

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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THE CREED OF THE FUTURE

We have read recently divers speculations about the creed of the future. They were devoid of nourishment and were in fact but screeds colored by preconceived ideas and partisan bias. It is easy to say that the creed of the future will be up-to-date and shorn of symbolism and ecclesiasticism. This up-to-date creed has no relation to thought, and is simply a manikin dressed so as to please the many, who believe in getting to the stars at the least possible expenditure of struggle and self-denial. The Rationalist opines that the creed of the future will deem the greatest of questions as insoluble, and will pay undivided attention to the temporal and physical happiness of man. It will take no account of the human instinct for God, and will leave the human heart in a wilderness of despair. This creed may satisfy the intellect for a time, but it will never satisfy the heart that has questions which only God can answer. This creed belongs to the times antedating those that worshipped the "unknown God." Some say that the creed of the future will be Protestant. But the sects of Protestantism have lost their hold in the minds and hearts of men. Christianity as manifested in chaotic sectarianism is absurd and self-contradictory. Let us look, says Mr. Mallock, at England, Europe, and America, and consider the condition of the native Protestant world. Religion, it is true, we shall still find in it; but it is religion from which not only the supernatural element is disappearing, but in which the natural element is fast becoming nebulous. It is indeed growing, as Mr. Leslie Stephen says it is, into a religion of dreams. And its doctrines are growing vague as dreams, and, like dreams, their outlines are forever changing.

ANOTHER ANSWER

It is obvious that, based upon a purely subjective conception of the Christian religion from which anything like final and moral and intellectual certainty is of necessity excluded, it can neither answer the questions of the heart, nor silence the doubts and perplexities of the mind. And it must be clear to all logical minds that with the absence of all reasonable certainty, the very fundamental claim of the Christian faith to be a divine revelation also disappears, by rejecting the authority of historic Christianity and making each individual the final and only judge of revealed truth. And when men put their own meanings upon Scripture, and set them up as oracles of heaven, confusion, disorder, wranglings, heresies, sects and finally indifference and no religion are the inevitable result. A doctrinal system which admits the disintegrating element of private opinion cannot possibly have a permanent hold upon the human heart. This is, we think, admitted by many non-Catholics who do not regard Protestantism as intellectually worthy of serious refutation.

THE TRUE ANSWER

The Church's message has undergone no change simply because the human heart is unchangeable and Divine Truth and God are unchangeable. It makes no compromise with the spirit of the world. And what the makers of up-to-date creeds forget is that, however much the conditions of life may vary, the fundamental moral needs of the heart are much the same in every condition and environment. And the Church satisfies these needs in a permanent manner. She recognizes the original taint of our nature and the consequent need of redemption. She tells man of God's grace and love. She imparts peace and removes the disquietude of the soul. Catholicism does not talk of reconciliation of the human heart with God; but it effects it by a definite process, exhibiting the reality of the redemption and the practical effect of divine grace upon the soul. She enables the soul to apprehend and assimilate truth. Again, certitude in religion is a fundamental human

necessity and the Church is alone in a position to supply it. But a short time ago it was believed that the Church an anomaly and an anachronism, had no future in the modern world. Carlyle in his day wrote its epitaph: "He who led his adherents into the desert and left them there, saw, when on the brink of the grave, that the Church doomed to die, had in it some unsuspected principle of vitality."

THE SECOND STAGE

We believe with the reformer that running the streets is for many a boy the beginning of a life failure. He should of course be at home learning his lessons or listening to soul-fashioning talk of his parents. But it is not so easy to inject this into the mind of a boy whose only playground is the street and whose parents, owing to the harassing work of keeping the wolf from the door, have no time for high thinking. It is discouraging to see energy that might be turned into useful channels frittered away on inanities. And it is very easy to talk platitudinously about it. Despite our good advice some of our boys drift into non-Catholic organizations because they have no such organizations among their own. They are attracted by the Protestant society that welcomes them from the streets and see no danger from the strange fellows whom they meet. But who is responsible? Are we not guilty of neglect if we allow our boys to break away from the influence of the Church and the companionship of other Catholic boys? Lully, the musician, was asked by Louis XIV. what he thought of his violin playing. "Your Majesty," Lully replied, "there are three stages in violin playing. In the first a man cannot play at all; in the second he plays badly; in the third he plays perfectly. Your Majesty has made great progress in the second stage." We think that much of our work among the boys is in the second stage.

