

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, JULY 26, 1919

2128

THE MASTER'S VOICE

Speak low to me, my Saviour, low and sweet,
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss
Thee so;
Who are not missed by any that entreat,
Speak to me as Mary at Thy feet;
And if no precious gems my hands bestow,
Let my tears drop like amber while I go
In search of Thy divinest voice, complete
In humanest affection; thus, in sooth,
To lose the sense of losing! As a child
Whose song-bird seeks the woods for evermore
Is sung to in its stead by mother's mouth,
Till sinking on her breast love reconciled,
He sleeps the faster that he wept before.

—E. B. BROWNING

LEAGUE OF CHURCHES

Floyd Keeler in America

When one thinks of the outbreaks of anarchy and Bolshevism which are now convulsing the world, it may sound strange to say that the day of disintegration is rapidly passing. But to one who will look beneath the surface, it is evident that this is true, for the present distress is but the death-throe of the anti-social and over-individualistic forces which had their rise in the sixteenth century revolution that is dignified by the name of the "Reformation." Men who know nothing whatever of the true animus of Luther and his followers, who would be shocked at the excesses of the reformers in any direction, but who still cling to their religious sects, are beginning to see that in social and political matters, at least, individualism is not the ideal policy.

The bathing of the world in blood for the past few years has demonstrated the need of some force bigger than the will of an individual king, emperor, or State which shall control each for the good of all and which will bring about such a measure of peace and harmony as will insure their co-operation for the common weal. The thought has been an attractive one to thinkers for many years. Even the critics of the scheme are willing to concede its possibilities and its advocates are boundless in the extent of their prophecies of the good it will work.

The thought naturally follows: Why, if nations can put aside their antipathies, their racial aspirations, and their individual schemes for the good of the greater number, cannot Christian people of various names do the same? It is true that Protestantism has a family history of division. It came about by means of a wilful cutting off of itself from the parent stem, and it has been unable to deny its children the privilege which gave it its own being. Time was when Protestants belonged very definitely to some particular sect. Even within the writer's recollection there were parts of the country where family ties were broken and friendships were disrupted over the relative merits of Calvinism and Arminianism. But here has been a great breaking down of denominational standards and beliefs through denominational barriers still exist. Many communities are face to face with a problem of empty church buildings and an unchurched population. Hitherto the attempt to settle this by the effort of a denomination to strengthen its hold in a particular neighborhood has been the signal for every other denomination to make advances there also, with the result that its last state is worse than the first. Recently appointed centers of unity, submission to the authority of, and communion with, the Vicar of Christ. This it has always meant, this it must always mean. False Christs and false prophets will arise to the end of time, they will seduce if it be possible, even the elect but they can never get away from the one established fact that there is one way and only one that is right, one place and only one when unity may be had, one fold under one Shepherd, serving one Lord, holding one Faith, administering one Baptism, and bowing as a unit to the one God and Father of all.

PERVERSION IN PIETY

In some places the clergy complain that Sunday itself is less strictly kept than it used to be. For slight reasons people fail to attend Mass, and think nothing of spending the whole day in diversions, if it happens to be in the least inconvenient to go to church. Vespers, although generally followed by Benediction with the Blessed Sacrament, as a rule draws only a handful of attendants,—so few, in fact, that in numerous parishes the service is discontinued. And yet many Catholics who are thus remiss in attending church on Sunday are very pious in their way. Persons have been known to

go to Holy Communion on the First Friday, to miss Mass the following Sunday, and then hurry off to confession on Monday evening to begin a series of Communions in honor of St. Anthony of Padua. This is plainly a perversion of piety, of which it would seem an sensible person could possibly be guilty of. Devotion to the Holy Ghost is not noticeably on the increase, though devotion to the Holy Infant of Prague is generally practised.—Ave Maria.

TESTIMONIAL

FROM A FRENCH ANTI-CLERICAL

In a recent issue, Les Nouvelles Religieuses reviews at length a remarkable and candid communication to L'Ecole de la Vie—an organ of the infidel "Ecole Laïque"—from one of its teachers in the French army, M. Tintignac, entitled, "The Priest and the Educator in the Army." It contrasts the moral status of the two parties, thus placed in false antithesis, and shows that the influence of the priest far exceeds that of the free-thinking State pedagogue. Opening with a tribute to the Clergy, the writer says: "Be not afraid. I am not about to write anything opposed to the rules of the Sacred Union (truce of parties). And yet in so acting I shall have no need to restrain myself. For were I to vilify the ecclesiastics I should be lying and committing an injustice. Those of the clergy whom I have come across have exhibited under all circumstances—and often they have courted the most perilous ones—a spirit of self-sacrifice, contempt of death, and smiling evenness of temper that everywhere evoked unqualified admiration. . . . I am anxious to offer them here the respectful homage of a laïque who has viewed them at close quarters and stands above suspicion of partiality.

