

The Catholic Record.

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

VOLUME XXXI.

LONDON, CANADA, SATURDAY, JANUARY 11, 1919

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SOUL AND BODY

Health is so much in the air just now that it may be well to reiterate certain points which vitally affect our convictions as to the wise distribution of our energies in the day's work and play. Body and mind are so closely related that any neglect or abuse of either reacts upon the other. We cannot set limits to the reciprocal influence of allied functions, outward or inward. How various are the devices by which mortals seek to counteract congenital or acquired weakness! The noble healing art, with its surgical and nursing branches, needs no eulogium, but none know better than these devoted helpers of afflicted humanity how little health resorts and famous cures can effect in numerous cases. Often indeed it is a relief to a burdened practitioner to fall in with the fancy of a chronic sufferer, knowing that at least the desired change may have a tonic influence for the time being.

Travel offers so many natural attractions that one does not wonder at the crowds of restless, wanderer folk who haunt the picturesque spots in Switzerland, Norway, and the great cities of Italy, and many of us can recall scenes which provided abundant material for humorous observations at the various health resorts. At the bidding of fashion people will climb hills and descend precipices in pursuit of that most elusive blessing, a sound mind in a sound body. Taking their old selves wherever they go, most of these who are absurdly styled "patients" in medical parlance, return, only to resume the weary round of so-called pleasures which are largely accountable for their objectionable symptoms. The human form has a sacredness with which no structure made with hands can compare, for it is a living temple, within whose confines wonderful processes go on night and day. Even when its doors are closed, its windows darkened, and its pillars broken down, we instinctively reverence its ruins, guarding them jealously from desecration and lovingly caring for the ground consecrated by their presence. Why, then, is it that so many should fail in due respect for the soul that inhabits the tabernacle while the visible and invisible partners are actively associated? Think for a moment of the marvel which has never yet been fully explored. How delicate the mechanism through which the inspired organism works! All our instruments are clumsy copies of those organs of thought, desire and control; how does a pumping-engine compare with the heart in its ceaseless action? The lungs draw in and expel the air which revitalizes the blood—strange that so momentous a function should excite so little curiosity, suffer such neglect at our hands. The eye is served by microscopes and telescopes, so extending its observing power to the tiniest point or to the star-dust of the Milky Way. The ear can catch the whisper of the summer breeze in the trees, respond to the song of the bird, absorb the complicated harmonies of a fugue on the organ, thrill at the sound of a familiar voice amid the confusion of tongues. But words are all too poor to express the marvel of the human frame—that miraculous loom by which thought fabrics are woven; that mental and spiritual exchange, whence magnetic messages flow to inspire or direct the active and passive movements which make up the sum of what we call life.

Now, clearly it will matter much to a man's career and final attainment whether he takes a lofty or a mean view of his possibilities, whether he allows his higher faculties to be ruled by his lower instincts or bends these to ideal aims. We glory in subduing nature to useful ends—bridging rivers, hewing down forests, draining swamps, tunnelling mountains; how is it that we cannot bridge passion, control pride, and make flesh and blood subservient to the purposes of the soul? An acute writer points out that "as there is a line along the tropics where two zones meet and breed perpetual storm, so there is a middle

line in man where the animal meets the spiritual. . . . There clouds never pass away, and the thunder never ceases to disturb the horizon." That this lack of harmony in human nature is the crux of religious philosophy we all know; how many systems of belief have been beaten out by busy brains to check and overcome evil tendencies it would serve no useful end to enumerate.

OUR DUTY

A public Ministry of Health is more than ever needed to cleanse the foul purlieus in which such a large proportion of our toilers are born and live out their years. Sanitary science and philanthropy clamour for preventive measures which may prevent the awful waste of child life. Again, where it is possible by timely succour to ameliorate the worst symptoms of violent disorders by skilled attention and changed surroundings, these ought to be available, not only for the advantage of the sufferers, but to eliminate an obvious source of danger to the community at large. Let us thankfully recognize the many experiments which public bodies have made of late—sanatoria and homes of rest for weary men and women, holiday resorts for ailing children, specific efforts to deal with inherited brain and nerve troubles, while thoughtful provision for weaknesses that are not easily classified even by experts enlist the sympathetic regard of thousands who now realize that they cannot echo the objection of Cain, but are their brother's keeper in a sense that admits of no denial.