ESSENTIAL

It cannot be too strongly emphasized that home training is the foundation of all education and of all true manhood. The teacher may help by personal influence, but the living forces that mould and fashion the human heart are the parents' prayers and example. Upon them rests the security of the family. When they permit its power to be weakened and its beauty tarnished they are undermining the foundations of society.

THE HOLY FATHER

It is a mere matter of fact that in the princely line of the Roman Pontiffs a larger and more precedent mind has ruled than can be traced in any school of statesmen, wise merely with the wisdom of this world. As Cardinal Newman has said: "If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable and has been happy in his anticipations, whose words have been facts and whose commands prophecies, such is he in the history of the ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ and the Doctor of His Church."

WAR DUE TO REJECTION OF CHRISTIANITY

CARDINAL BOURNE SAYS ENGLAND HAS HAD A LEADING PART IN RELIGIOUS REVOLT

Cardinal Francis Bourne, Archbishop of Westminster, in his Lenten pastoral letter, declares: "The world-wide war is the direct outcome not of the failure but of the rejection of Christianity." There is, he says, no nation guiltless in this respect. "England, indeed," the Cardinal states, "will be preserved from such forgetfulness of the teachings of Christ as to proclaim as part of public policy that moral evil is non-existent where the interests of the State are concerned, and that all means, right or wrong, honorable or dishonorable, may be employed when the needs of the country demand them." "But England has had her part, and a great and leading part, in the revolt against the fundamental tenets of Christianity in the sixteenth century and the subsequent logical rationalization of religion which in so many nations had destroyed Christianity altogether."—Catholic Columbian.

ST. PATRICK'S DAY

Ireland is finding herself in this night of deepest tragedy for European peoples. It required but the terrific impact of the hammer of Thor to weld North and South together in the indissoluble bonds of lasting comradeship. On the gory fields of France and Flanders, on the shore of Suva Bay, on the heights of death at Anzac, on the rocky slopes of the Belashitza hills in southern Macedonia, Unionist and Nationalist, Orange and Green, met as comrades in arms, animated by a common purpose, and rivals only in their reckless daring to maintain the fighting traditions of the Irish regiments. A little more than a year ago the ominous sounds of civil strife were heard throughout the land. Like evil omens of coming disaster, German newspaper correspondents overran Ulster, predicting dire calamity for Ireland and the British Empire. The story of the despatch of German arms to the rival Irish camps has yet to be told. It is no longer a secret that the prospect of civil tumult in Ireland convinced Germany that Britain's hands were tied and that her neutrality was assured in the event of a European war. What ever encouragement Carson's movement gave to the watching foe, Ireland has vindicated her honor and good faith in many hard-fought battles. Nothing can rob the Dublin and the Munsters of the glories of Mons and Suva Bay or detract from the fame of the immortal Inniskillings on Kevis Crest, where two companies held the Bulgars at bay for hours, until scarcely a man survived, while their comrades of the Tenth Irish Division fell back on the Tenth Line, against which the Bulgar wave broke in vain. No longer Unionists and Nationalists, but Irishmen all, these political foes of yesterday have sealed with their blood an irrevocable bond of patriotism and written a new chapter in Irish history.

The festival of Ireland's patron saint falls on a date which heralds the promise of spring. For centuries the Celt has been looking for the dawn to break on "the holy hills of Ireland." Ireland has bred generations of patriots who have sought in vain to free their country from alien rule. And they followed as time when England, who had found Ireland a nation and made of it a province, went through a process of democratization, creating a new spirit, new conditions, and a new atmosphere in which Ireland's claims were for the first time understood and respected. But when freedom was within grasp disappointments came. Old prejudices and ancient feuds die hard, and Irishmen who had been weaned from physical-force methods were beginning to look once more to the sword as the only friend of Liberty. It required the shock of a devastating war to restore the Irish problem to its proper perspective. The dramatic call to arms in defence of the rights of smaller nationalities and the horrors of an unprecedented war have accomplished what statesmen could not bring about: a closer union of the Irish people. Simple crosses mark the graves of the brave dead on the field of battle. But as Maeterlinck says, there are no dead. Those graves, with their wooden crosses, tell rather of the promise of spring, of the new life after the war. In Ireland men discern through the smoke of the guns the dawn of this new life "purpling the mountain and the stream." And they look forward to the crowning festival of St. Patrick's Day, when, a nation once again, Ireland's voice will once more be heard in the Old House on College Green.—Toronto Globe, March 17.

