those who judge things by the standard of eternity. It will be a barrier to the pestiferous nonsense that is a welcome guest at too many households, and when we say nonsense we mean the glitter of the world that is born of ostentation and pride. Instead of being deafened by the noise of getting on—the great god of modern times—the children will hear the Divine Voice

and understand that the joy of living comes not from pelf and position, but from the vision of the things that pass not. The children who have attended the school of family prayer will rejoice in their indifference to worldly ambition, to the show and pride, and to everything that can besmirch the soul, and place it under the yoke of discontent and disappointment.

REGRETTABLE

Ill-considered utterances by champions of this or that cause engender betimes bitter hostilities. Instead of dispassionate statement, they either appeal to the ignorance of the mob or belaud the issue by injecting into it their own prejudices. Conciliation is no part of their programme. Lured on by a mentality that sees but one side of the question, they demand as a right uncompromising surrender on the part of the opponents. The result is that questions that could be settled by tact and forbearance and Christian opportunism, breed discord and frustrate efforts to achievements for the Church.

GOOD FRIDAY FOR PEACE

At the beginning of Lent the Holy Father addressed to his Catholic children throughout the world another of his ardent appeals for peace. With paternal solicitude he urges on the Church to unite with him in earnest efforts to effect a reconciliation among the nations that are desolating Europe with fratricidal strife. Exhortations sent to the belligerents, in which he implored them to settle their differences by pacific consultation, have failed, and as a consequence the tears of the Father of Christendom continue to flow. Sadly he realizes that the combatants are drunk with blood, so that hearing they will not hear. His sons are deaf to their Father's counsels. Only God can move their hearts.

In distress, therefore, he bids the faithful unite in a common endeavor to appease the anger of the Lord of Hosts, and asks them to send up to Heaven a cry for mercy loud enough to drown the clamorous shock of battle. It is in the women of the world especially that the Holy Father places his hopes, in the "mothers, wives, daughters, sisters of the combatants, whose gentle souls, more truly than those of any others, feel the extent and the calamity of the present terrific war."

This incense of prayer, almsgiving, and mortification, he wishes to be continuous, but he singles out one day above all others on which it should ascend to the throne of God. "It would be greatly pleasing to Us that such families among all the combatant nations should unite in this undertaking on the day that is held sacred to the Divine sacrifice of Him Who was God and Man, and Who by His own suffering drew together in brotherhood all the sons of Adam; that they should, in these hours, made eternally memorable by His infinite love, beseech of Him, through the intercession of the suffering, but unconquered Mother, Queen of Martyrs, the grace to endure with fortitude and Christian resignation the anguish of loss brought about by the war, and that they should implore of His mercy the end of this long and terrible trial."

Catholics, not only in Europe but throughout the world, will not refuse to accede to the wishes of the Pope. With hearts sanctified by benefactions to the poor, and purged of wickedness by self-inflicted penance, they will unite their own sighs to the sighs of the Crucified Saviour. Gathered beneath His Cross they will hear His insistent cry for souls, and will catch the infinitely precious drops of the Sacred Blood from the bleeding Heart of the gentle Christ and offer them in sorrow to the outraged dignity of the God of Love. Then, perhaps, the blood of human hearts will cease to flow and peace will return to a war-swept world—America.

CONVERT MADE A KNIGHT

King George has created William Howard, British Minister to Sweden, a Knight Commander of St. Michael and St. George. Sir William, who for some years was counsellor to the British Embassy at Washington, is a convert member of the renegade branch of the dual house of Howard. His wife, the Lady Isabella Giustiniani-Bassini Howard, is the daughter of a man who is at one and the same time an Italian Prince and a Scottish Earl and a direct descendant of King Edward I. of England. One of Lady Howard's sisters is the Princess Camillo Rospigliosi, and her only unmarried sister, the Princess Christine, is a Sacred Heart nun—Sacred Heart Review.

