

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 15, 1916

1956

The Catholic Record

LONDON, SATURDAY, APRIL 15, 1916

AN OLD STORY

The modern man outside the Church gives thanks that he is not a believer in dogma and not wedded to any fixed creed. Respect the code of social morality, pay your debts, shock not your neighbor by any offence against decorum, and then it matters little or nothing what your faith may be. Yet this theory has no foundation in either reason or revelation. It is against reason. To say that God is equally pleased with all religions is to say that God is equally pleased with truth and error and that two contradictories can both be true. This is obvious from the numerous brands of religion on the market. It is said that though the different religions do contradict one another still the points of difference are trivial, and the points of agreement are fundamental. But who is going to give us a rule by which to distinguish fundamentals from non-fundamentals? They who assert this have not a line in Scripture to justify them. Is it not clear that to presume a revelation only to sift it, and to reject certain truths therein is blasphemy naked and unashamed? Is it not a challenge to God to set aside any law that He has given them?

If one religion is as good as another why do Protestants send Bibles by the ton, and money in thousands of dollars for the conversion of the Buddhists? They answer that faith in Christ is an essential of salvation. But what is the principle of this limitation? Let the indifferent enunciate the principle, if he can, according to which you may lawfully reject any part of Christ's teaching provided only that you do not reject the whole. But what is meant by faith in Christ? Is it faith in Christ as God? If it is, then Unitarians who deny the Divinity of Christ must be put beyond the pale of Christian religions. If they are put out then faith in Christ as God is not essential. If they mean that faith in Christ in man is enough, the Mohammedan must be given a welcome. But in this case the liberal in religion must allow that if one religion is as good as another, it is as good to be a non-Christian as a Christian. And if that view be correct we may ask why Anglicans, Methodists, etc., subscribe so liberally towards Christian missions to the Mohammedans.

THE WISE

The wise man stands in awe before the great problems and bemoans their impotence to solve them: fools chatter about them and dismiss them as impertinences. The wise man knows that the farthest reach of reason is to recognize that there are an infinity of things about it: the weak-minded do not see that far. "A crude and uncluttered mind," says St. Cyril of Alexandria, "glories in unbelief, and rejects as false all that it cannot understand: thus gross ignorance goes hand in hand with boundless self-conceit."

PROHIBITION

Prohibition has been passed in the local legislature of Nova Scotia and will, if in accord with the House of Assembly, become law on June 30th of this year. It seems that it is endorsed by the majority of taxpayers. Heretofore the business of advocating Prohibition was solely in the hands of the type of clergymen who, impenetrable in language, endeavored to coerce individuals into accepting statements that were an affront to right reason. Now, however, the conservative Nova Scotian is back of the movement. He is a friend of the liquor seller, because he does not wish any citizen to remain behind the bar during his life. He desiderates that the trafficker in liquor should give something of brawn or of brain to his community. The enactment of Prohibition may breed contempt of law and hypocrisy. But our friends are willing to take a chance and are convinced that Prohibition is not the expression of the opinion of a few but of the majority of Nova Scotians.

THE SOURCE OF CYNICISM

What provokes the cynicism of many is the man who circumvents his brother in business, and wonders why their neighbours do not put them on a pedestal as the finest flowering of Catholicism. They do not seem to know that there is a great resemblance between them and their prototypes who devoured the houses of widows, made long prayers and walked up and down in the market place with broad phylacteries which were beautiful on the outside, but inside were full of dead men's bones. They confine themselves to external observances of religion and yet have no religion, because they are devoid of charity. They follow the world's lights, and, however exact in their external decorum, are far from the religion taught by Christ.

