

# The Catholic Record

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

VOLUME XXXXI.

LONDON, CANADA, SATURDAY, JANUARY 4, 1919

2099

## The Catholic Record

LONDON, SATURDAY, JANUARY 4, 1919

### PEACE AND GOOD-WILL

It is long since Aristophanes wrote his Attic comedy, Peace—about 420 B. C. There we meet with the prayer that has so often been echoed amid war and tumult throughout the Christian centuries—"Deliver us from the subtle snares which divide and distract the peoples. Blend kindred nations by love's alchemy, infuse the fine essence of charity, temper our minds with forbearance, and give us repose in a new pact of mutual comprehension." It is the ground of all the litanies that ever were. No aspiration can rise higher, no longing for boon embrace a more opulent future for our strife-tormented world.

The magical message Gloria in Excelsis Deo, in terra pax, will take on new and added beauty this year. Even those who bewail the cruel sacrifices entailed by the struggle against evil powers may lift up their heads and believe that their redemption draws nigh, for the Child in the midst shall yet lead the passing generation to the border of the promised land, where the anthem of the celestial host shall at last be heard in its full significance.

Love has been at the very heart of things from the beginning. Nature has hinted its great secret, while competitive struggle was raising the standard of fitness. Love painted the flowers, jewelled the bird's breast, hung the nest in the reeds, spoke in the cooing of the ringdove, and warbled in the lark's outpoured joy under the azure sky. Mutual aid among the brutes becomes a law of service in the advancing human world.

Alas for the profanation of this sacramental bond! When love is mimicked by lust, degraded to selfish uses, diluted to serve trivial ends by false art and washy sentimentalism, the divinest gift of all is wasted as a gem lost in the mire. Yet amid much failure the triumph of this sacred passion is the outstanding fact of history. Every age and nation reveals its power, and glows and glories in its sacrifices and achievements. All other passions flare up and burn to ashes; this alone endures as the undying altar-flame of holiest service. Every noble thought and act, the purer flights of genius in its many forms, the imaginative foretellings of poetic souls who discover the highest meanings in common things and the eternal in vanishing time—these witness to love's alchemy, transmuting rude ores into the current coin of fellowship, the carbon of vulgar speech into diamonds of serene truthfulness, foul vapours of malice into fragrant kindnesses that knit men and women together for growth in a gracious unity of aim.

But many of us are so low in the social scale, we have such slender opportunities of rendering effective service, that we grow sceptical concerning the duty and advantage of cherishing a passion that seems so tantalizing to the craving nature we bear. Such doubts do not spring from the real heart of us, they are induced by our preoccupation with the small wearing experiences of daily life. Care is not a wise counsellor. When we withdraw for a while into some quiet place, where we can still hear the still small voice that issues from the deeper human self, we are made aware of the bond that unites us to our kind. The world would be a moral chaos if transitory individual interests were the sole motive powers. All through the ages a beacon-light has drawn men onward. The consummation of the purpose that unites human effort will be reached when citizenship is merged in brotherhood and the good of one is found to be the good of all. Of old, seers and singers proclaimed love's primacy. The classic divinities symbolized the conquering passion. Flesh and spirit strove then as they do still; Eros often won the battle that passed for life's prize, but Artemis, the calm and pure mother of souls that longed for truth and beauty in conjunction, could bequeath the palm of unfading content. The Helens and Brun-

hides and Guineveres of romance have their day, and youth still follows the lure, often to the dismal swamp of vain regret. Yet the end is sure. None are betrayed by the ideal. We learn by disillusion. The old prophet had a vision of Israel's ruler "as a refiner and purifier of silver," waiting till the dross sank in the crucible and the divine likeness began to show in the molten mass. So love's alchemy is visible today. In homes bereft of loved ones and amid the furnace-heat of pain and sorrow that melt our self-centred hearts into a new tenderness, we are being cleansed and exalted. We can even get distant glimpses of the heaven in which Dante figured Beatrice—type of the perfect which blends all imaginable good with the bliss that knows neither fear nor slow decay, being rooted in the timeless realm of unalloyed justice, peace and good-will.