Seeking out the causes of the brilliant and assured moral position of priests among the soldiers, he finds it in intelligent and methodical organization. There are "voluntary" chaplains as well as "divisional," and the wonderful co-ordination of effort suggests to M. Tintignac some sort of ecclesiastical general—or unity of command. Here, however, the Nouvelles makes a correction, pointing to the absence, in spite of representations, of any "episcopus castrensis" like Archbishop Hayes, and "the lack of all spiritual power" in the case of "some important units." Our "laïque" teacher respectfully recognizes the presence of "real Apostles," giving this illustration: "I owe it to a Jesuit Father . . . who honored me with his friendship, to testify that when he was killed in an advance which he shared with the first troop-wave—the crucifix for his only arms, attendance on the dying his sole object—his disappearance created a huge void in the regiment, and that everyone, friend and foe alike, joined in acknowledging that man for a saint."

There was also a press organ, The Priest in the Army, to strengthen clerical cohesion. Among forms of priestly "action" the writer mentions literature and gifts of "comforts" to the men. "They deprived themselves of superfluities, at times even of necessities, to serve and make themselves agreeable to their comrades." Conferences, intimate and sympathetic talks, formed another branch of priestly activity, to the marvellous effects of which the writer bears evocative witness. "May I be forgiven!" he exclaims, "but on seeing the men thus affected I began regretting my own inability to cause that brightness of interior joy to light up their countenances."—The Antidote.

CATHOLIC PRACTICE AND THE PRESS

Every now and then Catholic readers are astonished to read in the daily paper some item dealing with the practice or teaching of their Faith that is remarkable for its inaccuracy or its falsehood. The writer as a rule is neither a bigot nor a fanatic and has no wish to give offence to any class of readers. He merely wishes to write something that he considers "good copy," and without taking the trouble to inform himself on doctrinal points that may enter into his article he succeeds in attaining the ridiculous while endeavoring to reach the sublime. Less than a month ago a Paris correspondent writing to a New York paper told how much was being done for the moral welfare of the soldiers, and very gravely mentioned the special "Mass in English that was read for the American troops." More recently an announcement was made in some of our dailies that the War Department had dispensed the forces in the field from Friday abstinence during the period of the War. On the feast of the Assumption the New York Sun, after noting that the day was a holy day of obligation, seriously informed its readers that "it was also a day on which many of the faithful visit the beaches and enter the water as a preparation for religious duties. This form of ablution is practised in

many countries. It is believed that the Blessed Virgin releases many souls from Purgatory on this day besides granting favors to her clients."

The logical connection between the visit to the beach, the souls in purgatory and the Blessed Mother is rather difficult to find. If it were not for the mention of the Church of Our Lady of Solace and Coney Island that occurs in the next paragraph the Catholic reader would indeed be puzzled and the ill-informed non-Catholic would have another newspaper argument against Catholic practice and devotion. The real point of the article is Coney Island. Any item bearing on that well-known city by the sea makes "good copy" for a New York paper. So when the feast of the Assumption comes around in the yearly calendar, as there is a pilgrimage to the church and the church is at Coney Island, the public must be informed that "thousands of Catholics are entering the water in observance of an old custom in celebration of the feast."

Some day the wielders of pens in the paper stories of newspaper row may realize the fact that there is a great deal to learn about Catholic devotion and Catholic doctrine. When that day dawns there will be some shred of accuracy in the details of a newspaper item that has to do with a holy day or a pilgrimage, and even when Coney Island is in question we shall no longer be informed "that mothers may be seen at the beach leading their children to the water while beseeching in silent prayer some special favor." In the meanwhile a penny catechism would be a most appropriate gift to the editorial sanctum of our daily papers, or else space writers might be induced to consult a pupil in the fifth grade of the near-by parochial school for a sensible explanation of Catholic practice.—America.

APPEAL FOR MISSIONS SUCCESSFUL

At the Consistory recently Pope Benedict XV. delivered a short allocution to the Sacred College regarding steps taken for the protection of German missions, especially in former German colonies.