EDITOR OF DAILY PAPER

WRITES LENTEN SERMONETTE

Fargo (N. D.) Daily Courier-News, March 21. "The Roman Catholics have a flourishing society called 'the Holy Name Society.' Its object is to check profane swearing and inculcate reverence for Divine things. It is a noble organization and could well be commended to all Protestants as worthy of imitation or reproduction in such form as would be suitable for their churches.

"To millions of people the name of the Deity is sacred; the name of Jesus Christ is holy, and their Church is a Divine institution. Why should anyone who wants to be refined, to be a gentleman, or to be ordinarily decent, allow himself to acquire the rude habit of promiscuously misusing the name of the Deity or of things many of his fellowmen regard as sacred?"

"It is probable that the immense amount of profane language heard on streets and in other public places is used more thoughtlessly than with intention either of blasphemy or of hurting the feelings of or annoying anyone, but we submit to our friends who are accustomed thoughtlessly to the habitual misuse of terms held sacred, that a gentleman ought to show enough regard for the feelings of others to restrain himself from such a foolish and vulgar habit.

"Our fathers who founded this government laid down the principles that reverence for the Deity and religion are the very foundations of the social order.

"Profanity and filthy language never did anyone any good; the use of either is a bad example before the young and we know of nobody who will justify it, though we have many friends who are unfortunately careless in the matter. We submit to them and to all that it is a vulgarity which ought to be dropped from any gentleman's repertoire.

"Exaggeration, expletives, profanity and filthy allusions are not the marks of a gentleman, and possibly this Lenten season is a good time to be reminded of that fact and to resolve to clean ourselves up in speech.

"The old Hebrew law forbidding the careless, idle or blasphemous use of the name of the Deity was founded upon a sound principle. Reverence for God and respect for fellowmen are essential in preserving government and society."

AN IRISH CENTENARY

Charles Gavan Duffy—Irish rebel and honored Premier of Victoria—wrote of his friend and colleague, Thomas Davis: "It is not death alone, but time and death that canonize the patriot." And now, on the centenary of his own birth, Duffy's words will be remembered wherever Irishmen foregather. In Sir Charles Gavan Duffy's career as Young Ireland leader and Australian Premier is epitomized the point of view of the Irish Nationalist in his attitude toward the Empire. Denied the rights of citizenship in his own country, driven into exile, Gavan Duffy, the Irish rebel of 1848, became in Australia, in the fuller freedom there enjoyed, the honored statesman and Prime Minister. There he found a field for his talents denied in his own country, just as D'Arcy McGee brought to Canada the brilliant gifts which in Ireland could only find an outlet in organized rebellion against the Government under which he lived.

The source of Irish nationality was the group known as "Young Ireland," which originated in 1842. It was Charles Gavan Duffy who, as Martin McDevitt says, "brought to the party the power of initiative and organization, without which, notwithstanding Davis' splendid talents, there never would have been a 'Nation' newspaper or a Young Ireland party." After the debacle of 1848 Gavan Duffy sailed for Australia, as he wrote, "with the main purpose of my life unattained, but, as I was persuaded, not lost but postponed."

"For a belief in God's justice is incompatible with the doubt of Ireland's final deliverance from cruel and wicked misgovernment. It was my consolation that in public affairs I had always done what I believed best for Ireland, whatever penalty it involved, and that I had never accepted so much as a postage stamp by way of honorarium or compensation."

His career in Australia was one of honor and success, but he never attributed to it any other importance than that it showed what might be done by Irishmen in Ireland were they not cramped and fettered. That demonstration once accomplished, he wrote the history of Young Ireland, lost the lessons of 1848 should be lost to a forgetful posterity. The singleness of mind of his love for Ireland placed him at once and without question among the "canonized patriots" of Ireland. In the fullness of time he was restored to Ireland, where he sleeps with those other patriots who saw, as from Mount Pisgah, the promised land, to the threshold of which they had led the

nation, but into which they themselves were not fated to enter.—The Toronto Globe.

