

# The Catholic Record.

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

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### WITHIN THE LAW

Who does not realise that, besides the predatory people who break the law and who when found out are punished, there are many who in their transactions keep within the bounds of the law, but yet cannot be called honest, though it might be libellous to say they are positively dishonest? What about the money lenders and the gambling experts who operate just within the law and transfer money from the pockets of other people to their own pockets in amounts that are utterly unjustified by any service they have rendered? Are there not professional men who, the bystanders know well, will pluck well-nigh every feather from any client who falls into their hands, and do it all within the bounds of the law? Are there not tricks in many trades which ensure unjust profits that a scrupulous man would not seek. The sharp-dealing that gets all it can at other people's expense and is content to say that it is their fault if they do not look after themselves, occupies the borderland between honesty and dishonesty, and gives no thought to that ideal honesty which is founded on strict justice. It shirks a close test of its own practices, and is satisfied to do as others do and to rest content with business customs, even if they verge on what is "shady."

If we let our thoughts travel from the material aspects of this negative honesty, sheltering within the law, and consider the similar spirit in the region of opinion, do we not find many people who are too accommodating or too astute, as they think, to be really honest? They will convince themselves that it is unwise to speak plainly what they think, or even to think very definitely lest their thought should offend some one else. So they become opportunists, facing both ways, or many ways, hypocritical, and would be deceitful were it not that they are too weak to leave a strong impression on any body. These are the kind of folk who are feebly honest for the coldly calculated reason that "honesty is the best policy." But how different is their tepid character from that of the honest man who, as Pope, writing with the pithiness and assurance of his age, asserted was "the noblest work of God!"

Let us turn to that man from the valueless dishonest, and from the colourless semi-honest time-server and admire his contrasted qualities. First, in his treatment of others in business dealings he would not take a mean advantage of weakness, or of ignorance, or of well-fitted rivalry. His strength is in his integrity, fairness, sincerity, not in "slimness" or subterfuge; and the confidence he inspires is a valuable "good-will" for his business. The man who creates the impression of a positive and unflinching honesty, which enters into all his doings, stands among men like the oak among the less sturdy trees. It is the same with the nation that spreads throughout the world the most general feeling that it is sound, upright, and sincere in its dealings. Cunning is but a misty wreath that vanishes before the sun of honesty.

In the realm of mind it is the honest man, frank, open, unafraid, following truth, daring to appear exactly what he is, who alone can play a positive part and help the world along into new and better ways, while holding fast by what is tried and good. He only is the man of courage who goes where his most genuine thought leads him, fearless of change when it is needed, and unmoved by the temporary sensations and clamours that excite the thoughtless. Even when he is wrong in judgment the completely honest man is respected, for the foundation of his character is felt to be sound, though the superstructure of his opinion may be less substantial.

Such honesty springs from a strong desire to be real, to make no false appearances, neither to create nor to take advantage of any misunderstandings, but to play the man, not brusquely, but modestly yet firmly, unflinching, truthfully, sincerely.

Wherever such manhood is found the onlookers sooner or later realise that it is a pearl of great price and may not inaptly be called "the noblest work of God." Without it reputation will suffer constant erosion, for there can be no permanent trust in a character that is not centred on honesty. It is the granitic element in man's moral constitution. Shakespeare said that a good name is the most immediate jewel of man's soul, but the real jewel is not mere repute, but the honesty that wins it.

### TO BE REMEMBERED

Think what the world has to forgive Germany for! She has lowered the standard of international morality below anything that had been thought possible. She has asserted that right has no place in the ordering of the world's affairs if might can be effectively brought to bear against it. She has defied in her heart the grossest ambition and aggression. She has planned the carrying out of her schemes with deliberate cruelty as one of her chief weapons. The use of terror, through the slaying of the innocent—peaceable citizens, uncondemned travelers, women and children—has been adopted by her as a deliberate national policy, and, as far as the world can judge, this awful return to the most relentless savagery has had the approval not only of her military advisers but of her Kaiser and political rulers, her men of mind, and her people as a whole, for no word of protest has been heard against it from any quarter.