### FRENCH RELIGIOUS ORDERS

#### CRUSHING REFUTATION OF RECKLESS SLANDER

CATHOLIC RECORD, April 6, 1918

We take from Hansard the following report of the Hon. Charles Murphy's refutation of Mr. Rowell's slanderous attack on the exiled members of French religious orders who found asylum in Canada.

HON. CHARLES MURPHY (RUSSELL): But reprehensible as were the statements with which I have already dealt in the hon. gentleman's North Bay speech, they were mild and inoffensive, indeed, when compared with his slanderous and unjustifiable attack on the members of the religious orders who came from France to Canada and who were here at the outbreak of the War. Let me devote a few minutes to an analysis of the statements made by him in that same speech in regard to these men. After he had denounced the attitude of the Quebec Nationalists towards the War, the hon. member for Durham said:

"In this attitude they were undoubtedly encouraged and abetted by the members of the religious orders from France who found asylum in Canada, and used that asylum to undermine Canada's strength in the struggle."

This atrocious statement was made without a syllable of truth to support it. When challenged for proof, the hon. gentleman, after the manner of the tribe of ananias, remained silent. On December 15, 1917, THE CATHOLIC RECORD of London publicly challenged the hon. member for Durham to bring forward a shadow of proof for his assertion: the hon. gentleman did not respond. At a later date this challenge was repeated by The Catholic Register of Toronto; but again the hon. gentleman remained silent. The fact that his statement in its foulness and false hood was adopted and repeated by Mr. Stewart Lyon, of The Toronto Globe, does not in any degree mitigate the offence of the hon. gentleman for having gratuitously slandered both the living and the dead. Neither the hon. member for Durham nor Mr. Lyon could produce any proof, because proof there was none.

Not satisfied with one slander, the hon. gentleman uttered another when he thus further referred to the French religious in Canada:

"It is a misfortune that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle of their people to preserve their national existence."

In these words the honorable member for Durham pictured the French members of the religious orders as remaining in Canada and shirking their duty to France. That statement, Sir, is even more wickedly untrue than the former one. The facts were available to the honorable gentleman as they were to any other person who would seek them; but the facts would not suit the honorable gentleman's purpose, and so he coolly ignored them. Now it is my intention to give the facts to the House and to the country, so that the truth may be known about a body of men whose courage, devotion to duty and self-sacrifice in the present War stamp them as worthy to follow in the footsteps of that noble band of French missionaries who first made this land known to Europe and blazed the way for its colonization and development.

As a result of inquiries instituted both in Canada and overseas, I have been favoured with authentic statements giving in detail full particulars about the French religious orders who were wantonly slandered by the honorable member for Durham. It would unduly burden the record and take up too much time if I were to place all the

details on Hansard, and for these reasons I shall summarize my information, and mention only a few names of the hundreds that have been sent to me. But the records themselves I will preserve so that they may be available for future historical reference. It is to be kept in mind that the figures which I am about to submit relate only to French subjects who were members of religious orders in Canada. I will begin with the Franciscans at the outbreak of War practically the entire body of French Franciscans left Canada and returned to France to do their duty. In the whole Dominion of Canada, I am informed, there now remain but six French Franciscan priests, that these six are exempt from military service on the ground of age or physical unfitness. Those who returned to France were assigned to various war duties, and 22 of them went into the trenches. Of these three have been mentioned in the Orders of the Day, two have been decorated with the military medal. One has received the Cross of the Legion of Honor, one has been wounded and discharged, and one was killed on the field of battle, after he had been twice mentioned in the Orders of the Day, and had received the military medal. From L'Institut des Freres de l'Instruction Chretienne 25 members returned to France and entered the French army. Of those four have been decorated and mentioned in the Orders of the Day, four have been wounded, one was taken prisoner, one who has been twice wounded, has been missing for three years, and is assumed to have died of his wounds; and two were killed on the field of battle.

In addition to the Canadian members of the Jesuit order who are chaplains in France, five French Jesuits went back to Canada to join the French army. Of these two were killed in action.

All the members of the Congregation of the Holy Cross who were French subjects answered the call to the colors. One was wounded twice and returned again to the front. One has been reported "missing" for over a year, and is assumed to be dead or a prisoner, and three others are still fighting in the trenches. The Fathers of the Congregation of the Holy Ghost sent three of their members to the French army, and a fourth is on his way to France. One of those who returned to France was killed at the front, and another who is now seriously wounded has been decorated with the military cross, and was twice mentioned in the Orders of the Day.