PARLIAMENT AND BILINGUALISM

Ottawa Evening Journal, April 12. Mr. G. H. Bolvin, Liberal M. P. for Sheffield has informed a Montreal audience that the bilingual question will come up in the Dominion Parliament, and that the Liberal party "will take a united stand for allowing children to be taught to speak and to read in the language imparted to them at their mothers' knees."

If the matter should come up in Parliament, as Mr. Bolvin promises we have no doubt that the debate will be full of touching phrases of the species used by Mr. Bolvin. Let us hope that in the debate, however, this plain question will be asked of Mr. Bolvin, and of all who may stand with him. Do you assert that the French language has the same legal status as the English language in the educational systems of all the provinces of Canada?"

Such is the vital question. The vital question is not at present whether children shall be "taught the language imparted to them at their mothers' knees." The question is whether the school systems of English-speaking provinces shall be efficient. The principle that every child shall be taught the language imparted to him at his mother's knees is an affecting one, but in this country, where we have not only English mothers' knees and French mothers' knees but Swedish mothers' knees and Flemish and Italian and Rutenian and German and Polish and lots of other mothers' knees, there has to be a choice made of a dominant language for a common school system and the choice in the English-speaking provinces of a British country is naturally English. The natural choice must prevail unless the English-speaking people can be shown that they or their forefathers pledged something else. If so, the present generation will keep faith. But also, they expect others to keep faith. And this they do not think the bilingualists are doing. They think the bilingualists are dishonorably as well as fanatically endeavoring to violate the pact of Confederation, in which Quebec and its language were given certain rights or privileges in consideration of certain rights or privileges allotted to other provinces—one of the latter rights being exclusive provincial control of education, subject to certain exceptions definable, if need be, by the courts.

This, if occasion arises, the test question in the Dominion Parliament to Mr. Bolvin and his friends should be, "What is your constitutional claim?" The bilingualists so far heard from have claimed legal equality of language in the schools. The Journal has put the question to many. They have all either dodged the answer, or practically answered "We do." Let there be no mistake about this. Here is the question and answer on March 13 for instance, of Mr. Genest, chairman of the defunct Ottawa Separate School Board, lay leader here of the bilingual agitation:

Question by Journal reporter: "The Journal said: 'The racialists assume that French has equal right in Ontario schools with English.' Do they?" Answer by Mr. Genest: "Both languages being official for the Dominion, both should be taught when required by the parents in all the schools for the full course that these children will follow."

Later, Mr. Genest said in another Ottawa paper, (March 22):

"We hold that no province in the Dominion is empowered to pass any law which will prevent a child from receiving its education in both the French and English languages, should its parents so desire. Which language the child should be educated in, if not in both, should be optional with the parent, who has a perfect right under the constitution to choose either or both."

The claim being of the above kind, namely the constitutional and legal equality of the French language with English in the school systems of every province of Canada, and this claim being based upon a document which the courts are competent to interpret, namely the British North America Act, it is unfair to think that every French-Canadian possessing Canadian patriotism or even merely common sense, ought to say, "We have a plain and speedy way to get this matter settled without arousing unnecessary trouble, and until it is so settled we will not make trouble. We will go to the courts. If the courts decide our way, we won't need conciliation from anybody. The other side will have to conciliate us. On the other hand, if the courts should decide against us, we shall have to make the best of it, so we shall become the conciliatories as cheerfully as possible." But the bilingualist lay and clerical leaders and the Bourassa brood behind them are people neither patriotic nor reasonable. They are racial maniacs.

