

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, AUGUST 19, 1916

1974

The Catholic Record

LONDON, SATURDAY, AUGUST 19, 1916

A MESSAGE FROM THE FRONT

The cynics in every age have repeated that virtue is more odious among the crowd than vice; that if you would succeed you must not be too good; that the best workers are the worst paid. Even Mr. Ruskin could write, in one of his savage moods: "People, as a rule, only pay for being amused or being cheated, not for being served. Five thousand a year to your talker and a shilling a day to your fighter, digger and thinker is the rule. None of the best headwork in art, literature or science is ever paid for." So far as this is true, it points the contrast between the superficial and essential rewards of fidelity to our proper calling. We must accustom ourselves to thinking deeply about the real sources of happiness if we would rightly assess the deserts of mortals. Yet some things are reasonably clear. We are, for the most part, consenting parties to our own failures. "If we are underlings," in an unworthy sense, "the fault is not in our stars but in ourselves." Life may be made sublime in a lowly lot, as none of us can deny. Just now the sublimity flashes out amid the darkness of evil fate; common men rise to uncommon heights of nobility, putting conventional saints to shame by their heroism and calm endurance. One of these wrote home the other day from the storm-swept and fated trenches "somewhere in France" in such terms as these: "The truest beauty in life we can see now when that life can hardly be called our own. We fight and work for our lives, and realize that the only thing that counts is duty. Life is uncertain; it may be short, perhaps, it is almost at the end, but the serene joy of it is quite an adequate compensation for all its hardships." Does not this high philosophy, gained not from books but in life's hardest school, rebuke our cowardice, our ambition to attain ease and pleasure, and the inefficiency that clogs our output or ordained toil? Surely this unmarked conqueror in the battle of time strikes the true note, gives the clue to power and greatness. At the last, what will avail us; what solace soothe our sense of loss; what brighter ray can fall upon the path whose end no mortal eye can behold, than this serene view of the day's duty, so indicative of a soul that has found its centre and can calmly await the unknown event, confidently leaving all to God Who ensures the gains and shapes the issues of the future? Not without stumblings and lapses, but taught by experience of good and ill, pleasure and pain, we win through to fortune and serenity.

OUR RULE

If society is to be kept from slipping back it must hold firmly to the right of saying that wrong is wrong, no matter who commits it or how guilty others may be. If there can be no responsibility and no condemnation till we get a perfect world, there can be no way of holding the world up to the level which it has already reached. No more than art can history be non-moral: it is bound to give us lessons either for good or for bad.

A QUESTION

Will the war have serious effects on character, nationally and individually? Will it tend, on the whole, toward moral deterioration, or will it strengthen men's moral fibre? Although it may not be possible to answer these questions now with confidence, only good can come from thinking about them, and thereby helping to check any drift towards danger or to strengthen hopeful tendencies.

May there not be deterioration nationally and individually? That a wholesale fall in moral values, amounting to ruin, is possible, has been proved on a national scale more than once. It was proved in the French Revolution. Never was any movement begun under brighter auspices. France had reached a

time when drastic change must come, and she approached it a-tingle with noble hopes. Thrilled by glorious visions, she accomplished wonderful changes and then smeared the whole record in an orgy of fury and blood that caused the world to shudder. What a downfall was there. Moral eclipse, it is clear, may come to nations as to individuals. No second proof was needed, but it is with us, staring the world out of countenance. Here is Germany suddenly a moral bankrupt. Only two or three generations ago it was said of Germany that hers was the empire of the air, meaning the region where thought experiments with things intangible, such as the workings of the mind and the foundations of morals. And now all at once Germany has no morals. She stands stripped of every shred of the character that has hitherto been regarded as dignifying a nation.