Still all such co-ordinated effort leaves much to individual initiative and sustained care. The home is the scene and the storehouse of preventive effort. The cost of neglect there cannot be computed. The reward of devoted guardianship is likewise immeasurable by ordinary standards. Ministries of Health, intelligently carried out at the centre of things, touch the eternal verities. Mind and heart, enriched by contact with fine strong natures, gain vigor and sweetness to bear inevitable ills, often turning them into occasions of usefulness which electrify observers. Out of weakness and unmerited suffering some of the choicest blessings have been evolved. This is not to say that disease is a boon in itself. Health, so far as it is humanly attainable, should be sought and cherished for self-development and also because it may be made subservient to public and private expenditure on behalf of the less privileged of our fellows. Alas, the majority of invalids and weaklings have but little leisure to concern themselves with the woes of their neighbors! Good Samaritans are usually sound in mind and limb, otherwise the oil and twopenny would not easily be forthcoming. For the rest, it is not well to be too curious or exacting, seeing that we can only faintly apprehend the remote issues of life, our finite limits prescribing a judicious silence where our power comes to a stand. After all, it is not the part of wisdom to trust the beneficent laws which have so shaped the course of history as to create an expectation that out of better and worse the best will in time come within sight? Robert Louis Stevenson, himself a lifelong sufferer, shrewdly remarked that "whether we look justly, for years of health and vigor, or are about to mount a Bath chair, as a step towards the hearse; in each and all of these views and situations there is but one conclusion possible—that a man should stop his ears against paralyzing terror and run the race that is set before him with a single mind."

Furthermore, "a man is apt to expect happiness, only to profit by it gladly when it shall arise; he is on duty here; he knows not how or why, and does not need to know; he knows not for what hire and must not ask. Somehow or other, though he does not know what goodness is, he must try to be good; somehow or other, though he cannot tell what will do it, he must try to give happiness to others."

Straightforwardness and honesty should be the one principle in the conduct of your business. What you promise, do. Live up to the very letter of your contract.

CARDINAL GIBBONS' MESSAGE

EXPRESSES HOPES FOR A JUST AND PERMANENT PEACE

"We ought to rejoice particularly on this Christmas occasion, because it is the first Christmas festival in five years that we have had the happiness of celebrating in the midst of the universal peace which actually attained or dawned upon us.

"And I think, too, that the example of energy we have seen in the prosecution of the War is a matter for rejoicing, for it has shown the world the capacity of America and Americans. We have sent to the fighting forces provisions and munitions of war in enormous quantities, we have sent billions of money and millions of men; and for this tremendous effort on the part of America we ask, so far as I can learn, no compensation.

"I ask neither an inch of territory nor a dollar in money. Our only reward is to be the consciousness of having done our duty, of having helped to win a just and glorious peace.

"I earnestly hope that this peace has come to stay, that we will know for all future generations disputes between peoples will be settled not by the sword but by the voice and pen of conciliation, which are mightier than the sword.

"As for the outcome of the negotiations now about to begin in Paris, it is hard to express an opinion. We can only hope that they will be directed by wisdom and justice, and that selfishness may be subordinated.

"Nations are like men, they are selfish and they often times let their own interests blind them to the rights of others and to the demands of fair dealing, but we may hope that in the light of what we trust is the dawn of a better day for all humanity wise counsel and justice and fair dealing may prevail over the interests of individual nations, and that the peace negotiations may be ended at an early day.

"I feel no anxiety with regard to the future of our own country. I feel that we will go on, that we will progress toward a far better understanding among all our people, that we as a light to guide us in the accomplishment of better and finer things of peace, that our people as a whole, after their experiences in the last couple of years, will be of broader vision in the future and of a higher courage, that the soul of the nation will be more alive and more responsive to the higher appeal.

