

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, NOVEMBER 4, 1916

1985

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SUNSHINE

To a generous mind it is not a pleasant task to trace outstanding lines of folly in human thought and act. Swift pilloried fools in his "Tale of a Tub," Pope pretenders in the "Dunciad," and Byron sciolists in "English Bards and Scotch Reviewers;" but then all three had grievances that soured them. True humour steers clear of malice. Its rapier point wounds to heal. It is the surgeon's knife, only wielded against the corrupt excrescences, which are the false growth of pride, luxury, pretence, and their inevitable shadows in the nether world. After all, light sweeps away vapours, the sun and the dew waken the birds and open the cups and crowns of flowers. Gracious words and smiles which betoken tender interest in shadowed lives are tonics and stimulants that may be trusted to work wonders. As David's harp dispelled Saul's dark mood, so the music of the heart casts out evil spirits in the home and often surprises dull folk on parade. There is an old story of an Eastern court of justice where a vagrant was told that he would be released on payment of a fine. He had no money and no friends; but, like Goldsmith in the Low Countries, he had a flute and began to play. The drowsy jurors woke up, the High Sheriff could not repress a smile, and the learned judge found himself beating time. By general consent the musician was allowed to go without payment. He or she who can charm the sad or gloomy out of their trouble, throwing open to them the realms of wonder and delight, confers measureless benefit upon those who need help and healing most. These are they who find out without abstruse study what unalloyed happiness is—"mounting to Heaven by the stairway of surprise."

THE BUSY-BODY

"We could make shift to live under a tyrant; but to be ruled by a busy-body is more than human nature can bear."

If we remember aright Macaulay is responsible for the words we have quoted. It may have been in a fit of petulance, or when inspiration failed to meet printers' demands for more copy.

But a busy-body deserves more pity than censure, because he or she is a living proclamation of what untrained verbosity can accomplish. To be but a voice inharmonious and strident in an anomaly in a world of actuality—and it is such a waste of time. For, to what avail is a mess of contentious words prepared by those who know not their limitations or who, out of an assurance which they miscall wisdom, give us advice on every occasion. But they forget that advice is like snow—the softer it falls the longer it stays.

The counsel of the tactful and charitable may oftentimes be a light to the feet; it may heal and bless; but that which comes from a mind echoing always with the sound of empty words touches neither heart nor intellect.

It seems to us that busy-bodies might cure themselves if they dammed up the tide of words and let themselves think. As first aid to the injured we would suggest that they give up the habit of taking themselves too seriously. We put beacon lights on mountains, but not tallow-dips. Having got themselves into the proper focus they might investigate their claim to the right of meddling with the affairs of their neighbors. When they see that the beauty of life is in helping, that love is the last Amen of the universe, they should get back on the firing-line and be soldiers and not mere disturbers of the atmosphere. Nothing is more incurable than a frivolous habit. "A fly is as unamenable as a hyena." But let us hope notwithstanding, for surely no individual would like to bear to the eternal gates a bouquet of garrulity, or more or less unpleasant words as a life's achievement.

OUR OPPORTUNITY

"Oblige men to know you," said Cardinal Newman. "Persuade them, importune them, shame them into knowing you."

We are of the opinion that the layman in some parts of the Dominion is acting upon this advice, beginning to realize his dignity and the good he can accomplish. His timidity is disappearing and with the acquisition of culture he is fitted to do away with the errors and misconceptions of the past. Instead of being content, of proclaiming that his principles can solve social problems, he avails himself of every opportunity or platform and at meetings of his fellow-citizens to demonstrate the truth of his statement. His civic zeal will dispose men not of his creed to give him an attentive hearing. His interest in the things which concern the common-weal will at least inject a suspicion into the minds of the most antagonistic to us, that we are not averse to anything that can redound to the betterment of the community. Our public spirit will permit the non-Catholic to view us at close range, and interchange of aspiration and thought may help to give him another view-point, and to convince him that the Church is not the monstrosity fashioned in the warped minds of special pleaders, bigoted books and conscienceless preachers. It is our duty, not merely to say our prayers, and to glory in the Church, but to show that the beauty and truth of our faith can, as in the past, grapple with and solve every social problem and be not only a passport to eternity but to such happiness as can be enjoyed upon earth.