WATCHFUL

When, with a shock of disgust, we see a modern nation so branded it is surely worth while to be on our guard that such an evil shall not come nigh our own loved land. Let us be watchful that we do not catch the taint, however mildly. And indeed there are other lessons to be learned from the effects of war, on nations as a whole, which we should do well to note for future guidance. The sensitiveness of bystanding nations to moral values—or the want of it—is deeply significant. There is the attitude, quite common, of standing waiting at the pounce to see, altogether apart from moral considerations, on which side the spring may be most profitably made; and there is the delicate balancing of the soulless neutral precision, so busy with minute points of immaterial law as to escape noticing the greater demands of common morality. With these national failures in view, any country that holds honesty in guardianship has plenty of scope for thought if she would play an adequate part. When the war is over, and several millions of men return from abroad after defending the interests at once of their country, of fair dealing between nations, and of the continuance of civilization even in the presence of warfare, shall we be braced to a more serious attention to facts, or shall we keep to our old, easy-going ways?

Seeing that this war has been fought to preserve nationalities the independence of Serbia against the arrogance of Austria, the independence of Belgium against the ruthless aggression of Germany, the independence of France against the unprovoked leap of her predatory enemy to crush her—shall we understand how real love of country is, and shall we be more ready to preserve our nationality from contamination by men who pretend to be eager to repudiate their own lands.

It will need broad based common sense and steadiness to deal wisely with our country's policy when the war is over, so as to avoid our own mistakes in the past and the more serious mistakes of war-ridden Germany. We ought to know better than to shut out eyes in a comfortable doze and trust to the intentions of other nations being as harmless as our own. There must be no trusting to chance behind one line of national defence. But, on the other hand, the evil of militarism hand in hand with secret diplomacy, and intent on defeating publicity and poisoning the public mind with ignorance and passion and graft, must be unsparingly uprooted. Never was the need greater for public action that is at once strong, fair, steady and patriotic. But if our country is to deal strongly and wisely with the national problems that will arise when the war is over, it can only be certain of itself as long as the typical individual character of its people remains sound and sane.

ON GUARD

∅ We are all going through a period of wear and tear that has a fairly faint resemblance to the tension felt by men at the front. There they see sights which must tend to deaden nervous sensibility. It is a merciful provision that familiarity can make horror bearable. In milder forms

we are subjected to the same process of, shall we say, hardening. Every day deaths are reported to us, many of them in forms of callous brutality. In very self-defence we must assume more indifference than ordinary humanity would demand. Will the end of all this be a wide-spread lessening of sensibility to human suffering? When danger incessantly repeats itself the consciousness of its presence wears off. It cannot be indefinitely sustained. Will it be the same with cruelty?

What will be the war effects so far as the characters and habits of our brave men who have engaged in the war are concerned? How will it affect their views of the relative values of the things that make up our average life? They will have seen life itself, with all that it contains, risked many times. Will other things look trivial? One can imagine many conventions, which stay-at-home people have come to think are important, being seen in their true light as the smallest dust of the balance by men who have had daily interviews with death.

WHY?

We can only ask these queries to provoke thought. Who would presume to answer them? The future alone can make reply. What that reply will be must remain a matter of considerable concern when such a question is asked as how will the men who have had foreign war experience, with its open-air life and physical expansion, regard their return to the narrower rounds of daily toil or business? To what extent will appreciation of a settled life prevail and routine at home be welcomed as a relief from change, uncertainty and danger abroad; or to what extent will adventure, freedom, and apart from disciplinary restraints and a greater physical exuberance, wean men from more settled ways? We may be sure that great changes of life cannot come to millions of men without bringing changes in character, in tastes, in aims; and great powers of organization will be needed nationally and individually, to reabsorb into the daily life of the nation in peace the mass of somewhat changed manhood that will have survived the perils of international strife.

SOME DID IT FOR FUN

INVESTIGATION BRINGS TO LIGHT SOME REASONS FOR CONVERSIONS FROM CATHOLICISM

Following each revival meeting given by the Protestant preacher, Billy Sunday, reports appear in the secular press telling the number who "hit the trail" or were "converted." Usually, too, the former religious affiliations are given. Thus, very frequently we read that a great many Catholics were "converted." This was the case following the revival meetings held by Billy Sunday in Baltimore, where the Municipal buildings were closed one day and all public employees were compelled to go to the "gospel" tent.