The spirit which is behind them is not desire for fair play, but desire for racial gain at the expense of other people. For illustration, take the following from La Liberté, a clerical organ in Winnipeg, proclaimed while the recent school fight was on in Manitoba, resulting in the abolition of bilingualism by a Liberal Government:

"We (i. e., the French) establish ourselves in a district and it is soon conquered. We can still ask ourselves if there is a corner in Manitoba from which we can be driven. This may not please our English-speaking friends, but experience shows it to be a fact. They haven't it in their power to drive us from a district we can colonize, and for us it's child's play to dislodge them. It is what we accomplished in the eastern townships; it is what we accomplished in the Maritime Provinces; it is what we are doing at the present time in Ontario—something, moreover, which gives them a heart-ache—and it is what we shall do else where."

Note the spirit. They are going to dislodge the English. Just as, in Ottawa, there has been a steady crusade to push English out of Ottawa University; just as in the whole Ottawa Valley, as Rev. Father Whelan showed in a memorable letter some time ago, there has been a steady campaign to dislodge Irish priests. It is to help towards gain in this fanatical racial war that they fight for more license in Ontario schools. Heaven knows why they should wish to dislodge their English-speaking fellow-Canadians, both Protestant and Catholic, in a British country in which the French race and language have been practically given a territory to themselves half the size of Europe, have been welcomed as brothers everywhere, and are asked only to recognize that for the good of all Canada, French and English alike, an efficient English school system is necessary in the English-speaking provinces. But so it is, and the questions which the Dominion Parliament should ask, if it asks anything are these questions of the bilingualist champions: "Do you assert the equality of the French language in the school systems of all our provinces? 2. Whether you do or not, why do you defy and break provincial law until you find out from the courts what your school rights are?"

SENSIBLE ADVICE

"Americans should be careful to avoid pulling the chestnut out of the fire for other nations," declared His Eminence, Cardinal Gibbons, one day last week, speaking of the great European cataclysm which is convulsing the nations of the Old World. His Eminence, who went to New Orleans for an all too brief period of a week, for rest and recreation with his brother's family, had declined all interviews, but graciously waived his determination a bit in favor of the New Orleans Morning Star. Though he declined to give any public utterance on the great burning Mexican question, he expressed most earnestly the hope for a speedy ending of the great European struggle. Dwelling with sadness upon the awful carnage in Europe, His Eminence said:

"I can only indulge in the hope that the Lord will bring this awful contest to a speedy close."

The enormous war loan of Germany was brought to his attention as auguring little prospect for this much-desired end.

"Yes, that is true," he said, "they are going into the billions now, instead of the millions. My only hope for a speedy termination of the war, however, rests in its violence. Violence such as this soon spends itself. Violent storms are always brief ones. Let us hope that it will be so in this case."

"Do you think that America will be brought into the European conflict?" he was asked. "I trust not," His Eminence said, with his usual deep earnestness. "I hope that every measure will be taken to avoid such a terrible disaster, and that the men at the head of our nation will take every means to prevent other nations from succeeding in embroiling the United States in this conflict."

"The Holy Father was once reported as saying that America might end the war if she would. Do you think so, Your Eminence?" asked The Morning Star's representative. "Did His Holiness say this?" the Cardinal questioned in turn, with a quizzical smile, evidently having his doubts on the subject of purported interviews with the Pope.

"It is true," he said, "that America might have done much to shorten the war by absolute neutrality in refusing to sell munitions to any of the belligerents. That would have helped to bring the war to a close, but our big ammunition manufacturers would not have liked it so well."

On the Mexican question the Cardinal desired not to be quoted. "That matter now is out of our hands entirely," His Eminence said. "I have said a great deal on the subject, but do not care to talk upon it now."—N. Y. Freeman's Journal.

CATHOLIC NOTES

A recent convert to Catholicity is David Devant, the famous-London illusionist. He was received into the Church by Monsignor Johnson of Brighton.

Father Tauleigne, a French priest, has invented a radio-steroscope which enables surgeons to examine with their own eyes the interior of the human body.

The Holy Father has appointed Cardinal Domenico Serafini to be Prefect of the Sacred Congregation of Propaganda, as the successor of Cardinal Gotti who died recently.