In a letter to the Bishop of Grenoble Pope Leo XIII. counselled Catholics to work for truth and virtue whenever they are allowed to work and with men who, though not themselves Catholics, are led by their good sense and their natural instincts of righteousness to do what is right and to oppose what is evil.

WHAT IS WRONG WITH IRELAND?

Toronto Globe

The official pictures of the Battle of the Somme, authorized by the War Office, are at present on view in Toronto theatres, and give a most vivid impression of the fighting at the front. Some of the most realistic films have, for obvious reasons, been cut out and reserved for private displays in England. A letter to The Globe points out one strange and unfortunate omission. From beginning to end of this official film record of doings in the Somme region no mention whatever is made of the Irish regiments! The English, Scottish, Welsh, and Canadian troops are shown, but in this War Office record of the greatest battle in the history of the world the Irish troops—that captured Ginchy and bore their share in all the horrors of the advance—find no place on the roll of honor.

Who is responsible for this affront to the Irish nation? That the military caste in the old land was anti-Irish before the war was evidenced by the mutiny among the Curragh officers at the time of the Carson gun-running episodes. That this anti-Irish sentiment remained after the war broke out was admitted by Mr. Lloyd George in the debate in the House on Wednesday last: "At the most crucial period of recruiting at the beginning of the war, some stupidities, which at times almost looked like malignance, were perpetrated in Ireland, and were beyond belief. It is very difficult to produce a lost opportunity of that kind, where national susceptibilities have been offended and original enthusiasm killed."

Who are the men responsible for these "stupidities" which "at times almost looked like malignance?" Are the friends of the Curragh mutineers entrenched in the War Office? When the Irish regiments were decimated at the landing on Gallipoli, in one of the most glorious achievements of the war, the names of the regiments and their deathless exploits were suppressed in Sir Ian Hamilton's despatches. A belated despatch giving fuller particulars was published long after in response to criticisms in Parliament. Now, when there is an opportunity to do justice to the valor and sacrifice of the Irish soldier, the Somme war pictures give the impression that no Irish troops are fighting in Flanders. The letter that reaches The Globe is from the sister of an Irish soldier who fell in the recent advance on Ginchy, where the Irish troops covered themselves with glory. It was at Ginchy that brilliant young

Irishman, Lieut. T. M. Kettle, fell leading his men of the Dublins. He had returned to the front after attending the investigation into the murder of his brother-in-law, Mr. Sheehy Skelington. In breezy Kipling style Kettle, in the following lines, voices Irish feelings regarding the politicians and officials who lose no opportunity to belittle Ireland: "I went into the talkin' shop to see about the Bill; The Premier 'e ups and says: 'We're waitin', waitin' still! The Tories grimed, and Balfour strung our gamble Haman-high, I outs into the street again, and to meself sez I:

"O it's Paddy this, and Paddy that, an' 'A cattle-drivin' crew! But 'twas 'Murphy o' the Munsters' when the trump of battle blew, When the wind of battle blew, my boys, when the blast of battle blew, It was Burke, and Shea, and Kelly when we marched to Waterloo. "We ain't no saints or scholars much, but fightin' men and clean, We've paid the price, and three times thrice, for Wearin' o' the Green, We held our hand out frank and fair, and half forgot Parnell, For Ireland's hope and England's, too—and its yours to save or sell!

"For it's Paddy this, and Paddy that, 'Who'll stop the Uhlan blade? But Tommy Fitz from Malahide, and Monaghan's McGlade, When the ranks are set for judgment, lads, and the roses droop and fade, It's 'Ireland in the firm' line! when the price of God is paid."

THE POPE ENJOINS CHARITY

WEIGHTY PRONOUNCEMENT OF THE HOLY SEE IN LANGUAGE CONTROVERSY

REMINDS DISPUTANTS OF STATE RIGHTS IN STATE SCHOOLS AND OF DIVINE ORIGIN OF EPISCOPAL AUTHORITY. THE ONE THING OF SUPREME IMPORTANCE AS REGARDS SCHOOLS

To Our beloved son Louis Nazaire Begin, Cardinal Priest of the Holy Roman Church, Archbishop of Quebec, and to the other Archbishops and Bishops of the Dominion of Canada

POPE BENEDICT XV.