THE PROVINCIAL TREASURER

In his first Budget of a year ago Hon. T. W. McGarry displayed courage with resourcefulness. He handled the vexed question of insurance company taxation with firmness, and tapped a new source of revenue by imposing a property tax of a mill on the dollar. No objections have been made even by the municipalities, which were called upon to collect the money. The income anticipated from this levy has been realized and the government has thus been enabled to contribute upwards of \$2,000,000 for necessary war purposes. Just so Mr. McGarry's operations in an uncertain war-time money market have served the Province well. By cancelling an opportune moment a maturing loan of \$500,000 in the London market, and borrowing the same amount in New York, he saved the people of Ontario \$125,000. In other words, the Province had the use of \$3,000,000 for nine months free of charge and a cash profit of \$1,000,000 in addition. This result was achieved by securing the money at a lower rate in New York, and by buying exchange on London in a highly favorable market. As a result of this and other timely loan operations by Mr. McGarry the Province approaches the end of the second year of the war with an unprecedented cash balance of from \$3,000,000 to \$4,000,000 in

hand. The Provincial Treasurer is taking no chances. He has made provident arrangements against the financial uncertainties of war time.

Mr. McGarry's second Budget reveals an accurate knowledge of the situation, economic and financial, and linked with this the courage to earmark another new source of revenue for public purposes. The tax on amusements will not be felt by the people and it will help to keep the Administration in funds against the necessity of increased expenditures largely occasioned by the war. The Provincial Treasurer properly asks that the Government's hands should be left free regarding such war outlays of the future as a changing situation may call forth. The racing organizations are well able to pay the increased tax of \$1,250 a day on their meets. As Mr. McGarry says, the people will be ready to raise by further special taxation the \$800,000 a year of which the cancellation of liquor licenses will deprive the Treasury. There can be only approval for the decisive manner in which the Minister is assessing rich men's estates for the public benefit. As time goes on Mr. Hearst's wisdom in his choice of a Treasurer is amply demonstrated, for he has a colleague whose estimates of income and outgo are justified by time, who presents his case with judgment and fact, and who has steadily risen in the esteem of the public as the ablest, most eloquent and most forceful man in the Cabinet and will go far in Canadian politics.—The Toronto Daily News.

FRANCE HONORS SISTERS

FOUR MEMBERS OF RELIGIOUS BODIES CITED IN ORDERS OF THE DAY

Paris, March 6.—Four nurses were today cited in the general orders of the day of the army for exceptional devotion to duty.

A 15-inch shell burst within 30 feet of Sister Juliette Perdon while she was caring for wounded at Villers Cotterets during the bombardment of that place. She was covered with mud, but without showing any emotion continued waiting upon the sick and wounded and declined to leave the hospital until every person had been taken out safely.

Sister de Saint Martin, of the Order of St. Joseph de Cluny, was the chief nurse at Auxiliary Hospital No. 11 at Senlis. She remained at her post during the occupation of the town by the Germans. She visited the German wounded, and went through the streets in peril of her life to find a German military surgeon who was able to attend the wounded and sick in her hospital.

Mme. Carpentier, known as Sister Blanche, of the Order of St. Joseph de Cluny, superior of the convent at Senlis, remained there during the occupation, and was able by her courageous attitude to protect all those under her authority. She also worked indefatigably in assisting the doctors.

Mme. Octavie Malahende, who is Sister Marguerite, of the Order of St. Vincent de Paul, also remained in Senlis during the occupation and performed her duty continuously among the sick and wounded. Afterward she became permanently engaged in service among the hospital patients afflicted with contagious diseases, and has worked every day since, and often at night, without having had a single day's rest.