The Trappists had only two French members of military age and both returned to France in 1914. One of them, Father Thomas, received two decorations: the Military Cross and the Military Medal, and was twice mentioned in the Orders of the Day, and later, in rescuing a companion, suffered the loss of both eyes. Today he is a teacher of the blind in France. The other Trappist who returned to his native country, was Father Hippolyte, who is now fighting with seven of his brothers in the French army.

Of the 900 members of the Marist Order who have fought in the trenches, 14 French subjects went from Canada to France, two of those were killed on the battlefield, six were wounded, one received the Military Medal, and all were mentioned in the Orders of the Day. Les Peres de Montfort sent 15 of their French members back to France. These of these brave men were stationed in the country, and the honor in the Orders of the Day, and one of them represented in Parliament. Of the 15 who returned to France, five won the Military Cross, five were mentioned in the Orders of the Day, one of them on three consecutive occasions; and one was killed on the field of battle.

From the Eudist Congregation, 17 of its members went back from Canada to France. Of these, three were wounded, two were mentioned in the Orders of the Day, and one of them, Bro. Garrigues Antonin, is the inventor of a wonderful field gun which has done great execution against the enemy.

The twelve French subjects who were members of the Sulpician Order went to France when War broke out, and immediately reported for duty. Seven went to France and later on served in Lorraine, Verdun, Champagne and Salomica campaigns. One was decorated with the Military Cross at Verdun.

With the Dominicans at St. Hyacinthe there were only two French members of military age when War was declared. These two went to France.

The Order of St. Sacrament sent to France the only one of its members who was not exempt on account of age or ill health, and he is still serving as a chaplain at the front.

Four members of the Order of the Holy Cross in Canada reported for duty at the beginning of the War, and

one was wounded while fighting with the French army.

The Brothers of St. Vincent de Paul had only one French member eligible for military service. He joined the French army in 1914, and has been twice mentioned for bravery in the Orders of the Day.

The Missionaries of the Sacred Heart have been represented at the front by four French subjects who returned from Canada to serve in the trenches. One of them, Father Cadoux, was mentioned in the Orders of the Day for special bravery in rescuing the wounded under fire.

From the Capuchin Order, ten French subjects went back to France and joined the colors. Three of those men were killed on the battle field, Father Albert, and Father Edward and Father Justinian, all of whom at one time were stationed in Ottawa, and with two of whom I was well acquainted.

The Christian Brothers, at Montreal, are represented at the front by Mr. Spaulter, the figures which I have just placed before you constitute a part only of what stands to the credit of the French who went back from Canada to France to help their Motherland in this War. But, Sir, I submit that these figures are more than sufficient to refute the baseless statements made by the hon. gentleman from Durham at North Bay.

If the hon. gentleman's statements were not made for a wicked and malicious purpose, then by every standard of public and private honor he is required to retract what he has said, to offer an apology to the living and to make reparation to the memory of the dead. Should he hesitate or decline to do this, then he will stand self-condemned before his fellowmen, stripped of the last vestige of any claim to public respect or public confidence.

### PROHIBITION AND POPULAR OPINION

A recent editorial in the Toronto Globe on "Prohibition in Ontario" began with the following sentence: "The hope that permanent prohibition of the liquor traffic would be adopted as a measure for the good of the people of Ontario without further reference to the electors, who upon several occasions have expressed their approval by considerable majorities, can no longer be entertained. A more flagrant misstatement of facts than that contained in the italicized portion of this sentence has seldom appeared in any well-informed publication anywhere. The Globe must be aware that on almost every occasion when a bye-election has been held for the Ontario Legislature since the Healey liquor law was enacted, the Government candidate has been beaten. This despite the fact that the nominal leader of the Opposition, Mr. Proudfoot, has given all their just powers from the right of the Government in which the national rights of Ireland will be handed at the Peace Conference is a matter of deep concern to many millions of people throughout the world, and it is no exaggeration to say that the purpose of the United States in entering the War, namely, to secure a world wide and lasting peace, will surely be nullified if a large and influential body of protest remains everywhere as a potent source of national friction and animosity.