In social life, when we know a villain to remain steeped deep in his villainy, we cannot know him personally without a conscious surrender of our self-respect; and just in the same way Germany as a national entity is an outcast among the nations, and must remain so until she sees the enormity of her guilt. All humanity has to vindicate itself against her. Her people as individuals are as blood-guilty as the nation in its organised form until they renounce the wrong and accept the moral code of the rest of the world. In no form of religion known to mankind is forgiveness promised without repentance, for such forgiveness would amount to complicity in the offence.

There can of course be no hope of the warped mind of Germany returning to a state of moral sanity except through the material punishment of the nation. The moral salvation of the country depends upon her defeat. Spontaneously she will never see the wrong she has done the world. It must be proved to her first by showing conclusively that international crime does not answer. Failure would make her question herself. Success would be taken by her as Heaven's approval of her hideous methods, and she would seek to establish firmly among mankind the theory of unrestrained and uncontrolled brute force which all that is best in modern humanity has been seeking for generations to combat and discredit.

But no amount of German military success would ever justify the free nations of the world in accepting the demoralised German race as moral equals. It will have to regenerate its character before it can be regarded with a modified toleration by peoples who have not lost their sense of honor, of humanity and of chivalry. And that will be a long process. Many a year will pass before a German ceases to be looked at askance. That is a just Nemesis inferiority will be the badge of all that tribe in the minds of men of other nations. Their "kultur" will be countered by scorn and loathing. How long that feeling will last will depend upon the length of time it takes the German race to realise that they cannot outrage the conscience of the world and be forgiven until they have repented bitterly and brought forth fruits of humanity meet for repentance.

### THE CHURCH THE HEART OF THE WORLD

Without any human strength, without riches, without science, without arms, the early Church triumphed over every human power. Peter, her chief, triumphed over Nero; Paul, her philosopher, triumphed over

Seneca. She assisted at the fall of the Roman empire, and found herself at the origin of new nations. It is the Church who formed these. To barbarians and agricultural life she preserved and guarded for later days the literary treasures and the artistic architecture of antiquity. She changed the heart of rulers and the heart of subjects. She taught love of the child, respect for women, and compassion for the unhappy. She abolished slavery. She inspired monarchy, feudalism, and the collection of Christian states which we term Christianity. For every need she supplies relief. Truly, indeed, is the Catholic Church the heart of the world.—Abbe Rouzic.

### BE SLOW TO CRITICIZE

REPUBLIC MUST STAND ON TRUTH AND JUSTICE, SAYS CARDINAL GIBBONS

"Our hope for the future welfare of the country must rest on downright honesty in our dealings with other nations," declared Cardinal Gibbons in the course of a sermon preached at the Baltimore Cathedral recently.

"Be slow to criticize," he said. "Remember that you view the situation from one angle; your rulers contemplate it from various angles. They have lights and sources of information that are closed to you. Your judgment of the administration and your criticism of their official acts should always be subordinate to a generous and whole-souled submission to their rulings. It is theirs to command; it is ours to obey. And in manifesting your loyalty to your country, you will be pursuing a sacred and honorable course and you will be following the invariable traditions of your fathers from the foundation of the republic."

"I thank God that we live in a country where liberty is granted without license and authority is exercised without despotism; where the government looks down upon us as the agent of its protection without interfering with the God-given rights of conscience."

"The United States has succeeded in solving the difficult problem of reconciling legitimate authority with individual freedom. We have no union between Church and State, but this does not imply any antagonism between the two powers. Church and State amicably move in parallel lines helping one another in their respective fields of labor."

"The question is often asked: Will the republic endure? I have a firm and an abiding faith in the perpetuity of the nation. She has successfully weathered many a tumultuous tempest in the past, and with God's help, she will triumphantly ride over the storms that now assail her."

"But if our country with her glorious institutions is to survive, her survival must rest on a stronger basis than on the genius of our statesmen, the wisdom of our laws, and the patriotism of our people. If she is to endure, she must stand on the eternal principles of truth and justice and righteousness. She has rest on a devout recognition of an over-ruling Providence who has created all things by His power. Whose guiding hand directs the affairs of nations and of men without Whom not even a bird can fall to the ground."—Buffalo Echo.