OUR BELOVED SON AND VENERABLE BRETHREN: GREETING AND APOSTOLIC BLESSING

When divisions that endanger the mutual bonds of peace and concord arise within the Church, the office divinely committed to Our care of feeding the Lord's flock strongly urges Us to make every effort in Our power to bring them to an end. What is there indeed more harmful to Catholic interests, or more opposed to the divine precepts and to the principles of the Church than that the faithful should be divided up into factions? For "every kingdom divided against itself, shall be made desolate;" and whenever Christians cease to be "of one heart and of one mind" they gradually wander away from that charity which is not only "the bond of perfection," but is also the first and foremost enactment of the Christian law, since the Saviour of mankind bequeathed it to His disciples and proclaimed it to be henceforth the sign and proof of the true faith: "By this shall all men know that you are my disciples, if you have love one for another."

Then again such dissensions, besides being totally in opposition with the spirit of Christ the Lord, produce also the baneful result of deterring more and more from the Catholic faith those who are beyond the fold, just as on the other hand fraternal concord and charity amongst Catholics have always been a great inducement to those outside the pale to enter the Catholic communion.

For this reason, Venerable Brethren, the contentions which for some years past have been entangled amidst Canadian Catholics, otherwise so renowned for their faith and piety, are to Us a cause of intense anxiety; and that those divisions have daily grown more bitter and have now been made public. We know from many and from the best sources, and We have learnt also from your own reports.

The cause of disagreement is fully manifest. There are Canadian Catholics of French origin and language, and there are those, who, though not all of one race, make use of the English tongue, and this constitutes for them a ground of contention and of strife.

French-Canadians assert that all proceeds satisfactorily in their Prov-

ince of Quebec; but they complain that in Ontario and in other parts of the Dominion, where there are a considerable number of inhabitants of their race, and where English is the language of the Province, there is not sufficient regard for the French tongue, either in the sacred ministrations or in the Catholic Separate schools. They wish therefore that priests should be appointed to the churches in due proportion to the number of Catholics of both languages, in such wise that in places where the French-Canadian form a majority, a priest of their language and race should be selected, and that in parishes where they are in a certain number, French should be used in preaching and in the exercise of other sacred offices in the same way as English, and finally they desire that in the Separate schools the children should be more fully and suitably taught the French language after their own manner.

On the other hand it is put forward that in Ontario, and in the other English-speaking Provinces, Catholics are in a minority compared to non-Catholics; though in some places French-Canadians are more numerous than Catholics of the other speech, that in the appointment of priests those who may and should eventually be converted to the true faith must be taken into account; that due consideration should be given to the language which is proper to the Province and to other circumstances of place and of persons, and that the question cannot be settled on the sole basis of a majority of Catholics of one or other race. It is added that too often French-Canadian priests are deficient in the knowledge of English, or speak it imperfectly, or neglect it out of preference for their own tongue, and thus their ministry is of little efficacy or unequal to local exigencies. Then as regards Separate schools, it is pointed out that if French were taught in the manner claimed by the French-Canadians, it would be greatly detrimental to the proper teaching of English, which is the language of the Province, and prejudicial to the parents, who would be obliged, either to provide at their own expense that which is wanting in order that their children should be thoroughly and completely instructed in the English language, or else to abandon Catholic schools and send their sons to the Public or neutral schools, which would be totally wrong. Finally it is contended that this system of education may provoke the ill-will of the State authorities against the Separate schools on the ground that they prove inadequate to the needs of the public welfare, and thus endanger the benefit of the law authorizing Catholics to have their own Separate schools, which it is in the greatest interest of religion to safeguard and to maintain. And would that all these points were the subject of calm and peaceful debate! In fact, as if the nation or religion itself were at stake, these matters are so bitterly discussed in the daily and weekly press, in books and pamphlets, in private conversations and at public meetings, that men's minds get more and more passionately inflamed, and the conflict between the two contending parties daily becomes more hopelessly irremediable.