"Much concern seems to be felt about the labor situation throughout the country, and there are fears as to the outcome of the readjustment period. I feel little troubled about that. I am sure that the working people of the country are men of intelligence and common sense, that they know full well that their condition here is better than that of men in similar stations anywhere else in the world, and that the disposition of those who employ them is to treat them justly and generously. They know these things, and they know, too, that any social upheaval would bear more heavily upon them than upon any other class and would hurt them more than it would hurt any other class.

"As for the spread of Socialism in America, which some dread, I feel no apprehension whatever and believe there is no reason for apprehension. No man or set of men can raise a storm in this country without some real grievance. Every Socialist in America, down in his heart, knows there is no actual grievance about which he can justly complain, certainly no grievance that would warrant the overturning of the social structure, and the ruin, industrial and of every other sort, that would ensue. And the working people of the country know this so well that I have no fear they will be led astray by the specious doctrines of Socialism to their own undoing.

"Fears as to the labor situation, fears about the spread of Socialism and kindred doctrines do not trouble me. The only apprehension I might have would be with regard to the consolidation of control of the great public interests of the country in the authorities of the Government itself.

"These interests are vast and wide-reaching and control the well being of millions of men, such interests as the railroads and the telegraph as well as others. I should be sorry to see these things put under the direction of any Federal Administration. The men employed in these industries and utilities would form the preponderating interest in any administration and would tend to a perpetuation of power.

"I believe in a division of power, and think it best for the country. I should be sorry to see any invasion of the Government upon the rights of our departments. The builders of our Government provided for a government of check and balance, a government in which the Executive, the Legislative and Judicial Departments were kept separate and dis-

tinged and each department was made independent of other."

HISTORIC SERVICE IN EDINBURGH

To the number of considerably over a thousand, Catholic officers and men of the Grand Fleet assembled on Thursday last week in St. Mary's Cathedral, Edinburgh, in solemn thanksgiving for victory. But for the fact that they were in the city, the Metropolitan Cathedral might have been packed with the same in blue. As it was, only the side seats were available for the general public. Outside the church floated huge flags of the Allied nations. The Right Honourable the Lord Provost of Edinburgh (Sir J. Lorne Macleod) wearing his gold chain of office, and accompanied by the Chief Town's Officer, occupied the seat of honor.

Pontifical High Mass was sung by Bishop Graham in presence of His Grace the Archbishop of St. Andrews and Edinburgh, the Bishop of Glasgow, and the Bishop of Aberdeen. As the procession moved from sacristy to sanctuary between rows of seamen representatives of every branch of British Sea Power, many of whom showed scars of honorable battle, and to the accompaniment of the Marine Band from H. M. S. Erin, the scene was as memorable as any enacted within the historic precincts of the Cathedral during a hundred odd years.

Canon Stuart delivered an eloquent and impassioned discourse, in which he said that during the four long years of the war our country had borne the lion share in the picture from afar, and looking at the ways of the world for their kind and to the best and bravest of their sons. The heart of the country seemed at times burdened with an all too heavy load. What had served the country during these terrible years? It was the knowledge of the great silent power guarding their shores, bringing the oceans, making safe the by-ways of the world for their kind and to the assistance of the Motherland. They knew that great power had swept the whole ocean of every enemy craft. But it did more; it closed the ports of the enemy, and then, through cunning, that enemy ventured to prowl abroad the rumor of the presence of the British Fleet laid them to sleep, and they were taken in their midst, and now when the day of victory had come, and their hearts were gladdened with the tidings of peace, they could not forget that to the British Navy they owed the fruits of victory. They thanked Almighty God, who had inspired their leaders with such skill and ingenuity, and the seamen with such determined resolution, such indomitable courage, and iron discipline as to enable them to cope with every difficulty and every danger. —The Edinburgh Catholic Herald.