When Cardinal Gibbons, Archbishop of Baltimore, heard that so many of his own children in Faith had forsaken the Catholic Church to follow the preacher, he decided to investigate as many cases as possible to learn the underlying facts. This investigation was conducted by Right Rev. O. B. Corrigan, Auxiliary Bishop, whose letter reporting the results to the Cardinal, is here given:

St. Gregory's Rectory, Baltimore, Md.

Your Eminence,—I beg leave to make to you the following report on the "Billy Sunday" cards which you sent me. I have been delayed because the reports came in very slowly and twelve of the largest parishes have even now not answered.

Four hundred and thirty-eight cards were sent to me. Of these I laid aside 77 for various reasons. Some contained evidently fictitious names or addresses; some were not Catholics; some were from persons whose residences were in different parts of the country outside of Maryland. I sent to the Reverend pastors 361 cards. Some of the reports were made in such general terms that very little could be gotten out of them. The most definite item of interest, however, is that of the 230 cards reported on by the pastors 92 contained names of children under fourteen years of age all the way down to four years. A great many of these children stated that they went with other Public school children at the sugges-

tion or solicitation of their school teachers. Other went because their neighbors went, and in many cases, without the knowledge of their parents.

As to the adults, some denied that they had been there at all; some of the cards contained faulty or fictitious addresses and their signers could not be located. All sorts of reasons and excuses were given. Some men claimed that pressure had been brought to bear on them by employers and foremen. Some, especially of the younger generation, went as to a frolic; some out of mere curiosity, or like the children, went because others went, and when asked to "hit the trail" were ashamed to hold back.

A few fallen-away and negligent Catholics were found upon whom the inquiries of the pastors have made little or no impression, but I gather from the reports that in the majority of these cases, the knowledge that priests knew of their going had been a good thing. Very sincerely,

O. B. CORRIGAN,
Bishop of Macra, V. G.

CHICAGO ARCHBISHOP PLANS NOVEL HOME FOR BOYS

Chicago, August 1.—In an effort to cut down the number of widowers who, "becoming panic stricken on the death of their wives, remarry immediately, merely that their children might be cared for," Archbishop Mundelein of Chicago today purchased a large tract of land upon which he plans to erect a home for motherless boys.

In explaining the purpose of the home, the Archbishop told of the result of his personal observations of the circumstances surrounding eighteen thousand marriages during the fourteen years that he was chancellor in Brooklyn, N. Y.

"I was struck by what was a frequent occurrence in the daily life of our cities," he said. "A good, steady, sober man with a small fixed salary, would get married, and perhaps, after a few years, while the children were young, his wife would die. The poor man, not wanting to put the children into an orphanage, would become practically panic stricken and would marry the first woman he met, just to have some care for his children."—The Monitor.

ANGLICAN BISHOP

WANTS THE COMPLETE BIBLE READ

The Very Rev. Prior Gilbert Higgins, C. R. L., writing in the London Catholic Times, says:

"If the action of some authorities in the Church of England is calculated to discourage those who hoped that her children were steadily marching by the grace of God towards, i. e., homewards, the action of other prelates of the Establishment should confirm Catholics and Ransomers particularly, in their resolution to 'pray without ceasing' for the conversion of England to the faith once delivered to the saints. That the Bishop of Bath and Wells should refuse to institute the Rev. Roscoe Sheddin to a benefice because this clergyman has preached a Catholic sermon on the Blessed Virgin is very sad, though not surprising. Anything, unfortunately, is possible in a communion where the denial of our Lord's ascension may, to use figurative language, procure you a seat in the Cabinet, while the assertion of Mary's Assumption may in a manner of speaking secure you a cell in Pentonville."

Nevertheless, intercession must not be interrupted; prayer's grand offensive must not slacken. Signs are not lacking that indicate an improvement in the mental attitude of other Church of England Bishops. They are beginning to favor some of our views on Holy Writ. Thus in an interesting quarterly called "The International Journal of Apocrypha" I find that the Bishop of Manchester recommends the study of the deutero-canonical Scriptures (Wisdom; Tobias; Machabees, etc.). The Bishop of Moray goes farther. "It is unfortunate," he says, "that such a man (Apocrypha), which has a somewhat disparaging sound, should be given to deutero-canonical books of the old Testament. I pause here for a moment, His Lordship continues, 'to request you, my reverend brethren, to take care that the Bibles placed on the lecterns of your churches contain the deutero-canonical books. * * * When you order Bibles * * * make quite sure that you do not get the imperfect Bibles too often issued.'"