It is with a view to furnishing a fitting remedy to so grievous an evil that We desire to open Our mind to Your Venerable Brethren, whom We know to be ever in close union with Us. Rest assured then, that there is nothing you could do more pleasing to Us than that you should make every utmost effort, in peace and charity, to restore agreement and concord amongst the faithful committed to your pastoral care. To use the words of St. Paul the Apostle: "I beseech you, brethren, by the name of Our Lord Jesus Christ, that you all speak the same thing and that there be no schisms among you; but that you be perfect in the same mind and in the same judgment." supporting one another in charity to keep the unity of the spirit in the bond of peace." For we are the children of the same Father, we sit at the same table, we share the same sacraments, and are called to the same happiness; and in one spirit we have all been made to drink. "As many of you as have been baptized in Christ, have put on Christ." . . . where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all in all."

If by reason of family or of race there is a disagreement amongst the faithful and "the vessels of the flesh are strained," then in accordance with the exhortation of St. Augustine, "the bonds of charity should be enlarged." When all cannot be amicably settled, nor solely by the law of charity, there are judges in the Church, placed there by the Holy Ghost, to whose decisions the faithful must submit if they want to belong to Christ and not to be considered "as heathens and publicans." Hence, in the contentions that divide Canadian Catholics regarding the rights and usage of the two languages in their churches and in their Catholic schools, judgment rests with the Bishops, and especially

with the Bishops of the dioceses where dissensions are particularly acute.

We, therefore exhort them to meet together, to carefully weigh and consider a matter of such importance, and, with a sole view to the cause of Christ and to the salvation of souls, let them lay down and decide that which they hold to be just and expedient. If for any reason the question cannot be settled and finished by their ruling, let them bring it before the Holy See, where the issue will be finally decided in accordance with the laws of justice and charity, in order that the faithful may in future preserve peace and mutual good-will, as is befitting to the saints.

Meanwhile it is necessary that the daily and weekly papers which claim the honor of being called Catholic, should not fan the flames of discord amongst the faithful, nor forestall the judgment of the Church; and if those who write in them remain patiently and reservedly silent, or even further strive to calm excited feelings, they will surely accomplish a task well worthy of their profession. The faithful, too, should avoid discussing this matter in public gatherings, in public speeches or in Catholic meetings properly so-called, for it is all but impossible that speakers should not be carried away by party spirit or abstain from adding fuel to the fire already ablaze.

Now these injunctions which We give in Our fatherly affection to all, are laid down in the first place for the clergy. As priests should be "the pattern of the flock from the heart," it is indeed quite unseemly that they should allow themselves to be wrought up by this storm of rivalry and enmity. We therefore lovingly urge them to set an example to others of moderation and gentleness, of reverence towards the Bishops, of obedience finally, especially in matters of justice and of ecclesiastical discipline, and regarding which it is the Church's own right to decide. No doubt it would be greatly conducive to the spiritual welfare and concord of Catholics of both tongues, if all their priests were to know both languages well. Hence, We have heard, with notable pleasure that the teaching of French and English to clerics has been introduced in some seminaries, and We would suggest this as an example to others. In the meantime We urge all priests engaged in the sacred ministry to become thoroughly conversant in the knowledge and use of the two languages, and, discarding all motives of rivalry, to adopt one or other according to the requirements of the faithful.

But as the bitter controversy is that concerning Catholic schools in Ontario, it seems fitting that We should mention some special points in that connection.

Nobody can deny that the civil Government of Ontario has the right to exact that children should learn in the Church's own right to decide. His mansion to sup with Him at the table of His elect. The souls in purgatory have been waiting for the coming of November. They know that during this month Catholic hearts pray more faithfully for those who cannot help themselves. Are we going to disappoint the suffering souls? Are we going to be a party to the prolongation of their stay in the cleansing flames by our indifference to their appeals for prayers, alms, Masses and works of mercy?—The Rosary Magazine.

Nevertheless, let the Catholics of the Dominion remember that the one thing of supreme importance above all others is to have Catholic schools and not to impair their existence; in order that their children, whilst receiving a literary education, should be taught to preserve the Catholic faith, to openly profess the doctrine of Christ and to live in the exact observance of the Christian law. Love for our children, the good of religion and the very cause of Christ demand as much.