SOLDIERS AND PROHIBITION

Soldiers are under special obligation to show submission to the civil authority and to prove by their conduct that discipline ensures prudence and restraint. There is little objection among soldiers to the regulations which prohibit wet canteens. Probably 75 per cent. of the men in training would agree that it is wise to exclude liquor from the camps. They do object, however, and with reason, to discrimination against soldiers on leave. Imagine four young men in a hotel at certain hours: two in uniform and two without. Those in civies may order liquor, those in the king's uniform may not. Naturally the question arises, if a man who offers his life for country and freedom is to have a less measure of freedom than those who will not or cannot enlist. Moreover, many soldiers feel that the young men engaged in securing petitions to the Legislature for prohibition should have been in uniform. They feel, also, that young men who parade against the liquor traffic would do better to parade against German autocracy. It is against the young men only that this feeling prevails. The Daily News is explaining, not necessarily defending, the attitude of many soldiers. It is certain that the first duty is to win the war, and that every prohibition for Ontario is a secondary consideration. On the

other hand, it would be stupid to deny that the Committee of One Hundred are actuated by a single desire to serve their fellow-citizens. For the open bar there is no defense. To check the expenditure on liquor when all our resources are needed for the war is to do sound and valuable patriotic service.—The Toronto Daily News.

ANOTHER CONVERSION

Some months ago the conversion of a prominent Spanish anti-clerical was announced. Another noteworthy event of the same kind has recently stirred all Spain. Don Luis Talavera, the well-known Liberal Deputy for the Capital, has published in a letter to the Bishop of Madrid the solemn retraction of his past errors and misdoings, and announced his return to the bosom of the Church and his resolution to devote the remainder of his life and energies to repairing the damage he has done both by his example, his writings, and his speeches. As well as a free-thinker, he had been a Freemason, and this he sincerely repents. Senor Talavera also published his profession of Faith in all the city papers, and announced that if his Republican constituents thought he could not logically and honorably continue to represent them through his return to the Catholic Church, he would place in their hands his seat in Parliament.

Naturally, curiosity was excited to see how the Republicans would respond to this offer. But anyone knowing Spanish Republicanism need never have doubted for a moment. Spanish Republicanism is merely Masonry, free thought, violent sectarian hatred of the Catholic Church, in a political setting. Hence the immediate outpouring of the vials of their wrath on the Catholic Republican Deputy by such papers as El Pais and El Liberal. The latter bluntly told the convert his election was the work of Masons and free-thinkers, and therefore, his declaration deprived him of all right to continue in the Parliamentary representation of a Republicanism he did not represent. So now matters are quite clear. According to the party of religious tolerance and liberty of conscience and worship, a Deputy, in proclaiming himself Catholic, must cease to belong to organized Republicanism!—Los Angeles Tidings.

ANOTHER MASSACRE

On March 9 a band of Mexicans under the leadership of Villa crossed the international border near Columbus, New Mexico, attacked the town and the camp of the Thirtieth Cavalry, killing nineteen Americans, including seven soldiers, and wounding at least a score of persons. Some fifty Mexicans were slain on American soil and seventy-five were shot down in Mexican territory by the United States soldiers who pursued the bandits across the border. The incident aroused Americans to a great pitch of indignation and Mr. Lansing, Secretary of State, notified Carranza, through the latter's Ambassador Designate in Mexico, that our troops would go in pursuit of Villa, stating at the same time, that neither the cooperation nor approval of the First Chief would be asked. On March 10, President Wilson had this message sent out:

"An adequate force will be sent in pursuit of Villa, with the single object of capturing him and putting a stop to his forays. This can and will be done in entirely friendly aid of the constituted authorities in Mexico and with scrupulous respect for the sovereignty of that republic." On March 11, General John J. Pershing, commander of the Eighth Infantry Brigade in patrol duty on and about El Paso, sent the following statement to the Mexican officials at Juarez:

"It should be deeply impressed upon everybody that the only purpose of the entry of American troops into Mexico at this time is the pursuit and capture of Villa and his band of brigands. It is a most friendly act of assistance on our part. This should be fully recognized by all true friends of the *de facto* Government on both sides of the line. It is no time to indulge in idle theories about invasion. I gave the Mexican people too much credit for common sense to think they will not gladly accept our aid in eliminating an international outlaw."