TOO CRITICAL

The Echo, of Buffalo, is not pleased at Father Bernard Vaughan, who urged his countrymen to keep on killing the Germans. We confess that we do not understand why our contemporary should be startled by Father Vaughan. In any war there must be killing: and a little blood-letting may cool the Germanic blood, and convince the enemy that his plan woven out of espionage, international hatred, of contempt of treaties and small nations of trust in the mailed fist of an autocratic Emperor must be smashed to atoms by an outraged democracy. Our contemporary should read Dr. Smith's book, "What Germany Thinks: The War as the Germans See it." When he treats of Belgium Dr. Smith quotes with terrible effect from German newspapers and books to prove the unwarlike nature of devastation of that unfortunate land. Letters and extracts from German soldiers are given which tell of the brutality with which the slightest breach of the military law was punished. We are sorry that Germany is suffering from a brain-storm. But when this species of insanity makes for destruction of the house of civilization it becomes a duty to put her in a straight-jacket. The unjust aggressor must be taught that the things which are of the very essence of civilization are not to be befouled and destroyed by the cohorts of the Kaiser.

LIVING STILL

Years ago a bravo could be hired for a price. His business was to slit the throats of those who were in the way of his employer. A picturesque ruffian, he swaggered through life with sword ever out of the scabbard, and his profession known to all men. He still plies his trade on life's highway, not with steel but with tongue in a mean and sordid manner. This modern bravo stabs and kills with a courtesy born of long practice. Untidily pious, he worships a little tin god made out of prejudice and misconception and crowned with a diadem of hatred. And he never suspects, because of his invulnerable self-conceit, that he is an anomaly in a world of conscientious, struggling, slipping, God-fearing Christians. We know, however, that "the tale-bearer shall defile his own soul and be hated by all, and that all who abide with him shall be hateful: the silent and wise man shall be honoured."

HIS DOCTRINE

John Boyle O'Reilly was always insistent in preaching the doctrine of kindness. His was the gift of forceful prose and poetry illumined with the light of his Celtic heart, but his unflinching courtesy, the kindness that pardoned, forgot and never judged, keeps his memory in benediction. He was buffeted oftentimes, but his heart, ever attuned to the chords of noble-living, made sweet music for the myriads who counted him as a friend. We, unblest by O'Reilly's gifts can, however the winds blow, discouraged perhaps and on the brink of bitterness, smile for Christ's sweet sake, and pour into the wounds of our neighbours the oil of kindness. And when we come to the shining city, our permanent home, our words and deeds of mercy and love shall, angel-like, minister to our faltering footsteps and plead for us before Him who rewards a cup of water given in His name.

CARDINAL MERCIER

ASSURES BELGIANS THAT THEY WILL SURELY TRIUMPH

Canadian Press
London, April 4.—Cardinal Mercier's pastoral letter, which evoked a remonstrance from Governor-General Von Bissing last month, has just been received here. After expressing joy at being back among his fellow-countrymen, and stating that his journey to Rome had been blessed beyond what he had dared to hope, the Belgian cardinal says: "There are many things which I cannot say. You will understand that an abnormal position prevents me from laying before you exactly what is in my soul and what would be, if I could speak, of the strongest comfort. But you will not doubt my word when I say that my journey to Rome has been especially blessed, and that I return happy, very happy."

"The Holy Father's kindness was touching. From the moment of my arrival in Rome he took me in his arms and allowed me to tell him everything, to confide everything to him, to think aloud before him. Paternally he consoled, enlightened and encouraged me. He understands and shares our care for our religious liberties and our patriotism."

Turning to the position of Belgium, the cardinal describes the acclamations with which the mention of Belgium was received everywhere on his journey. He continues:

"Let us even suppose the finish of the issue of the gigantic duel now being fought in Europe and in Asia Minor should be uncertain, one fact is already established in civilization and history—the moral triumph of Belgium. In union with your king and government, you have made immense sacrifices for your country. Peoples abroad understand your spirit of sacrifice; you are admired, and your generation has taken its place gloriously in history. Is not that a conquest, my brethren? Are you not the most glorious of conquerors?"

"I know that you weep, that the hearts of mothers and wives are broken, that lives are being lost on the banks of the Yser. The imprisonment of our nation on our own soil is sadly prolonged. You will admit I have never hidden my fears from you. I have preached patriotism to you, but from the beginning I have let you see that, according to my presentiment, our ordeal would be long and that success would be attained by the nations which should most endure. The conviction, both natural and supernatural, of our final victory is more deeply than ever anchored in my soul."