How these two requirements are to be met, namely, a thorough knowledge of English and an equitable teaching of French for French-Canadian children, it is obvious that in the case of schools subject to the public administration, the matter cannot be dealt with independently of the Government. But this does not prevent the Bishops in their earnest care for the salvation of souls, from exerting their utmost activity to make counsels of moderation prevail, and with a view to obtaining that what is fair and just should be granted on both sides.

In conclusion, Venerable Brethren, We rely so confidently upon your faith and zeal, and We know so well how mindful you are of your duty and of the account to be rendered before the judgment seat of God, that We hold beyond doubt that you will leave nothing undone to put an end to the existing evils and to bring about the return of peace. Let all your thoughts and care be centered therefore on the aim that "all may be one and that they may be made perfect in one," as our Divine Master taught and prayed immediately before going forth to die upon

the Cross. Let the words of St. Paul the Apostle re-echo in the hearts of the faithful under your charge: "One body and one spirit: as you are called in one hope of your calling, One Lord, one faith, one baptism, One God and Father of all, and through all, and in us all." In their mutual amity let the faithful be "kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ."

Meanwhile, as a pledge of heavenly graces and of Our paternal love, We cordially bestow upon you, Our Beloved Son, upon you, Venerable Brethren, and upon the clergy and people of your respective flocks the apostolic blessing.

Given in Rome, near St. Peter's, on the 8th day of the month of September, 1916, the third of Our Pontificate.

BENEDICTUS PP. XV.

A CALL FROM BEYOND

It is not only nature that weeps and moans and sighs during November month. During the long hours of the evening and the busy hours of the dark days many a heart holds converse with those who have gone before into the other world. The little plot in "God's acre," which is no longer green—except in the loving memory of those who weep above it—holds for many of us that which we have treasured most and loved most.

The cemetery would be the most desolate place in the world were it not for the belief which we hug to our hearts that some day this city of the dead will become in the twinkling of an eye a city of the living—a city from which will go out into everlasting life those dear ones for whom we can wish nothing better than an everlasting life of joy. For those whom we love we would see happy, not for an hour or two, nor for a year or two, but forever and for aye. And therefore when we gather together in the resting-place of God's faithful, unashamed to weep in our sorrow, it is not as those who have not hope. Indeed, our hope in the life to come and our belief in the goodness of the Master and the indulgence of His Sacred Heart toward the frailties of our poor mortality—these are the things that make a visit to the cemetery a real consolation to our hearts and a stimulus to our faith.

Our faith bids us pray for the dead always. Our Church asks us to pray for the dead with especial fervor during November month. And because we love our dead perhaps more than when they were living—because death has torn away the veil and has revealed the many good qualities which we were too blind or too stubborn or too much engaged to discern—because we love our dead we will pray long and instantly during this month that God may take them to His mansion to sup with Him at the table of His elect.

The souls in purgatory have been waiting for the coming of November. They know that during this month Catholic hearts pray more faithfully for those who cannot help themselves. Are we going to disappoint the suffering souls? Are we going to be a party to the prolongation of their stay in the cleansing flames by our indifference to their appeals for prayers, alms, Masses and works of mercy?—The Rosary Magazine.

FORMER EPISCOPAL RECTOR OF RIPON A CONVERT

A very touching and picturesque ceremony took place in the beautiful chapel of the Newman School, Hackensack, New Jersey, on Thursday evening, Oct. 12, when Mr. Arthur Clement Chapman, formerly a clergyman in the Episcopal Church, was received into the Catholic Church, and conditionally baptized by the Rev. Sigourney W. Fay, rector of the school. His godparents were Mrs. Joseph Arguinbau, of Hackensack, and Mr. Henry B. Sanderson, curate of the school, formerly an Anglican clergyman, and a very old friend of Mr. Chapman.

The ceremonies were carried out with the care and solemnity calculated to impress upon the minds of the boys the great spiritual power of that faith which has drawn back to itself so many of our separated brethren during the last century. Mr. Chapman is the fourth Episcopal clergyman who has been received into the Catholic Church in the school chapel. It may be remembered that Dr. Locke, who was head of the school until two years ago, had himself formerly been a clergyman of the Episcopal Church, and the present rector was formerly Archdeacon of the Anglican Diocese of Fond du Lac, Wisconsin.