THE CATHOLIC CHURCH

AN ANGLICAN APPRECIATION OF FIDELITY TO CHRISTIAN PRINCIPLES

"It is doubtful if there is any country in the world where the Roman Catholic Church wields so much power for good as in the Dominion of Quebec. Here we see it at its best. A writer in the London 'Times' after speaking a little severely of the connection of the Church with politics, concludes with this panegyric on the Quebec priesthood: 'Notwithstanding these frequent political conflicts, the pastoral relation between the curies and the French people is ideal. The priests are untiring springs of wholesome influences. They teach, they are patient, self-sacrificing patrons of a people happy in their social and faithful in their domestic relations—courteous to a fault, and hospitable to a degree. They are of a younger world, perhaps; but anyone will find in rural Quebec as much virtue, as much charm, as much of that joy of life, as anywhere else on earth. This is high praise, and it is written by a man on the spot.'

"On the broad grounds, therefore, of general social well-being, we can honestly and heartily congratulate the Roman Catholic Church on its magnificent work in the Province of Quebec, and as we have many valuable lessons to learn from them, it is a matter for devout thankfulness that this great Church stands uncompromisingly for the sacredness of the marriage tie, and the consequent stability of the home and family. The whole future of our Christian civilization is bound up, and will stand or fall with this. Again they have born unflinching the witness to the principle of religious education, for which they have made, and are making all over the

continent, tremendous sacrifices. And again, they stand for the supernatural in religion—for the truth that Christianity is a divinely instituted system, and has its origin from above and not from below. These are the principles of prime importance and imperiling, and the Roman Catholic Church, in upholding and vigorously defending them, deserves well of the whole of Christendom, and mankind generally.

"With a full consciousness of the points at issue between us, and with the profoundest loyalty to our own beloved Church, whose work and influence we would not belittle by one iota, we have unalloyed pleasure in bearing our testimony to that great work now being accomplished by the Roman Catholic Church in Canada, and to her loyalty to those fundamental principles inexpressibly dear to myriads outside her own communion."—The Canadian Churchman.

"THE END JUSTIFIES THE MEANS"

Two Methodist ministers went to the office of a Windsor physician, informed him that they were ill and asked for prescriptions to obtain liquor at the licensed vendor's store. The physician complied with their request. They straightway went to another physician, had him give them a physical examination and secured his decision that they were in good health. Then they laid an information against the first doctor and had him up before the magistrate. The case has been adjourned for a week.

The Advertiser hopes, in the interests of temperance reform, and for the good of the community as a whole, that the great Methodist Church of Canada will repudiate the action of its ministers. If it will arise to this appeal, it will be doing the cause of temperance a mighty service, and it will add respect to the men of the cloth.

But if it fails to repudiate the stealthy action of its ordained representatives, it will have added more force to the whispering campaign of the liquor interests than any other influence could possibly secure.

These ministers traded on the very reputations for veracity vested in them by their holy calling. They acknowledged themselves to have spoken untruths in order to tempt a man to disobey the law, perhaps unconsciously and unwillingly, but certainly in the letter of that law. They took the sanctified cloth which covered them and asked the physician to give them liquor as medicine in the name of that cloth. Could these ministers ever open their mouths to speak the charge that has been thrown at the Jesuits?

Whose word could any physician accept if he could not accept the word of these ministers? Even though he had examined them and found nothing wrong with them could he justify himself in a refusal to minister to the ailments they said required whiskey? Can any doctor prove a man to be lying when the man says he has stomachache?

One can conceive of some persons being so anxious to find crime that they would set diamonds in the path of a confirmed thief, but the tempter would be regarded as a queer sort of man. And the ministers who sought the downfall of a physician, no matter what his record, by conspiring to trap him, must be queer sort of men.

They cannot represent the real spirit and feeling of the Methodist Church. The Methodist Church is alive to the need for a rigid enforcement of the liquor law, but the Methodist Church would not make itself in the position of cackling a man with a snare. It would leave to the men appointed by law the task of proving that the law was being violated.

The Methodist Church can do the cause of temperance untold good by using its influence to have a charge, established by such methods, wiped off the books of the police court.—London Advertiser, January 4.

Yes, and the Methodist Church will render the cause of religion, of decency and truth a great disservice if it does not promptly take steps to discipline these lying snakes who piously put in practice the infamous principle they attribute to the Jesuits.—Ed. C. R.