The Holy Father said that as soon as it was realized some of the clauses of the Peace Treaty infringed upon the rights and interests of Catholic missions he wrote to Peace Conference delegates asking them to modify those clauses in a spirit of justice.

More than twenty Cardinals, many Bishops and Archbishops and other dignitaries attended the Consistory. Mgr. John Bonzano, Apostolic Delegate to the United States, was in attendance.

The Pope at the Consistory appointed Cardinal Bosch as Bishop of Frescati and Mgr. Cadi, to be primate of the Holy See in the Greek Melchite rite. He also confirmed all Archbishops and Bishops appointed by brief since the last Consistory.

Discussing the mission of Archbishops Bonaventura Cerretti to the Peace Conference the Pope said: "We sent to Paris the most distinguished prelate of the Roman Curia to look after the interests of the Catholic missions. Now I am very happy to inform you that owing to the spirit of fairness shown by the personages at the Peace Conference our requests in greater part have been satisfied. I hope these same personages will be guided by the same spirit of fairness in putting into execution the provisions which have been adopted concerning Catholic missions not only in the interest of religion but also in the interest of humanity and civilization."

As hostilities now finally are ended we implore the Divine Benevolence to grant our wishes, namely, that the blockade, which caused so much famine and distress, be raised immediately, that all prisoners be repatriated as soon as possible, and last, that all people and nations shall reunite in bonds of Christian charity, a spirit we have never ceased to inculcate and without which any treaty of peace will be valueless.

Genuinely concerned over the future of the Catholic missions in foreign lands, the Archbishop and Bishops of Germany recently sent a joint letter to the Pope begging for his protection. The Holy Father addressed a reply to the Cardinal Archbishop of Cologne, through the Papal Secretary of State, in the course of which the latter said: "As your Eminence will learn from Mgr. Pacelli, Apostolic Nuncio at Munich, the Holy See has sent pressing representations to their Eminences the Archbishops of Paris and Westminster, to the English Envoy to the Holy See, to the representative of the Japanese Naval Attache Yamamoto, and to Admiral Benevo, Commandant of the American Fleet."

"The Holy See now awaits a response to its efforts and in case they are unfortunately unsuccessful, intends to try what best can be done for the many missionaries of whom their field of labor has been deprived."

The exact situation may be summarized as follows: Article 122 of the Peace Treaty establishes that the local Governments can expel from their respective districts all residents of German origin and fix the conditions of their residence—this applies with equal force to missionaries. Article 125 establishes that the property of the Missions in general, which includes Catholic Missions, is to be administered by a Council nominated by the local Government, composed of Christians. The duty of this Council is to exercise vigilance so that the income finds its way to missions in general. In Canon 1350 of the Code of Canon Law it is laid down that all Catholic Missions, both as regards the personnel and the property held by them, depend exclusively upon the Holy See. It was argued that German missionaries might carry on a political propaganda, which these two Articles of the Treaty are designed to combat. This statement was met by the fact that no priest, whether a secular or regular, can exercise his ministry in the mission field without credentials from the Sacred Congregation of the Propaganda, which exercises full authority over him.—The Echo.

SAYS BIBLE POINTS TO CATHOLIC CHURCH

Speaking to a large congregation of Catholics and non-Catholics at the Blessed Gabriel Monastery, Brighton, Father Alexis, C. P., said that the Bible points to the Catholic Church and continued: "One of the most deplorable conditions existing in the world today is the disunion of Christians. In this country alone there are 400 different churches, each one claiming to be the true Church of our Divine Saviour. We see one church antagonizing another, one church contradicting another, all churches manifesting the greatest disunion and the greatest want of unity."

"Necessarily this is bound to bring bad effects upon the individual and upon society. The enemies of religion use this conflict as one of the greatest arguments against religion."

"Nothing is dearer to the heart of the Catholic Church than union among all Christians, and the holy Mother Church is constantly putting forth her best efforts to bring about the day when all shall be united and the words of Christ will be literally fulfilled, that there shall be but the one fold and the one shepherd."

"Tonight I will try to prove to you that the Catholic Church is the only true Church of Jesus Christ. In order to make this plain let me begin first of all by laying down a few premises. First of all we will admit that Jesus Christ, both God and man, when He was in this world founded a Church. All Christians admit this fact. His first object in founding the Church was to perpetuate His holy religion, which He revealed to us in His infinite kindness and mercy."

"He tells us emphatically that His religion and His Church will exist unto the end of time. 'Behold I am with you all days, even to the consummation of the world.' He tells us that He built the Church for all times, for all nations, for all peoples, and we must naturally conclude therefore that that Church is in existence tonight."