Mr. Chapman was for some years a clergyman in the Diocese of Fond du Lac. He was at first rector of Oakfield and was afterwards promoted to the rectorship of the Episcopal church at Ripon, which is one of the most beautiful parish churches in the Middle West. He will now study for the priesthood of the Catholic Church. — Philadelphia Standard and Times.

CATHOLIC NOTES

The Catholic population of England and Wales, this year, is estimated at 2,000,000.

December 20 of this year will be the sixtieth anniversary of the ordination of the Right Rev. Bishop Foley of Detroit.

The leading Catholic paper of France recently published a list of the priests and religious killed in the war. It contained 1,250 names.

Work has begun in Spain on the great statue to the Sacred Heart on the Cerro de los Angeles which is to be a national monument.

Eighteen of the African missionaries known as the White Fathers have been killed in the war and three have died of exhaustion under the flags of the allies.

The first Catholic Church in New York City for Belgians is now under construction on West Forty-seventh Street and will cost \$50,000. It will be named in honor of St. Albert.

President Wilson announced that his efforts to bring about an agreement among belligerent nations to allow relief supplies to be sent to Poland had failed.

The Rev. W. B. Black, of St. Columba's Protestant church, Granton-on-Spey, has been received into the Catholic Church, and also his lay reader and assistant, Mr. H. B. Easter.

At the present time there are 825 schools in the United States teaching Irish history. There were 45 schools in the city of Chicago up to Sept. 1, in which Irish history is being taught and 5 more have been added thus far this month.

In the Arctic region, fronting the icy stretches of Behring Strait, is a rude chapel, built by the Indians, in which Mass is said. The missionary priest's house is a one room structure, serving him as kitchen, bedroom, reception room and library.

In regard to the religious census of the personnel of the Army and navy, which Senator Sheppard of Texas intends Congress to have compiled, it is of interest to know that from 33.13 to 50% of the enlisted men in both arms of the service are Catholic.

The beautiful fifteenth-century home of the late Monsignor Benson—Hare Street House—has become the country home of the Cardinal of Westminster. The private chapel attached to the house, remodeled from an ancient barn, was made a dream of beauty under the capable hands of the dead priest-novelist.

The Redemptorist Fathers have started a vigorous campaign to raise funds for the completion of the \$1,000,000 Church of Our Lady of Perpetual Help, Bay Ridge, Long Island. The structure, at present only a basement, will be the greatest church building in Brooklyn, when it is completed.

Permission to organize a home for ex-convicts in Chicago has been sought from Archbishop Mundelein by Father Peter, Catholic chaplain at the Illinois state penitentiary. Sufficient funds to adequately finance the proposed institution have been pledged by prominent Chicago business men and philanthropists, many of them personal friends of the chaplain.

The work undertaken by Father Breton and the Japanese Sisters for the conversion of the Japanese people of Los Angeles, is progressing in the most satisfactory way. Eighty children attend the Japanese Catholic school. To meet the expenses, Father Breton collects old newspapers and magazines which he disposes of for the benefit of the mission.

A big luncheon has been arranged for a convention of "sorority girls" in Pueblo, Colo., and Friday had been chosen for the banquet. Many visiting girls were Catholics and quietly asked the committee to arrange to have something else served them in place of meat. On entering the hall small pieces of ribbon were noticed on some chairs. The Committee had kept its secret. The waiters served fish to the ribboned chairs and meat to the others. This expression of loyalty to their faith (there were 16 Catholic girls in the group of 70), made such an impression on one Protestant that she is now under instruction in the Catholic religion.

The award of the Distinguished Service Cross to the Rev. Father Anthony H. Pollen, S. J., is announced in the list of British naval honors recently issued. Father Pollen, who is fifty-six years of age, although himself severely burned, carried men whose injuries from the same cause were of a still more serious kind, from the battery-deck to the distributing station on board the "Warspite" in the battle of Jutland. The heroic chaplain is the second son of the late Mr. John Hungerford Pollen, who became a convert under the influence of his brothers, as well-known members of the Society of Jesus, and a third brother is Mr. Arthur H. Pollen, the naval writer and lecturer.