On the same day, March 11, Carranza replied to Secretary Lansing's notice, through Aunua, Mexican Minister of Foreign Affairs. After deploring the massacre, he recalled forays made by American Indians into Mexico in 1880, 1884 and 1886, and noted that "an agreement between the Governments of the United States and Mexico provided that armed forces of either country could freely cross into the territory of the other to pursue and capture these bandits." Proceeding, the wily First Chief asked permission for Mexican troops to cross into the United States in pursuit of

Villa's bandits, "acknowledging due reciprocity in regard to the forces of the United States crossing into Mexican territory, should the raid effected at Columbus unfortunately be repeated at any other point of the border." In other words, the First Chief demanded unconditional permission to send his troops into the United States, and promised to allow our army to cross into Mexico, should another massacre of Americans occur!

Dispatches of the afternoon of March 13, carried Carranza's manifesto to the Mexican people, in which, according to the report, he declared:

"The Constitutional Government has given instructions to its confidential agent at Washington immediately to make representations that under no circumstances will any motive, be the reasons or explanations of the United States what they may, justify the armed invasion of Mexican territory without reciprocal rights being granted to the Mexicans, and that not for an instant will the invasion of Mexican territory or an outrage to its dignity be tolerated."

Late in the evening of this same day our Government made public its reply to the First Chief's request that his troops be allowed to cross into American territory. In the words of the document, permission was given for military forces of the *de facto* government of Mexico to cross the international boundary in pursuit of lawless bands of armed men who have entered Mexico from the United States, committed outrages on Mexican soil and fled into the United States, on the understanding that the *de facto* government of Mexico grants the reciprocal privilege that the military forces of the United States may pursue across the international boundary into Mexican territory lawless bands of armed men who have entered the United States from Mexico, committed outrages on American soil and fled into Mexico.

At this writing it is difficult to forecast the ultimate outcome of the affair.—America.

RELIGIOUS EDUCATION

Several years ago the mayor of a city in New Jersey speaking of education gave utterance to the following considerations: "We are all anxious about the children; we all wish to give them every advantage. But are we not on the wrong track in our present system of public instruction? Can there be morality without religion? And if we exclude religion, will not morality die at the roots? Will mere intelligence make up for character and moral worth? The Catholic Church at mighty cost has already made answer. That venerable institution declares for education, but for education which is complete, for education which includes God and religion, for education which will develop character and morality in the soul. We ask honest men: Which system is preferable?"

To this question proposed by a non-Catholic statesman, answers are being given by educators in every section of the country, and day by day it is becoming evident that underlying all the answers is the almost universal conviction that religious education is a necessity for the proper development of youth. Those who have given the subject any thought at all are frank enough to concede that only a system of education in which the religious element is included can turn out men and women in whose hands the country's interests will be safe. With President Hadley of Yale they are gradually coming around to the Catholic educator's view that it is folly to believe we are going to make the right kind of a citizen by providing a godless education and then adding on religion afterwards.

At the present time the appeal for some kind of religious teaching in the school is being made throughout the land. On all sides educators, who a few years back proclaimed the American Public School system a panacea for every social evil, are to-day as loud in their proclamation that the Public Schools have been a failure. A widely diffused popular education has not proved the blessing anticipated. In it as now adopted there is some great defect, a defect that has caused the system to be a disappointment from the very beginning.

That defect is the lack of the religious element in education. Those to whom the destinies of the Public Schools are entrusted realize this more and more. The result has been that associations are being formed, books are being written, and resolutions are being framed, all with the purpose of bringing religion back to the school room. Such proceedings are viewed with no little interest by the Catholic educator—they prove the wisdom of the course he has pursued from the beginning, and perhaps, if convictions were given expression, those who not long since condemned the religious school as un-American would be found approving it as the only true American school, because the only safe one for the republic.—Boston Pilot.