"These words of the Scottish prelate will be welcome and heartening news to those of my readers who with the Popes have so long deplored the flooding of this country with these mutilated versions of God's Holy Book. On with the prayers. The shackles of the religion made in Germany are gradually falling from the souls of our fellow-countrymen. When they embrace the religion made in Jerusalem on Whit Sunday, England shall then indeed be free."

CHILDREN'S COMMUNION FOR PEACE

What a picture of Peace! Little ones, all over the world, walking with eager but reverent steps, with bowed heads and clasped hands to the altar rail, there having received their Eucharistic God within their breasts, petitioning Him with one voice to stop the awful carnage in Europe, to have pity on those men, His dearly bought children, and to make them realize that all are brothers whom He had loved even as themselves.

What a lesson for Peace in the future when the children of this generation will have the affairs of the nations in their hands! Today's world conflict will not be a distant unreality to them but one in which they themselves took part, as little leaders for peace.—N. Y. Freeman's Journal.

FAVORS TRAINING OF YOUTH

INTERVIEW GIVEN BY CARDINAL GIBBONS ON HIS EIGHTY-SECOND BIRTHDAY

Cardinal Gibbons celebrated his eighty-second birthday, Sunday, July 23.

The Cardinal, following his custom of many years, went to the country home of his intimate friend T. Herbert Shriver, near Union Mills, Carroll county, to celebrate his birthday in quiet. The priest has a horror of any festivities or any public notice of his birthday and left the city to avoid anything like a celebration. He received many congratulations by telegraph and cable.

OBEDIENCE IS NECESSARY

The Cardinal granted an interview to newspaper representatives. He was in fine spirits and excellent health and expressed his views with vigor, brushing aside reminiscences and Mexico to tell exactly why universal military training would safeguard the nation, keep it at peace with the world, build its manhood, fuse its many foreign strains into one patriotic people and make it a nation among nations.

The deep-reaching effect of discipline upon the American character came first in the Cardinal's mind. As he sank back in the deep armchair and looked out over the quiet village, where he had spent his birthdays as a young priest, he recalled his school days—but only to state that the greatest lesson he learned was obedience to authority, the greatest benefit he received was discipline.

"Order is the first law of Heaven," he said, "and order comes from authority and obedience."

"Obedience to proper authority is the first lesson in military tactics. It teaches the man that there is something higher than his own desire. It is not slavishness, but obedience God bids us give to those in authority over us."

"The difference between savagery and civilization, he said, lay in development of the will, and discipline was the best developer.

"The Word says that he that ruleth himself is greater than he that taketh a city," he continued, "and so it is with a nation."

BELIEVES IN CAMPS

"These camp schools make a man stronger, broader. They make him more patriotic and more fit physically, morally, socially and intelligently. They take him from temptation of passion and vices and sin. They throw him in touch with men of other circumstances from other places. They make him feel there is something out there in the nation which demands his loyalty and service. They bring the rich man and the poor man together on an equal footing and teach them they owe an equal allegiance."

"Universal training would engender patriotism and make Americans out of Poles and Slavs and Sicilians quicker and better than any other agency, he pointed out, because it would reveal the true American spirit, show America was a nation worthy of patriotic love, and prove that Americanism and commercialism were not synonymous.

"Certainly a man could not be asked to forget his love for the land of his birth," he added. "The poet said, you remember, 'Breathes there a man with soul so dead who never to himself has said, this is my own, my native land.'"

"But it teaches him his duty to the country where God has placed him. Like Ruth, he should say, 'Thy people shall be my people and thy God my God.' That is a most beautiful story and a most profound lesson."