That such unhappy feelings may not remain to hinder and embitter the work of the world's political, social and economic reconstruction, we ask you to use your great influence as the Peace Conference to the end that the people of Ireland be permitted to determine for themselves through a free and fair plebiscite the form of government under which they wish to live.

With most cordial sentiments of respect and esteem, I remain,

Very sincerely yours,  
(Rt. Rev.) THOMAS J. SHAHAN,  
Rector of the Catholic University of America.

### DIVINE HELP

During the days of reconstruction which follow upon the cessation of war there is just as much need of divine assistance as during the darkest hours of the conflict.

If war has its own solving problems the period of reconstruction

and adjustment presents others which must be answered in such a way as to guarantee our future prosperity.

Human foresight and prudence cannot suffice alone for this gigantic task. Marshal Foch knows this, and prays before the Blessed Sacrament for an hour each day. President Wilson asks us to implore the Divine assistance. We can do no better than follow the example of these great leaders who have done so much to restore peace to the world.—Rosary Magazine.

### SECULAR PAPER PRAISES CHURCH

ADMISSION OF HER DEMOCRACY IS MADE BY JOURNAL WHICH LAUDS CARDINAL

Boston, Mass.—The Lowell Courier-Citizen of recent date pays a glowing tribute to the Church and to His Eminence Cardinal O'Connell in the following words:

"From a boy, son of Irish parents, born in Gorham street, William O'Connell rose through the merit of intellectual attainment and superior mental qualifications to be a Cardinal of the Catholic Church. In his elevation to that superior dignity the Church emphasized its Catholicity, in other words, its democracy. For say what you will, think as you please, the Catholic Church is the genesis of democratic thought, prestige and governance. There is no distinction between high and low before its altars, both are equally amenable to its teachings, its benefits and to its consolations; and her highest honor, that of the Holy Pontificate, is within the possession of the humblest member of her priesthood.

Cardinal O'Connell has achieved the distinction of being among those from whom the Holy Father will be selected, and because of that distinction, which he bears with democratic simplicity, he was honored by his religious associates, and by his fellow citizens of other religious persuasions in having the new parkway dedicated to his name. It was not only a recognition of his religious dignity; but it was a grateful appreciation of his broad and assertive patriotism and his hand-to-hand effort with every other citizen to foster and promote the victory which has been won for world freedom."

### A JUDGE'S TRIBUTE

IRISH PATRIOTISM PROVERBIAL  
CARDINAL MERCIER GREAT  
AMONGST THE GREATEST

A service flag of 92 stars, more than a third of the total enlistment of the city, was dedicated at St. Joseph's Catholic church, Gardiner, Sunday afternoon. Owing to a heavy snowstorm the exercises were held within the church, which was crowded. A band played patriotic airs. Six soldiers escorted the service flag to the front of the church. Rev. P. H. Reardon introduced Judge Albert M. Spear of the Maine Supreme court as the speaker. "I am glad to speak of the Irish people," said Judge Spear. "The heart of my ancestry was from Ireland. The patriotism of the Irish people in this country is proverbial and in the civil walks of life they are equally potent. Of all the great characters in this world to my mind Cardinal Mercier stands out as one of the greatest. His only weapon was the robe of office, backed by the faith of the church. But amid shot and shell he did remarkable service. Your church should canonize him. All others should eulogize him. He will stand out in this war as the one great character. This church is one of the institutions that has come down from the ages and has never been diverted from its purpose. The restrained power of the Catholic Church has saved the world."

### CATHOLIC OFFICERS

ADMIRAL BENSON AND GEN. KERNAN  
PROMINENT AT THE PEACE  
CONFERENCE

While Admiral Benson will be the highest ranking United States naval officer at the Peace Conference, General Francis T. Kernan, a prominent Catholic army officer, has been sent abroad as an assistant to General Tasker Bliss, formerly Chief of Staff, who represents the U. S. Army at the historic gathering.

General Kernan, in selecting General Kernan for this duty, characterizes him as "a man of great legal ability, and experienced in military and international law."

General Kernan, who comes of old Irish-American Catholic stock, is the man who put the machine guns in the Army. When a member of the General Staff, General Kernan worked out the details of the scheme for equipping each unit of the fighting force with a machine gun platoon. Previous to that time no plans had been made for distributing the guns.—St. Paul Bulletin.