### NEW RUSSIAN GOVERNMENT

OPENS STATE'S DOORS TO FREE PRACTICE OF FAITH

Rome, October 23, 1917.—M. Lisakovsky, the Russian minister to the Holy See, has communicated to the Papal Secretary of State the text of the new Russian law regarding the Catholic Church to which he recently referred on presenting his credentials to Pope Benedict. In referring to ecclesiastical jurisdiction and such affairs as the erection and division of dioceses, appointments of bishops, of chapters, rectors, professors in seminaries and other clerical officials, and the building of churches the Church authorities enjoy full liberty, the only obligation resting upon them being that of informing the government representatives of such transactions. The Holy See is to appoint archbishops and bishops by agreement with the government. The Church enjoys the right to establish its own schools, to ensure the teaching of the Catechism and to appoint teachers in the civil schools. Full freedom is granted to religious associations and monastic orders, including the Jesuits.

The last two paragraphs of the law explicitly state that liberty of conscience having been established by a special law, no obstacle now exists to conversions to the Roman Catholic Church, and that all restrictive measures enforced by the late government, such as the prevention of free communication with Rome, the censoring of the "Acta Apostolice Sedis," and the difficulties placed in the way of recruiting the clergy, are now definitely abolished.

The Pope has appointed Cardinal De Lai, Cardinal Pompili, Cardinal

Bisleti, Cardinal Van Rossum, Cardinal Giustini, Cardinal Lega and Cardinal Gasparri members of the commission for the interpretation of the canon law.

### CARDINAL ANDRIEU'S LETTER

In France as elsewhere the enemies of the Papacy have tried to make capital out of the Pope's peace note. With a view to discrediting the Holy Father, they have characterized his action in addressing the belligerents as an unwarranted assumption of authority and as a claim to a right not possessed by him. The Archbishop of Bordeaux, Cardinal Andrieu, has answered this charge in a letter recently communicated to his diocese, in which he shows that the Pope never assumed the role of judge or arbitrator, but acted solely from the desire of so far conciliating the belligerents as to pave the way for peace discussions, without however contemplating an immediate cessation of hostilities. He points out that the Holy Father is well within his rights in lifting his voice on a moral problem, the solution of which must depend on the eternal law of which he is the interpreter and the guardian. Not only was the Pope justified in pleading for peace, he maintains, but he was under an obligation, as the father of all Christians, to remind the world that further appeal to armed force, with its disastrous consequences to the human race, is illicit, if the restoration of violated rights can be compassed by other means. As for his silence with regard to the crimes committed by certain of the belligerents, the Cardinal points out that the Pope is the father of the entire Christian family, and, as such, might well have paternal motives for reticence. The Cardinal ends his pastoral by enlarging on the duties of his Catholic subjects:

"The Sovereign Pontiff places his efforts, which have for their single source of inspiration the dictates of the Divine Redeemer, the Prince of Peace, and he again recommends to us prayer and penance. It is this counsel of the Papal note which it is most important to bear in mind. Nor should we be content to have recourse to prayer and reparation on our own account alone. Judith delivered the city of Bethulia after the people and its leaders had implored the Divine mercy by prayer and penance. Esther suggested the same means to her people and obtained the revocation of the sentence of death to which they had been condemned at Susa and throughout the Empire. Let us endeavor to obtain by our supplications and our prayer that France, instead of declaring herself opposed to religion, may fall on her knees and strike her breast and say with Saul on the road to Damascus: 'Lord, what wouldst Thou have me to do?'"

The Cardinal closes his exhortation with the hope that the Sacred Heart of Jesus which from the beginning of the War has miraculously saved France, may be waiting only for this act of repentance and love to make her triumph over her own heresy and infidelity and then to send her to the extremities of the earth to preach, "not the man-made god of rationalism, but the God made man of Christianity."—America.

### ALLEGED INTERVIEW WITH POPE EXPOSED

(C. P. A. Service)

Rome.—It becomes necessary once again to remind Catholics to beware of taking as literally true all the interviews and conversations reported from Rome. The occasion for the re-issue of the warning—with all apologies to those to whom the warning is unnecessary—is an amazing so-called interview with the Holy Father published in the London Daily News of the 7th inst.