"Secondly, we must premise that all the 400 different churches are not the true Church of Christ. If the 400 were the true Church of Christ, then that would stultify Christ—for these churches teach different doctrines and have different tenets. Therefore as one contradicts the other, it is impossible for both to be right. It is impossible for the whole 400 to be the true churches of Christ. Only one can be the true Church—for Christ founded only one, and spoke of only one."

"There is one means which we may adopt in order to discover the true Church of Christ. Non-Catholics would use that means as well as Catholics, and that means is the Bible. Non-Catholics believe in the Bible, read the Bible and therefore know the Bible."

"Now then, Christ spoke of His Church, and what He said of His Church is indeed fully contained in the Bible. The Church of the Bible will be the Church of Christ. Therefore in order to know what the Church of Christ should be, in order to discover its nature, its object, its characteristics, let us take up the study of the Sacred Scriptures and find out what kind of a Church Christ did establish. And then look around and see which one of the 400 different churches agrees with the description given us by the Sacred Scriptures."

"The Bible says that the first and most prominent characteristic in the Church of Christ was to be its unity. Long before Christ was born God prefigured the unity of the Church in the Old Testament."

"Again, from the very constitution which He left to the Church there must be a unity of teaching, unity of belief. The apostles had to teach what Christ taught, and not what they would like to teach. As the apostles all taught the same, the people all believed the same. Christ appointed Peter the head of His Church and said, 'Upon this rock I will build My church and the gates of hell shall not prevail against it.' Again, after His resurrection He said, 'Feed My lambs, feed My sheep.' Here Father Alexis cited passages from the Scriptures, and continued: 'Christ left authority' in His Church, the authority to legislate, the authority to judge, the executive authority to see that the laws were put into practice."

Here Father Alexis pointed out that the Bible says the church must be holy. It must be universal. It must not be limited by time or by nation. It must not be limited in any way. His Church must teach all things whatsoever He has taught, no matter whether the people like it or do not like it."

"That makes no difference," he said. "That Church must stand before the world as Christ stood when He preached His first sermon on the Mount. That Church must condemn divorce as Christ himself condemned it. She must teach all things whatsoever Christ has taught. She must not apologize for teaching it, for the moment she refuses to teach the things that are the true Church of the Saviour. The Church must exist from the day of Christ down to the present, and must continue until the end of time, for He declared that it would exist."

Father Alexis said that the only Church in existence today that answers to the description given in the Bible is the Roman Catholic Church. He said that "unity is the Catholic Church's splendor and grandeur. It is today as it was in the days of Christ. All preach the same, and why, because there is only one thing to preach, and that is to preach what Christ taught. No matter what part of the world you may visit, you will find the Catholic Church teaching exactly the same doctrine today that was taught by Christ. The same doctrine is taught in the humble chapel that is taught in the great cathedrals and historic basilicas.—Intermountain Catholic."

THE NAME "CATHOLIC"

To throw further light on the proper answer to the query, "Catholic or Roman Catholic?" which is ably discussed by Father Hull in the current Catholic Mind, the Bombay Examiner takes the following extract from "An American contemporary" to show how firmly the term "Catholic" is embedded in general literature:

"There can be no possible misunderstanding when people speak of 'Catholic Emancipation' or when Tennyson in 'Queen Mary' makes Elizabeth refer to Philip of Spain as 'the proud Catholic prince' or when Ruskin in 'Fors Clavigera' writes 'concerning these Arabian Nights and purely the ideal Catholic Church' or when Leigh Hunt says in his autobiography that 'Dante's heaven, is the sublimation of a Catholic church' or when Carlyle says that 'The ideas and feelings of man's moral nature have never found so perfect an expression in form as they found in the noble Cathedrals of Catholicism' or when Lecky in his 'Rationalism in Europe,' says that 'The Catholic reverence of the Virgin has done much to elevate and purify the ideal woman, and to soften the manners of men' or when Hawthorne says, 'I have always envied the Catholics their faith in that sweet sacred Virgin Mother' or when we say that Belgium is a Catholic country; or when Becherelle's Dictionary says that in French 'the word 'Catholic' is used only in connection with the Church in communion with Rome' or when the Turkish Government distinguishes between the Orthodox and the Catholics."