"We shall win, but we are not yet at the end of our sufferings. France, Great Britain and Russia have pledged themselves to make no peace until Belgium has recovered her entire independence and been largely indemnified. Italy in turn has adhered to this pledge. Our future is not in doubt, but we must be prepared for it."

The pastoral concludes with an injunction to the people to trust in God and to continue insistent in prayer.

PRIESTS ON THE BATTLEFIELD

FAMOUS PROTESTANT MINISTER PAYS A TRIBUTE TO THEIR HEROISM

The Rev. R. J. Campbell, writing of his experiences at the front in France in the London Daily Chronicle, says:

"There are plenty of priests in the trenches acting simply as private soldiers, but ready at a moment's notice to comfort the wounded or shrive the dying, or even as opportunity affords to bring the rites of religion to the hale and sound. There is no scoffing at them now, whatever used to be the case. They have paid freely with their blood for the new respect they have won from the armies of France. It is officially stated that there are no fewer than 60,000 priests serving with the belligerent on all fronts—and this exclusive of the priests of the Eastern Church serving with the Russian forces, and the thousands of ministers of all denominations serving with the Protestant troops of Great Britain and her gallant sons from beyond the seas."

"I heard some months ago from Roman Catholic sources a moving account of the work of one of these soldier-priests. A half-bred church within the zone of fire was filled with wounded men laid in rows upon straw along the nave, chancel and aisles. Yet the altar was lighted, and by it expectant servers stood waiting. Presently the door opened and a cavalry captain entered and made his way through the dolorous scene of pain and death, his spurs clinking on his heels, while with his right he made a sign of benediction over the ranks of moaning men. From pallet to pallet he passed, listening to whispered confessions from tortured lips and giving absolution, at length seating himself in a chair near the altar, where those who

were able to do so came to him one by one with their penance or grief, and he declared to them the peace of God. Outside, remember, the guns were thundering all the time, and the surge of battle breaking on every side. Confession over, this accoutred officer proceeded to the altar to say Mass. He was a priest. Did ever any priest say Mass under more solemn and awful circumstances? Did ever any soldier fight a nobler fight?"

BENEDICT XV. ON PREACHING

The Holy Father is ever mindful of the importance of preaching and gladly seizes opportunities of expressing his view as to how it may be made most effective. In receiving the parish priests and Lenten preachers of the Eternal City he took occasion to impress upon them considerations which should never be lost sight of by the preacher. First of all, he dwelt on the necessity of the preacher being a man of God. This is essential as a guarantee of earnestness and sincerity. His Holiness would have the priest who speaks from the pulpit avoid every subject that is not strictly religious, and in the treatment of religious themes keep clear of everything in the nature of profane sensationalism. The preacher, he urges, in his zeal for the glory of God, should forget himself and treat his subject in chaste language, in suitable form, with clearness of exposition, and especially in a distinctly orderly manner. Preachers he also suggested, should not forget the intellectual capacity of their hearers, for the fruit of a discourse largely depends on its being adapted to the intelligence of the audience. It is evident from the practical character of his recommendations that His Holiness has given much thought to this part of the clergy's work and is anxious that everything possible should be done to ensure the best possible results from sermons.—London Catholic Times.

"I AM THROUGH"

In Shakespeare's time those who contemplated suicide were given pause by the harrowing thought that perhaps the bare bodkin might not after all end the heartache and the weary life. There was the dread of something after death, and the fears of the undiscovered country from which no traveler returns. Our people have "progressed" since the days of the medieval-minded poet with his residue of Christian principles. Conscience no longer masters us of us. There is no man so poor or ignorant as not to dare to construct his own philosophy of life. The "silly notions" of a future life of retribution, and of a God Who is master of the dreams that trouble the sleep of death, have been so long heralded as foolish superstitions by philosophers who themselves have much of this world's good things, that the poor and the miserable and the oppressed and those who have to bear the thousand shocks of life, with a logic that is in their own hands in alarmingly increasing numbers and are making their quietus without a second thought. Evidence of this is to be found in the fact that recently in a single city, there were recorded within the space of twelve hours, no less than seven suicides. One of these unfortunates, a youth of seventeen, left the laconic but eloquent note: "I am through."