The first American soldier to die in Villa's raid in Columbus, N. M., was Private Thomas Butler, a Catholic. He was a member of Troop F., U. S. Cavalry. He was buried with full military honors in Syracuse, N. Y.

The will of the late Bishop Scannel showed that the prelate had no personal property to dispose of, save a life insurance policy of \$10,000 which he bequeathed for holy and charitable purposes.

The campaign which was started two weeks ago with the purpose of raising \$500,000 for an endowment fund for Marquette university, Milwaukee, wound up with a total of \$503,471.71.

Theodore Maynard, the British poet, whose poems have just been issued in London with a preface by G. K. Chesterton, has entered a Dominican monastery to study for the priesthood.

The population of Ireland, according to the report of the Registrar-General for the last quarter of 1915, increased 9,452 during the past year. The births numbered 95,656, the deaths were 76,169, and the emigrants 10,070.

By the death of Father Savio, S. J., Professor of Ecclesiastical History at the Gregorian University, Rome, the staff of the Civiltà Cattolica has lost a valuable contributor. He left an important work incomplete—a history of the Bishops of Italy.

The Laetare Medal, conferred annually by the University of Notre Dame, Indiana, upon some distinguished Catholic layman for valuable work done in the arts, sciences, public service, religion, education or philanthropy, goes this year to Dr. James J. Walsh, M. D., Ph. D., LL. D., noted physician and literateur of New York City.

The reception into the Church of John Farrell, who is described as a young English engineer, and hitherto by religious profession an Anglican, is announced. The event took place in the parish church of Carmen, Spain, the neophyte being baptized by the Augustinian, Padre Aseunaga, and his sponsors being the distinguished Provincial Deputy, Don Manuel de Carlos, and his wife.

The Rev. Francis X. La Chance, who died at the City Hospital, Ogdensburg, N. Y., recently, at the age of seventy-one, was born at Crane Island, P. Q., June 6, 1845. He later enlisted as a Zouave under General Lamoriciere of the Papal Army. He was made a prisoner of war by the Garibaldians and was released by the Italian Army after the surrender of Rome. He then resumed his studies for the priesthood and was ordained on Sept. 3, 1878.

Twenty-six years ago, when the empire became a republic Brazil counted one Archbishop and eleven Bishops; to-day it has a Cardinal, an Archbishop Primate, seven Metropolitan Archbishops, thirty-four Bishops; of diocese, four Auxiliary Bishops, five Bishops who have resigned their sees, three Bishops of vicariates apostolic and four Prefects Apostolic. The Diocese of Fortaleza is about to be erected into an archdiocese and a new diocese will be created at Sobral.

The Nobel prize for the most useful scientific achievement of recent days has been awarded to Dr. Barany, a leading surgeon of Austria, who is now a prisoner of war in Russia. Dr. Barany discovered a new treatment for severe skull wounds, which, it is reported, has proved to be of great value from the viewpoint of suffering humanity as represented by soldiers wounded in the head. Dr. Barany is a Catholic.

The death is reported at Portlao, County Waterford, Ireland, of Rev. Dr. Richard Henery, one of the most noted Irish scholars and a native speaker of Gaelic. He deeply studied the Irish tongue in its historic and philological aspects. For some years he was professor of Irish at the Catholic University of America, Washington, D. C. In recent years he resided in Ireland as professor of Irish at University College in Cork. He was fifty two years old.

The Right Rev. Soter Stephen Orzynsky, Ruthenian Greek-Catholic Bishop for the United States, the first to occupy that distinguished position in America, died last Friday afternoon, March 24, at his home, 816 North Franklin street, attached to his Cathedral of the Greek rite, in Philadelphia. Death, which was caused by pneumonia, came as a profound shock to his many friends, for the Bishop was in the prime of a vigorous manhood, being but fifty years old.