SERVICES HELD AT COBLENZ

THOUSANDS OF AMERICANS AT CHRISTMAS WORSHIP

Coblentz, Dec. 25, (Associated Press).—The principal Christmas services of the American troops were held in Coblentz, but in virtually every village they occupied and in every camp in the region the day was begun with the holding of services by the army chaplains. The men attended these services in great numbers.

In numerous instances Germans took part in the services. Six Masses were celebrated in the largest Catholic church in Coblentz, more than

2,000 Americans receiving Communion. The last, beginning at 10 o'clock, was a Solemn High Mass, Chaplain Patrick Dunigan officiating. The choir consisted of fifty voices from a war orphan's home, under the direction of sisters of charity. The other Masses were celebrated by German priests.

The principal Protestant services of the Americans in Coblentz were held in the chapel of the royal palace, a number of Germans attending. The services were conducted by Chaplain Edmund Ederbrock. A German musician played the organ and a solo was sung by a young woman native of Coblentz. After the American services German Protestants held services in the chapel, in which a number of Americans participated.

During the morning American bands paraded the streets of Coblentz playing "Onward Christian Soldiers," "Rock of Ages," and other sacred airs and giving concerts in front of the churches where Americans worshipped.

From the summit of Ehrenbreitstein now occupied by American soldiers, a great illuminated Christmas tree blazed forth into the Christmas night. The tree was visible for miles in all directions.

CATHOLIC UNIVERSITY

"What is a University?" asks Professor Graves of the University of Pennsylvania. "Some religions denominations modestly found colleges," he says, "but others never create anything less than universities, and the difference seems to be largely that which twixt twaddledum and twaddledoo. A man told me the other day that he went to a certain university to fit for college." With-out entering into the above inquiry, it is safe to say that the term "university" means in many places nothing more than a name, except, perhaps in the mind of an occasional John the Baptist crying in the wilderness, to whom it connotes a hope for what the future may bring—a hope that often maketh the heart sick by reason of its deferment.

A news paragraph recently tells us that the people of Poland are now rallying with big hearts around their Apostolic visitor sent by the Pope. With a land horribly devastated by war, they are, despite poverty and suffering, planning to establish a Catholic University at Warsaw, and have given for it a sum equal to \$4,700,000.

So it appears that the Poles have some appreciation of the necessity and power of higher education. Under similar circumstances we can hardly tell what Canadian Catholics would have turned their attention to first. We may almost infallibly predict that it would not be turned to higher education—"ignoti nulla cupido," man has no desire for the things of which he knows not. The Poles know that education costs money, and that when you get things for nothing you get the worth of your money. But there are other considerations in higher education besides merely monetary ones. There are sacrifices of local pride and sectionalism that are even more difficult to bridge than the money chasm. Everybody in Canada to-day who knows anything about education, knows that other things being equal the money could be readily obtained to maintain at least one or two respectable institutions of higher learning that would not be ashamed to look the world in the face. May we not express the hope that the Holy Father may soon do for Canada what he is now doing for Poland, and what his predecessors did for Belgium, the United States, and other countries—take the matter in hand and decide what institutions may go forward with Godspeed, and what institutions shall cease to cumber the earth with high sounding names. We have all heard of the optimistic Westerner who boasted that his town had two universities, and that when he left home his neighbors were cutting the logs for a third. With the same ingenuous facility have we been going on with a self-satisfied air, while the judicious smiled and our young people were handed out a crust.—The Casket.