Life had already disillusioned him, his mere handful of short years had filled his cup of bitterness to overflowing. The future period of moral existence held for him no joyful prospect. His school teachers had sedulously suppressed any mention of the God Who with unflinching kindness presides over human destiny but requires nevertheless, an exact account of each man's stewardship; they had excluded any hint of the real meaning of life; they had never told him that through many blows the soul is fashioned into the image of its Maker; they had bitterly cruelly had left him to grope his way to a solution of the vexed problem of suffering; they had left him in utter ignorance of the many mansions in his Father's house, they had never given him the courage with the hope of a future life in which justice would be meted out to all and the poor would at last come into their own. As a consequence he fell a prey to the atheistical and skeptical ideas of the theorists, and took his own life. Who will say that he was not hopelessly sinned against? Will he be left to the mercy of his all-wise Judge.

But what of those others who robbed or defrauded him of his right to the truth? The truth would not only have made him free, it would have made him brave and steadfast and patient. It would have saved him from laying sacrilegious hands on what should have been and perhaps was the temple of God. It is the old story of the kings raging and the people paying the penalty. False philosophies are lightly excogitated by well-fed "thinkers," but the price is paid in the heart's blood of working men and women who cannot

think for themselves. The poor boy is by no means "through,"—his endless life has only begun; but by those who have been the occasion of his untimely death, that truth is doubtless considered a "medieval superstition."—America.

COMMERCE AND LABOR

In a speech recently made in Parliament, Mr. Lloyd George put an end to the rumors that a commercial war would be waged by the Allies, and especially by Great Britain, on the Central Powers at the end of the war. He did not deny that some changes in the trade relations existing between the great nations might be necessitated after the conclusion of peace, but he denied that there was any intention on the part of Great Britain of prolonging commercial hostilities or of exacting commercial reprisals after the military and naval hostilities had ceased. This announcement, made officially in the House of Commons, will be welcome to the world at large.

The strike difficulties at Liverpool have been practically settled. The discontent among the munition workers of Glasgow had also been checked on a certain extent, by the deportation of a number of the ring-leaders among the malcontents, so that many of the strikers have returned to work; but the fact that from 1,600 to 1,800 men are still out of the shops, and that their grievances are shared by munition workers in many other parts of Great Britain, is causing the Minister of Munitions considerable anxiety.

BRITISH PREMIER CALLS ON THE POPE

After the council of the Allies at Paris, which is the most important conference held since the beginning of the war, because it was attended by the military leaders, the Prime Minister, the Ministers of Finance, and other Ministers of the Allies, Mr. Asquith, the British Premier, proceeded to Rome, where it is reported he was given a most enthusiastic welcome by the Italian populace. This and other incidents of the visit of England's Premier to the Eternal City have been overshadowed in the eyes of Catholics by the audience that was accorded him by the Pope, for, in company with Sir Henry Howard, the British Minister to the Vatican, Mr. Asquith of the Holy Father. The details of the conference have not been made known, but it is probable, in spite of rumors to the contrary, that the incident had no purpose beyond a simple, kindly exchange of courtesies. To Catholics, however, the meeting is very significant, because it evidences a kindlier feeling on the part of official England toward the Vatican.—America.

FRANCE

CARDINAL LUCON'S PASTORAL

An increasing number of the Catholics of France are deeply grieved that, alone among the nations at war their country officially ignores God. Alarmed at the consequences which this insult to Heaven must entail, Mgr. Lucon, Cardinal Archbishop of Reims, has proposed to his brethren in the episcopate a union of prayer in the episcopate which will constitute a "National Crusade of Prayer" for the return of the Motherland to the Faith. In the beautiful Pastoral Letter addressed to his own diocese on the subject, the Cardinal says at the close:

"A peril threatens us from within far greater than the danger from foreign foes. It is a spirit of hostility to religion too common alas! amongst us: a spirit of pride and unbelief ever conspiring together to destroy Christian dogma and morality; a spirit of indifference and contemptuous neglect, owing to which so many of our countrymen live and act as if they had no religious convictions. As long as she will not be healed of this evil, France will not be saved. Outside her borders she will be denied the esteem, the sympathy and the confidence of other nations, and within her own territory, the same causes producing the same results, we shall behold the moral corruption of our people growing alarmingly worse from day to day; we shall witness the ruin of the family, see egotism everywhere enthroned, and behold the weakening and ultimate decadence of the race and then the final plunge to the abyss."