PLEASED WITH TRAINING BILL

"I was greatly pleased to see the bill introduced recently by the senator from Oregon providing for this training. Such a system would be of immeasurable benefit to the young men of the country in every way. It would safeguard the nation. It would not foster militarism. It would not be a provocation of war, but would make us strong enough to insure peace so far as humanly possible."

Though declining to speak of Mexico, the Cardinal said the mobilization acted as a wonderful stimulus to the national spirit and would probably help the adoption of the universal training system.

In speaking of the alleged brutalizing effect of war, the Cardinal said the war in Europe had, most contradictorily, developed spirituality, had intensified religion and had chastened instead of brutalizing the fighting men.

PREDICTS WAR'S END SOON

"The war must end soon," he said, "if from nothing but sheer exhaustion, and there will not be another soon in Europe. The lesson of this one has been too horrible."

His age was then casually mentioned, and it was recalled that a Western minister friend of his was a year his senior. He replied with a laugh that he was willing for others to excel him in years.

The day was a quiet and beautiful one for him, spent in the home which has been his for a part of each year since early manhood. He arose early and celebrated Mass in the home chapel at 8 o'clock. The first Mass at 7:30 was celebrated by Rev. Dr. Ligourney Fay, president of the Newman School at Hackensack, N. J. For the rest of the day he read, slept a little and received friends and many messages of congratulation.—True Voice.

POPE BENEDICT RECEIVES 4,000 CHILDREN IN AUDIENCE

By Catholic Press Association Cable

Rome, Aug. 8.—On Monday the Holy Father received in audience about four thousand Roman children who had received Holy Communion that morning for his intention in compliance with his request. He delivered an important address to them, congratulating them at the outset upon their having, in such a large number, received the Adorable Sacrament. Then he went on to speak of the desolating war, which he deeply deplored. It has not, he said, sorrowfully, brought adults to repentance, and consequently he now placed all his reliance upon the pious efforts of children, who are always near to Christ, and who pleading with Him will have the desired effect.

With words that manifested poignant grief, he contrasted the beautiful innocence of children with the cruelty and inhumanity of the men who are now massacring one another and through this innocence he now pleaded to Almighty God, having for two years pleaded in vain to the warring peoples. He prayed, he said that human society cease to be worthy only of Cain and become worthy of Abel. It is impossible, he added, for the Pope to define concrete methods of restoring peace, as he feared that his proposals might displease some of his children, all of whom are equally dear to him.

THE CRUSADES BROUGHT OUT THE HEROIC IN HUMAN NATURE

BISHOP STURBS (PROT.) IN "EVENING LECTURES ON MEDIEVAL AND MODERN HISTORY"

"The Crusades are not, in my mind, either the popular delusions that our cheap literature has determined them to be, nor papal conspiracies against kings and peoples, as they appear to Protestant controversialists; nor the savage outbreak of expiring barbarism, thirsting for blood and plunder, nor volcanic explosions of religious intolerance. I believe them to have been in their deep sources, and in the minds of their best champions, and in the main tendency of their results, capable of ample justification. They were the first great effort of medieval life to go beyond the pursuit of selfish and isolated ambitions; they were the trial-feat of the young world, essaying to use, to the glory of God and the benefit of man, the arms of its new knightlyhood. That they failed in their direct object is almost what may be alleged against only every great design which the great disposer of events has molded to help the world's progress; for the world has grown wise from the experience of failure, rather than by the winning of high aims. That the good they did was largely leavened with evil may be said of every war that has ever been waged; that bad men rose by them while good men fell, is and must be true, wherever and whenever the battle is to the swift and the battle to the strong. But that in the end they were a benefit to the world to one who reads can doubt; and that in their course they brought out a love for all that is heroic in human nature, the love of freedom, the honor of prowess, sympathy with sorrow, perseverance to the last, the chronicles of the age abundantly prove; proving, moreover, that it was by the experience of these times that the forms of those virtues were realized and presented to posterity."—Our Sunday Visitor.

CATHOLIC NOTES

The ladies of Genoa have presented a magnificent painting to the Holy Father, in which he is represented as engaged in fervent prayer for peace before a statue of the "Regina Pacis."