"In a word, the world has fixed the use of the word 'Catholic' to suit itself, and as that use happens to be in accord with the true meaning, it is useless to attempt to change it." We may add that in colloquial speech, not less than in literary English, the term "Catholic" is used with the same exclusive application to the Church which is in communion with Rome. "Are you a Romanist?" asked the land agent of Mr. Dooley. "A which?" said he. "Are you a Roman Catholic?" "No, thank God, I'm a Chicago Catholic!" "Tis the same thing," said the agent.

With the object, therefore, of teaching our non-Catholic fellow-citizens just what our name is, Catholics should avoid using the term, "Roman Catholic" and insist upon being called "Catholics" merely. It is not necessary to emphasize the Roman headship of our Church, for everybody is aware of it, and we should not accept from non-Catholics a name which was none of our making and which the Church does not use in her official formulae.—America.

CATHOLIC NOTES

In the Holy Land the Order of St. Francis has had 2,000 Franciscan martyrs.

The Central Verein convention, which was omitted last year on account of the War, will be held in Chicago in September.

The tradition of the East sets down Damascus as the oldest city on earth still inhabited by man. It was a capital before Abraham.

Seventeen hundred employment bureaus are now being conducted by the Knights of Columbus in the United States.

St. Thomas College, in St. Paul, Minn., has been empowered by the War Department to select three honor graduates from its class this year for admission to West Point.

The Catholic Guild of Israel—an association of converted Jews—will in the near future go on a pilgrimage to Paris-Le-Monial, Lourdes, and Jerusalem.

The Bishops of the United States have asked the Holy See for permission to introduce the League of Daily Mass into the dioceses of the country.

The provincial Council of Brabant voted a credit of 400,000 francs (\$80,000) to cover the cost of rebuilding the Palace of Justice at Louvain which was deliberately burned down by the Germans in August, 1914.

The Very Rev. Eugene Couet, Superior General of the Fathers of the Blessed Sacrament, arrived in New York from Rome recently. Father Couet will make a visitation of all the houses of his community throughout the country.

A Eucharistic Congress will convene at Notre Dame University, Notre Dame, Ind., on August 5, 6 and 7. Rt. Rev. Joseph Schrembs, Bishop of Toledo, is Protector of the Priests' Eucharistic League of America and Chairman of all the Eucharistic Congresses in the United States.

Dr. Alfred Nerinckx, Mayor of Louvain, now in the United States, is of the Belgian family one of which, the saintly Father Nerinckx, one hundred years ago was a great missionary in Kentucky and founder of the Congregation of the Loretines in Kentucky.

A federation of Third Order members is to be organized in 1921. At a meeting of representatives of the three Franciscan Provinces, the two Capuchin Provinces and the Conventual Province of this country, the proposal to hold a national convention of Third Order was discussed. Blast furnaces have been started anew in the district of Liège. The famous Cockerill Company at Seraing, which is capable of producing 180 to 200 tons of metal, is one, and others are following suit though slowly. Belgium is arising from the ashes.

One year old, the New York-Washington airplane mail service has carried 7,720,840 letters, the post-office announced. Revenues from airplane mail stamps totaled \$159,700. Cost of service was \$137,900.06.

In the second precinct, thirteenth ward, Milwaukee, an unusual scene took place in the recent election. Eighteen nuns stood in line for hours to cast their ballots. In the first ward over 100 Notre Dame Sisters voted in one of the precincts.

The bishop of an eastern diocese has given instructions in accordance with which each year one young student for the priesthood in the seminary will take a course in journalism and after ordination will be assigned, in addition to his priestly duties, to supplying the official and general Catholic news on important occasions to the Catholic press and the daily press.

Paris, June 29.—The entire French Episcopate has issued a joint pastoral recalling to French Catholics and to all nations the essential principles on which our social order rests. The pastoral condenses the most elevated teachings on the subject of the duties of the society towards God, Jesus Christ, the Church and the family, and on the reciprocal obligations of State and citizen, employers and employed, and is a document of great interest and importance.

After many years, the Society of Jesus is now again established in Germany. Within the last two years they have opened houses at Cologne, Frankfurt, Bonn, Coblenz, Munich, Aschaffenburg, Bavaria, and at Aix la Chapelle, Charlemagne's imperial city. Engaged in the War were 78 Fathers as Army chaplains, 60 as hospital chaplains, 123 as lay brothers, and, as soldiers, in all about 400.

The Lazarists of East Che Kiang have had considerable success in forming native priests for their congregation. Father Beach, writing from Ningpo, gives these figures: "We are about to ordain two new priests, and there are besides eight students in the Seminary. As far the college, it counts ninety pupils. Therefore, we regard the future with a good deal of security as far as vocations are concerned."