Let us ask God to enlighten those who hold the reins of power, that they may acknowledge and recognize that their authority comes from God, and that they may exercise that authority in accordance with His will. Let us beg of Him to fill with the spirit of wisdom those who make our laws, in order that they may pass those only which are in conformity with His law and useful to our country."

The Pastoral goes to the root of the national evil. It is the work of a great patriot, and a great bishop.—America.

CARDINAL MERCIER AND THE NURSES

Before leaving Rome, Cardinal Mercier visited the training school of San Giuseppe founded by Pope Pius X., to prepare nurses for military service. Five hundred graduates are now serving in the military hospitals throughout Italy. His Eminence spoke of the enemies who strive to combat the Church in the field of science and even of charity. "Hence it is incumbent on us to cultivate science better than anybody else," said the Belgian prelate, "to inform our charity according to the needs of modern times better than anyone else." Since good-will alone is not sufficient in caring for the sick, all nursing Sisters are bound to study how to tend them; they must pass examinations, and become model infirmarians, His Eminence said, and he told his audience how the late Pontiff had exhorted him to promote schools like San Giuseppe, and had charged him to express to the Belgian nuns the Pope's desire that they should have diplomas as nurses.—Sacred Heart Review.

ONE HUNDRED THOUSAND PERSONS ATTEND THE GREAT PROCESSION OF PENANCE

(Catholic Press Cablegram)

Rome, Apr. 3.—The great "Procession of Penance," which took place in St. Peter's Basilica on Thursday, was a wonderful demonstration of the fervent piety of the Romans. On the previous evening the massive "miraculous crucifix" was brought from the Church of San Marcello to St. Peter and was placed in front of the "Confessio," where it was the revered object of the pious visits of many thousands of people during the triduum.

It is estimated that there were a hundred thousand persons in the vast basilica when the procession was held. It is, of course, impossible to tell the exact number of those present, but the concourse was so great that nobody could move while the great procession passed along, a large number of prelates, with Cardinal Merry del Val following, with the crucifix, bringing up the rear, while the litanies and the *Miserere* were being solemnly chanted. The spectacle was one that will never be forgotten by those who witnessed it.

On Friday evening, after the basilica had been closed, Pope Benedict descended into it by the private stairway and, going to the Chapel of the Blessed Sacrament, prayed before the crucifix, while the prelates present chanted the litanies and the *Miserere* as on the previous day.

CATHOLIC SOLDIERS IN AUDIENCE

Two Catholic officers and fifteen Catholic soldiers, attached to the British-Adriatic mission, while passing through Rome on Friday last, were received in audience by the Pope, who made a special concession in their favor by abrogating the rule that no papal audiences are given on Fridays in Lent except to cardinals, when a sermon is preached in the Vatican. The Holy Father graciously gave each a rosary and a medal, accompanying the gift with a few kindly remarks.

INDULGENCE EXTENDED

At the request of Cardinal Amette, Archbishop of Paris, Pope Benedict has extended to France the privilege, which he had granted to Belgium through Cardinal Mercier, of a plenary indulgence to all who receive general Communion on the first Sunday in May, and pray for the intention of the Holy Father—that peace may soon be restored to Europe—and authorizing parish priests and chaplains to bestow the papal blessing.

FUNERAL OF THE BLESSED

(Margaret Kernon in the Toronto News)

The following letter has been received by Lady Drummond from a Canadian girl nursing in a French Military hospital with a British staff: "To-day we have buried another of our blessed (wounded) such a quiet, timid little man that everyone was fond of. There is something very touching about the service. The whole village assembles at the doors of the hospital, and the priest comes in his robes, with the cross carried before him and a couple of little boy acolytes, and says a few prayers; and then the coffin, covered with the French and English flags, is put into a hearse drawn by some of the villagers, and we all stream after it to the church. It is quite a sight."