A MISSIONARY PRISONER OF WAR

Few of our prisoners of war will be welcomed home with greater thankfulness than the gallant missionaries of the White Fathers' Congregation who left the Fathers' Apostolic School at Bishops Waltham to serve in the French Ambulance on the outbreak of war. Father Bouniol was made prisoner early in the campaign, and another captive, Father Theze actually completed his theological studies in captivity at the camp at Munser. A long and heroic service was, however, done by Father E. G. Falguieres, who served in the French lines, whom he tended with assiduous care, only suspending his noble work to go out after dark to bury the dead. Father Falguieres caused much sensation when earlier in the war, he appeared

on leave in London in his striking blue uniform, to which his imposing stature lent added dignity, but finally he was made a prisoner and taken to Friedrichsfeld, where he assisted in building a little temporary church for his fellow-Scottish prisoners. In connection with the White Fathers, it may be of interest to Scottish readers, to know that Mr. John Mackenzie, formerly well known at St. Joseph's, Glasgow, was the first Scot to enter the famous Congregation founded by Cardinal Lavigne, and is now pursuing his missionary studies at the Scholasticate of the White Fathers at Carthage. Thus Mr. Mackenzie may be said to be making a Scottish epitaph in the French Congregation and it will be interesting to see how many of his compatriots will follow the noble lead he has given.—The Edinburgh Catholic Herald.

CATHOLIC NOTES

The Rt. Rev. Msgr. Michael J. Lavelle, Domestic Prelate to His Holiness, Visar General of the Archdiocese and Rector of St. Patrick's, New York, has, according to churchmen in New York, been appointed Bishop of Albany to succeed Bishop Connel.

The Rt. Rev. Patrick Joseph Hayes, D. D., Titular Bishop of Tagaste and Bishop Ordinary of the Army and Navy has been appointed successor to the late Cardinal Farley, Metropolitan and Archbishop of the great Province of New York.

On June 24 the Vice-President of Argentina, Dr. Felgado Luna, and several of the National Ministers came to Pio Nono College to witness a gymnastic tournament given by 4,000 pupils to celebrate the fortieth anniversary of the foundation of the Arts and Crafts School.

Among the latest converts in England are two clergymen of the Church of England. Rev. R. B. Kenworthy Brown has been received at Oxford, and Rev. D. A. Harris of the Scottish Episcopal Church, has also been received and both purpose to study for the priesthood.

Rheims, the French city of antiquity, where Clovis and his nobles were baptized, the city that the blessed Joan of Arc took from the English, where the French kings were crowned, is but a burnt city—a ruin. Its magnificent Cathedral, dating from 1212, is all but an unsightly wreck.

Announcement is made that it was Major General Bullard of Monterey, Cal., a convert to the Catholic Church and a Knight of Columbus, who made the famous reply to the French order to retreat at Chateau Thierry: "The American flag never goes back. My men will never understand any other order than to go ahead!"

In its first report on the part it is playing in restoring war workers and discharged soldiers to peace time industry, the United States Employment Service announced today that in the week ended December 7th jobs were found for 84,284 applicants who registered. Women registrants numbered 17,250, and of these 13,054 were placed.

Names of 1,848 students and alumni of Georgetown University, who served in the war, are included in an honor list just compiled by the officials of the University. This list is exclusive of the more than 500 members of the Students' Army Training Corps at the College. Thirty-one Georgetown men lost their lives in the service and eleven won distinguished service medals.

Catholic Bishops, under the leadership of Archbishop Michael von Faulhaber of Munich, have protested formally against the separation of the Church and State and the abolition of religious supervision of schools. The protest terms this move "a one-sided breach of the right of the Church and a paucity measure of force by the temporary Government against which the people must guard, as it threatens the future."

Cardinal Vico, who spent most of his life in the diplomatic service of the Vatican, principally in South America, died in Rome on December 10th. The funeral was held on December 16th. Sixteen Cardinals were present at the obsequies. Cardinal Vanutelli performed the abolition of the body. Cardinal Vico, who was seventy-one years old, was Papal Nuncio to Lisbon at the time of the revolution, when he was recalled. He was elevated to the Cardinalate on November 27, 1911.

A remarkable scene was recently enacted at old St. Andrew's Church, New York, one Sunday morning, just before the "printer's Mass," the half-past two in the morning service. A company of marines stood in line outside of the church at 145 m., waiting for orders to enter. The company was composed of Catholic men who wished to go to confession and to receive Holy Communion that morning, and had made the journey from their barracks for that express purpose. The men were American Catholics, ready to fight for their country, but mindful of their duty towards their God. Such men make the best Americans, in peace or in war.