Rev. Floyd Keeler, an Episcopal minister at Hutchinson, Kans., was received into the Catholic Church there on Sunday, July 9. His wife and children were received into the Church some weeks before him.

Rome, July 17.—In compliance with the respectfully worded request of the government of the Argentine republic Pope Benedict has, in honor of the occasion of the celebration of the centenary of the independence of that nation, raised the present Inter-nunciature there to the status of a Nunciature.

Sister Rose Spalding has been given the degree of Bachelor of Science by the College of Arts and Sciences, University of Louisville, of which institution she is an alumna. She is a sister of Rev. Henry S. Spalding, S. J., superior of Loyola Academy, Chicago, who is well and favorably known in the world of letters.

A new college for boys will be opened at Des Moines, Ia., next year. At the close of the priests' retreat of this year the Right Rev. Bishop Dowling addressed the assembled clergymen on the need of a college in that city, and within a few minutes \$40,000 was subscribed for the purpose. It is expected that the new building will cost about \$100,000.

It is announced from Rome that the Very Rev. Dr. Murphy, C. S. S. P., the well-known Provincial of the Holy Ghost Fathers, has been appointed by the Holy See Bishop of Fort Louis (Mauritius and Dependencies), one of the most important of the Colonial bishoprics, in succession to the new Archbishop of Cardiff.

Paris, July 23.—A Havas Associated Press dispatch from Rome states that at 8 o'clock Saturday evening the coffin containing the body of Leo XIII. was transported to its new resting place in St. Peter's, in the Chapel of the Presentation. The ceremony was private, the assistants being all high ecclesiastics. Cardinal Merry del Val, as archpriest of St. Peter's, formally inspected the coffin.

A dispatch from Amsterdam says that the sentence of a Jesuit priest, who was condemned to die by the German authorities in Belgium on account of his connection with the newspaper Libre Belgique, has been commuted to twelve years at hard labor and deportation to Germany. The secret publication of the Libre Belgique, the correspondent adds, continues despite German efforts to discover the editors and publishers.

This is the fortieth year of service among the North Dakota Sioux Indians for the Rev. Jerome Hunt, O. S. B., the missionary of Fort Totten, in the Devil's Lake Agency. Forty years ago Father Jerome came to Fort Yates, North Dakota, from Indiana, accompanied by Brother Giles who has been his faithful friend, companion and helpmate all these years.

The venerable convent of Portiuncula, near Assisi, the cradle of the Franciscan Order, shelters 140 wounded soldiers within its hallowed walls. Eighty soldiers have already regained their health in the selfsame apartments, which popes, bishops, and other high personages have in the course of time occupied; and which our holy Father St. Francis made sacred by his presence.—Franciscan Herald.

The discovery at Santa Fe, New Mexico, of a hitherto unknown community house, estimated to be a thousand years old, at Otowi, the prehistoric settlement 30 miles west of Santa Fe, has been announced by Mrs. L. L. Wilson, of Philadelphia, in charge of an archeological expedition of the Philadelphia Commission Museum. Pottery of an unknown design and a huge sacrificial altar are among the relics found in the newly unearthed ruins.

The letters of the Cardinal-Archbishop of Rheims, of the Bishops of Arras, Amiens, Beauvais, Chalons, Meaux, Nancy, Saint Die, Verdun, and Soissons, France, contain harrowing descriptions of the destruction wrought in the dioceses committed to their care. In the single diocese of Arras, two hundred churches have been destroyed. It is impossible to communicate with the Archbishop of Cambrai and the Bishop of Lille, but it is easy to imagine what they too have suffered.

The Right Rev. Thomas J. Gibbons vicar general to Archbishop Ireland, died suddenly in St. Paul on Sunday morning, July 30. Monsignor Gibbons was a native of Mount Carmel, Pa., and was born fifty-eight years ago. He received his early education in the Public schools at that place, and for a time worked in and about the mines. At the age of twenty he entered St. Charles Borromeo's Seminary, Overbrook, where he completed a course in theology. Later he entered the Grand Petit Seminary at Montreal, Canada, and was ordained to the priesthood by Archbishop Ireland. Last year he was made vicar general.