After the hearse came the chief mourners, and then the hospital staff and a couple of orderlies and a few nurses, then the blessed on crutches and sticks hobbling along, some without arms and some without legs, the villagers bringing up the rear.

The big doors of the church are opened to let us all in. Afterwards we go to the cemetery where there are thirty graves of soldiers from this hospital, all in a line. Everyone makes the sign of the Cross as they pass the coffin, and then it is lowered into the grave."

CATHOLIC NOTES

Rev. Bertrand L. Conway, the Paulist, has made 3,950 converts to the Catholic Church during the eighteen years of his ministry.

The Lambert picture sale in New York brought \$592,000. Sartò's, "Holy Family," went for \$27,000; Botticelli's "Madonna" brought \$22,000; Luini's "Madonna Enthroned," \$33,000.

Verdan in France is a great fortress. As a diocese it numbers about 290,000 Catholics and many institutions. Its Cathedral, which was consecrated by Pope Eugene III, in 1147, looks outwardly like a fortress.

The National Society of Colonial Dames has commissioned Sister Melva B. Wilson, a New York nun and famous Catholic sculptor, formerly of Cincinnati to design a memorial in honor of the women of the Colonial period from 1607-1776.

Over \$20,000 is said to have been expended by the Knights of Columbus in Pittsburg, Pa., in protecting the faith of Catholic children who appear before the juvenile court; they have saved over 6,000 poor children from proselytism and are maintaining special probation officers to see that soul-snatchers are not allowed to trade on the poverty or ignorance of unfortunate Catholics.

Rev. F. M. W. Schneeweis, formerly assistant rector of St. Mark's Episcopal Church, Philadelphia, and ordained to the priesthood by His Eminence Cardinal Gibbons in the Cathedral of Baltimore about a year ago, brought six converts into the Church recently. They were three men and three women, and were baptized in St. Teresa's Church, where Father Schneeweis is assistant.

The Buntingford Parish Magazine announces that steps are being taken towards fulfilling the late Monsignor Benson's wishes in regard to a church at Buntingford. The Lady Chapel is to be built to the church directly, owing to the generosity of a friend of Monsignor Benson, who has given \$2,000 for the purpose. The presbytery is also in course of erection.

That "the blood of martyrs is the seed of Christians" is being very clearly proved over in that part of China—the north—where the Boxer movement of 1900 was especially virulent and where thousands of native Christians shed their blood rather than deny their faith. The Vincentian Fathers in the Mission of Pekin and North Chihli baptized last year 38,293 adults.

Figures given out by the chancellor, the Right Rev. Mgr. O'Reilly, place the average number of converts in the city of Cleveland, Ohio, at 700 a year during the past ten years. One of the most active parishes in this work is that of St. Thomas Aquinas of which the Rev. Thomas F. Mahon is the pastor. Father Mahon states that his church received no less than 200 converts in the twelve months of 1915.

James Wesley Thompson, nominated by President Wilson as Judge of the Circuit Court of the third district of Hawaii, is a Catholic and has been for a score of years the tenor soloist of the Cathedral at Honolulu. Judge Thompson in the Hawaiian world is David Kalili. He is a typical Hawaiian, handsome, black, a first-class musician and a renowned football player. He visited this country twice, once as a member of an all-Hawaiian football team, and another time with a Hawaiian glue club.

Father de Moiré, S. J., of the Zika-wei Observatory in China, possesses what is probably the most unique congregation in the foreign mission field, for his flock, the Chinese fisherfolk of Lukiapang, live entirely in boats. The householders gain their living by hunting turtles, crabs, sea birds, and other denizens of the shallows, and although these marine hunters are well disposed to receive the missionary's teachings, the households he has to visit are very unsavory habitations.

In thanksgiving for the many marvelous cures thought to have been wrought at Notre Dame University, Notre Dame, Ind., through devotion to the Sacred Heart of Jesus a beautiful shrine is about to be erected to take care of the pilgrimages that are being made. The old log chapel, which is a replica of the first building ever erected at the spot where Notre Dame now stands by Father Badin, the proto-priest of the United States, has been used by the visitors, but it is inadequate.

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 rosary branch of the Ducal house of Howard. His wife, the Lady Isabella Guinness-Bandini 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.