### CATHOLIC NOTES

Forty-nine Belgian priests were tortured and put to death by the Germans during the occupation. Cardinal Mercier, the primate of Belgium declared, in an interview last week. He added that 12,000 men were removed from his diocese to Germany where they were forced to work.

Rev. Wm. F. Davitt, of Holyoke, Mass., a chaplain with the One Hundred and Twenty-fifth Infantry, was killed by a shell at 9:45 o'clock on the morning of the day the armistice was signed, just one hour and fifteen minutes before hostilities actually stopped. He was the last chaplain, and probably the last officer, in the United States Army to give his life to his country.

London, Nov. 11, 1918.—The death is announced of Father Walter Philip Montague, S. J., who succumbed to wounds received in action on October 31st. Father Montague, who was thirty-two years of age, was the fifth son of Mr. R. A. C. Montague, of Cromore, Port Stewart, Londonderry, and a great grandson of the Right Hon. Lord Robert Montague.

G. A. Aerts, Belgian Consul, has received a \$1,000 check from Mrs. Bellamy Storer, President of the Cincinnati Catholic Women's Association, and wife of the former Ambassador to Austria-Hungary, for the rebuilding of H. Astieres, Belgium, the town Cincinnatians have "adopted" as the result of Mgr. M. Carton de Wiart's recent visit. The distinguished Belgian prelate gave a moving account of German atrocities, as he witnessed them, and promised when in the Queen City, that he would send photos of the ruined town as soon as he returns to his native country.

There are 40,000 Catholic Kafirs in South Africa. These are mainly cared for by the Trappists, who in this case are most active missionaries as in all cases they are holy contemplatives. There are of them seventy-two Fathers and one hundred and eighty-eight Brothers, with thirty out-missions. In Darban alone they have 12,000 acres and have, besides agricultural work, schools of every grade, a printing press, bookbinding, trades of every description for boys and the Sisters have the same for girls. All their holy effort is for the natives and they are most fruitful in results.

In a letter to His Eminence Cardinal Gibbons, Surgeon General Rupert Blue of the United States Public Health Service, paid high tribute to the heroic work performed by the Nuns of the various religious Orders in Washington during the epidemic of influenza, just now subsiding. When the plague reached the stage that made necessary the calling for volunteer nurses, the Nuns and Sisters of all the Orders in Washington, placed themselves at the disposal of Dr. Blue for nursing work. They were obliged to work long hours and under trying circumstances, but they saved hundreds of lives.

The Rome headquarters of the Knights of Columbus at the Hotel Minerva, organized by Commissioner Ryan, was formally opened on December 4th, in the presence of a distinguished gathering of Americans, Italians, and English, including Cardinal Gasquet and Count De Salis, British Minister to the Holy See; Chaplain Major George Waring, U. S. A.; Mgr. Bartolomeo, Chaplain General of the Italian Forces; leading representatives of the American war workers in Italy, and officials of Italian Catholic organizations.

Kansas City, Mo.—Of all the peace celebrations held in Kansas City on November 11, perhaps none was greater than that in the Italian quarter of the city. The district simply went wild with joy at the news. In the midst of their shouting and cheering, however, the Italians did not forget the duties of their religion. One of the largest parades was proceeding in the highest pitch when it neared the Holy Rosary Church. Suddenly above the noise and din of the crowd the bells of the Church began to peal forth the Angelus. In an instant all heads were bared and the noise ceased, while the notes rang out over the colony in clear, rich tones. When the bells ceased, the turmoil was renewed and continued.

Cardinal Amette, Archbishop of Paris, in the course of a recent address, said: "We are assembled here today to celebrate the victory of right over barbarity. These venerable arches have listened to many a Te Deum for victory in the past, but at the close of a war the like of which history has never seen, how much more shall we give thanks to God for this triumph? To do this is in no way to belittle the genius of our leaders or the heroism of our soldiers, it is but to celebrate the cooperation of man in the work of God. This was fully realized by that brilliant Field Marshal who, in three months, assured victory to our arms, and who wrote me three days ago: "I would like to sing the Te Deum of Deliverance with you in Notre Dame, but my duties as Headquarters prevent me. It is in the church there that I shall sing it, thus fulfilling my duty to God and my country."