No one here is able to guess who the multicolored individual is who claims to be a diplomat, but his master he put forward as issuing from the lips of the Holy Father is so unlike anything His Holiness could have said that there was hardly need for the Osservatore Romano's. The Daily News publishes a several evening papers in Italy claimed to have been had with the Holy Father by an Allied diplomat long resident in Rome, who says that he has known His Holiness for many years and has seen him frequently, both before and after his election to the throne. We are authorized to say in the most formal and absolute manner that the pretended interview never took place and that it is nothing but a tissue of lies. Really it is surprising that the journalists should not have seen that by just reading it."

That is a very formal denial made necessary by the political sentiments attributed to His Holiness. Personal attacks, however vulgar, he does not trouble about, but when considerations about international politics are attributed to him in a way to do harm, if not contradicted, to his great

work in these important and difficult times, then an absolute contradiction becomes necessary. Wiegand, Lantini and now this unknown "diplomat"—there is one satisfactory point about it—these are not Roman correspondents. Indeed, if the files of these latter's cables were looked up some very fine "truth-telling" work would be found to their credit. After the publication of the Papal note, for instance, and for only just one instance, it is to the credit of the United Press to have disseminated in an interview granted by Cardinal Gasparri and, of course, faithfully transmitted, much of the doubt that had arisen and was expressed in certain papers, about the origin of the note and His Holiness' intentions in issuing it.

Catholics hardly need reminding that the Holy Father speaks in encyclicals, verbal pronouncements as in Consistory and to the Sacred College, letters, epistles, and other official way which are all officially reproduced in the Acta Apostolicae Sedis. Beyond this nothing is absolutely official. But also the Cardinal Secretary of State will often issue a statement, the Osservatore Romano will publish a notice, which the world knows is authoritative and as reliable as if official. But beyond that, nothing. Accounts given of private conversations with His Holiness can never be taken as authoritatively representing the views of the Holy See.

### PRaises POPE'S APPEAL

SWISS PRESIDENT PAYS EULOGY TO HOLY FATHER IN PEACE EFFORT

Monsieur Motta, a former President of the Swiss Republic, in the course of a very eloquent address delivered to a society of Catholic students in Switzerland recently, referred to the Holy Father's peace note as follows: "I have just quoted the words addressed by Benedict XV in his letter of August 1st to the heads of the belligerent nations. It does not belong to me to give an appreciation of the immediate result of this act. The problem of peace is the most grave and delicate question of the present day, and I know too well the possible repeating of my words to depart from the reserve that my official position imposes upon me. But that cannot, nevertheless, prevent me stating that the Papacy affirms itself once again by this note as the highest moral force in the world. It has no particular political aim; it accomplishes the international law of charity and its mission of peacemaker. It proclaims the idea of disarmament and that of obligatory arbitration. It declares that the fate of the States must be ruled by keeping in mind the aspirations of the people, by this it fixes for humanity its general orientation and traces out plans for the future. As regards myself, I am persuaded that when the War will be over and the eyes of men no longer blinded by the smoke of battle, the Papal note of August 1, 1917, will become one of the greatest facts of history. The Swiss have, moreover, one reason the more to be grateful to Benedict XV, because His Holiness has been, with the Federal Council, the founder of one of the most beneficial works which flourish with us—the internment and the exchange of prisoners of war."

### REVIVAL OF RELIGION

WITNESSED BY THE LATE MAJOR REDMOND

The solace and comfort which the Irish soldier gathers from his religion is one of the phases of frontline life frequently touched upon by the late Major William Redmond in his letters home, some of which Mrs. Redmond has collected into a memorial volume. In one of these, given to the Associated Press, the popular Irish leader wrote shortly before his death:

"The fortitude the men seem to draw from their faith is great and marked. The man who has been with his chaplain, and who has prepared himself by the sacraments, is ready for any fate, and shows it in his very demeanor. Often the writer has heard officers declare their pleasure at the devotion of the men to their religion, and frequently these officers have been of other religions themselves."

In another letter Major Redmond writes of the work of the French priests:

"With all the evil that has followed in its train, it is good to find at least, the beneficial re-ut from the War. It has led to the revival of religion in a most remarkable way."