CATHOLIC NOTES

The only estate left by the late Bishop Scannell of Omaha, were his insurance policies.

Msgr. James Sinibaldi has been appointed Secretary of the recently established Congregation of Seminarians and Studies.

The priesthood in the United States last year received additions at the average rate of one priest every twenty-two hours.

The beautiful College of St. Paul, near the Catholic University, the house of studies of the Paulists, was dedicated by Cardinal Gibbons, January 29th.

The Indian Mission at St. Francis, S. D. in charge of the Jesuit Fathers and Franciscan Sisters, was almost totally destroyed by fire late in January.

Death recently claimed another Catholic scientist, Dr. Finlay, who made the important discovery that the mosquito was the cause of the dreaded yellow fever.

A hygienic holy water vessel has been installed in the Pauline Chapel of the Vatican. It is so formed that the water drops continuously at a rate that can be regulated.

Rev. John G. Fitzgerald, rector of St. Stephen's Church, Brooklyn, N. Y., has been made a Chamberlain of the Papal Household, with the title of Monsignor.

The Rev. Joseph A. Langer, Catholic chaplain of one of the Württemberg regiments on the western front, has been decorated with the iron cross of the first class by special order of the Kaiser.

Father Kremer, S. J., Professor of Physics in Marquette University, Milwaukee, has successfully experimented with clay insulators, which will be substituted for those of glass and porcelain.

Jerusalem, the Holy City, was founded in the time of Melchisedech, about the year 2000 B. C. In the time of Alexander the Great it had about 120,000 souls; now it has less than 60,000.

Knights of Columbus of the Springfield, O., Council opened their new home recently, which is one of the finest permanent homes in the central part of the United States. The building, which is three stories high, cost about \$70,000.

William Markoe, now in his ninety-fifth year, is the oldest living American convert. He was born on July 25, 1820, and baptized by the famous Bishop William White, of the Episcopal Church.

Through the St. Vincent de Paul Society, a fund is being raised for the relief of the poor people of Mexico. This fund which already amounts to over \$12,000, will be administered through the St. Vincent de Paul conferences of Mexico and the American and Mexican hierarchy.

Cardinal O'Connell, of Boston, is planning a commodious office building to house all the diocesan bureaus so that they might be in constant touch with one another. At present an office force of 22 transact the business of the diocese in the Cardinal's residence, which he has temporarily vacated.

Having embraced the Catholic faith the Rev. Charles D. Meyer, formerly an Episcopal clergyman, was ordained subdeacon on Friday, Feb. 25, his thirty-first birthday anniversary, by Bishop O'Connor of Newark, N. J., at a Mass in the private chapel of the Bishop's home, South Orange. He was ordained deacon on Sunday, and will be ordained as a priest in June.

The diocese of Newport, Wales, has 70,000 Catholics in a population numbering 1,750,000. Protestants have all the wealth, place and power, and nearly all the education. Yet during the long episcopate of the late Bishop Hedley, O. S. B., an average of nearly two hundred converts were received into the Church each year.

Father Bertrand, P. F. M., of the diocese of Nagasaki, says that although Buddhism is prevalent, Shintoism is the great enemy which the priests have to combat. This is the religion of the Emperor, and the Shintoists seeing in the Emperor a divinity, naturally cling to the superstitious rites which he favors.

It is estimated that there are now 70,000 Catholics in Japan. Descendants of the ancient Christians number about 40,000; the remainder are converts made by recent apostles. Members of the Paris Foreign Mission Society, Dominicans, Franciscans, Marianists, Trappists, and the Fathers of the Divine Word are engaged in this difficult field, as are many nuns, who work among the women, children, lepers and sick.

The Very Rev. Joseph Oster, C.S.S.P., formerly provincial of the Holy Ghost Fathers in America, has been appointed Prefect Apostolic of the islands of St. Pierre and Miquelon. This interesting mission, belonging to France, yet so near the continent of America, has 8,000 Catholics in summer and 4,000 in winter. Most of the fishermen reside on the mainland during the cold season. Nine priests, seven chapels, four stations and six schools constitute the mission property.