"As to this, practically every one is agreed and it is apparent in a hundred directions. Perhaps this revival is most marked of all in France and there it is attributable in no little degree to the splendid record of the French priests in the army."

"To many people it seemed a wrong thing that the ministers of the Prince of Peace should be called upon to take up arms and play a part in the terrible work of bloodshed and

slaughter, which has converted so large a portion of Europe into a veritable shambles. What seemed wrong and what from some points of view was wrong, no doubt, has in the result turned out a blessing. "The spectacle of thousands of priests marching and fighting for the country and the flag has touched deeply the heart of France, and many a man who was, perhaps, ready enough to proclaim himself an anticleric will never so describe himself any more. The bravery of the French priests in battle—2,000 of them have been killed—has been only equaled by their devotion to their holy office."

"An accident or design—one must decide according to the measure of one's charity—the Germans have destroyed many churches and shrines and convents in the War. They present a sad spectacle, but it would seem that, in proportion to the ruin thus caused, the faith has taken refuge more and more in the hearts of the people, with the result that, in the opinion of most men, religion has been, perhaps, the one thing in all the world, so far, strengthened and built up afresh amid the horrible ravages of war. That there has been a similar result all over the world, and away from the actual scene of war, is the testimony of unbiased observers."

"The fact is that the ruin and carnage have been so stupendous, the sacrifices have been so great, the horrors have been so widespread and have so penetrated into almost every family circle, that almost every human being in the world has been affected and has turned to look for hope and comfort beyond the grave."

### KNIGHTS OF COLUMBUS

La Croix announces that the Knights of Columbus have established headquarters in Paris, and that within a short time a series of clubrooms with facilities for reading, writing, recreation and religious services for the use of Catholic soldiers and sailors will be organized throughout the American camps in France. Both the material and moral well-being of their comrades are to be provided for. The magnitude of the work may be estimated from the fact that Catholics, according to La Croix, form forty per cent. of the American armies and sixty per cent. of the navy. Bureaus of information and hotels are to be provided, arrangements are to be made for the welcome of Catholics into Catholic families, and convalescent homes are to be maintained in the vicinity of Lourdes and elsewhere. La Croix calls attention to the fact that over and over again the chaplains, commissioned by the Government at Washington, the Knights intend to maintain at their own expense other chaplains who will provide the soldiers with the opportunity to hear religious instruction, and attend the Holy Sacrifice. The article pays a high tribute to the zeal of the Knights and recommends to the French Government that it has an object lesson of prudence and broadmindedness in the official sanction given to their labors by the American Government.—America.

### INSPIRED BY A CHILD

A SIMPLE ACT WHICH IMPELLED A MAN TO EMBRACE THE FAITH

It was the hope and intention of a certain man to become a clergyman in the Church of England, but God willed otherwise, says The Missionary Gazette. The man's father died and certain family matters so happened that he was prevented from going to college, and he abandoned the idea of becoming a clergyman.

Some little time afterwards the claims of the Catholic Church came before this man, and he made up his mind to study the subject. After much prayer and thought, all the mist seemed to clear away. He realized what this step of becoming a Catholic would mean to his worldly prospects.

He acknowledged the Church's teaching, he could face the sacrifice which this change would make in his position, yet he hesitated something was wanting, some vital spark, some definite sign to force him to make his submission to the Church.

One day, having a little time to spare on his way from business, he passed a Catholic Church, and, as was his custom, went in. As he knelt there, thinking and praying the door was pushed open and a tiny child entered. She went straight to a life-sized crucifix which hung near the door, and she tried to kiss the feet, but could not reach. Going across the church, she dragged a chair to the crucifix, clambered up and kissed the feet of Christ.

As the man watched her the last doubt faded from his soul. No religion, he thought, but the Catholic religion, could train a child to act like that. The man at once put himself under instruction and was received into the Church.

Cunning is a short blanket—if you pull it over your face, you expose your feet.

### CATHOLIC NOTES

In the English Catholic Who's Who for 1917 are recorded 109 Catholic officers who have given their lives for their country during this War.

The Knights of the Blessed Sacrament are spreading in England and Ireland and at present number about 20,000 members in the two countries.

Rev. Robert McNamara, one of the most eminent and most widely known missionaries of the Passionist Order, died in St. Michael's monastery in West Hoboken, N. J., Sunday evening, October 7, after a brief illness.

Bagdad, in Mesopotamia, where the great scriptural rivers the Tigris and the Euphrates come almost together, and where the Garden of Paradise is supposed to have been, is now quite a commercial city of about 140,000 souls, with railroads, etc.

Right Rev. D. M. Lowney, D. D., V. G., was consecrated as Auxiliary to the Bishop of Providence in the Cathedral, Providence, Oct. 23. The consecrating prelate was Right Rev. Matthew Harkins, D. D., Bishop of Providence. The sermon was given by Rev. John E. Finan, D. D.

The University of Bologna was founded by Theodosius II. in 438. Today it comprises the faculties of Philosophy, Letters, Mathematics, Science, Law, Medicine, and Pharmacy, Agriculture and Engineering, with 190 professors and about 1,800 students. It is a Catholic university.

As a sign of the times and of changing conditions in St. Louis, says the Catholic Sun, a few days ago a Methodist minister was the principal speaker at a meeting of workers for the K. G. war fund. He gave \$50 and paid a beautiful tribute to the noble, patriotic work the order is doing for the army.

The Pope has conferred the Cross Pro Ecclesia et Pontifice, on Dr. W. H. Grattan Flood, K. S. G., organist and choir director of the Cathedral, Ennis, Ireland. This is in recognition of his service to Catholic literature, history and music, and especially of his "History of the Diocese of Ferns," a special copy of which was recently presented to His Holiness.

Suffern, N. Y., Oct. 18.—Mrs. Thomas Fortune Ryan, whose death at her country home near here was announced early today, was perhaps one of the most generous benefactors of Catholic charities in America. It is estimated by close friends that she had given \$20,000,000 to various objects connected with the Catholic Church. Because of her benefactions Mrs. Ryan was made a Papal Countess in 1907 by Pope Pius X.

The Ancient Order of Hibernians are standing sponsor for a plan by which it is proposed to replace the modest weather-beaten little frame Church of St. Mary in Mobile, Ala., with a \$100,000 stone structure. This will be a memorial to the late Father Abram Ryan, "Poet-Priest" of Civil War days, with whose name St. Mary's is inseparably connected.

A biography of Very Rev. Canon P. A. Sheehan, D. D., of Doneraile, Ire., the famous author of "My New Curate," "Luke Delmege" and other charming Catholic novels, has been written by Rev. Herman J. Hueser, D. D., editor of the American Ecclesiastical Review and an intimate friend of the brilliant Irish writer. It was in that magazine, under the editorship of Father Hueser, that "My New Curate" was first given to the public.

News has been received from Madrid that a determined attempt was made recently to assassinate the Bishop of Vich at the moment the prelate left the Church of Hypolyto in that city. A man whose name is unknown sprang upon the Bishop and attempted to murder him with a dagger. The Bishop's attendants succeeded in turning aside the attempt, and the murderer was promptly arrested, with others from the crowd who are suspected of complicity.

Among those presented recently to the King of England was Rev. David Aherne, C. S. R., of St. Benet's, Monkwearmouth, who was awarded the D. S. O. for bravery on the battlefield amid great danger. Father Aherne, along with other Fathers of the Redemptionist Congregation, joined the forces as chaplain at an early stage of the War. He was mentioned in dispatches by General French, and was promoted from captain to major by General Haig, and was also raised to the grade of senior chaplain. He is well known on the mission field in England, Ireland and Scotland.

An important conversion in "Evangelical" or "Low Church" circles is reported. It is that of the Rev. Ronald Knox, youngest son of the Protestant Bishop of Manchester. This latter worldly is one of the most inveterate foes of the Catholic Church, so that his son's reception into the Catholic Church is even a greater wonder than that of Mgr. Benson, son of the late Protestant Archbishop of Canterbury. Mr. Knox who is twenty-nine years of age, and unmarried, was serving as chaplain to Trinity College, Cambridge. He will probably study for the priesthood.