

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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IN THE DEPTHS

Mr. Paderewski's eloquence as a speaker and his virtuosity as a pianist are reported to have netted \$12,000 for the Polish Relief Fund. But this is only a trifle in view of the heartbreaking needs of the Poles in the entire section which they inhabit. For them hope deferred truly maketh the heart sick. There is no word out of Berlin or Vienna or Petrograd to say what their fate will be. All talk of the early re-establishment of the Polish Kingdom under a Hapsburg Archduke has ceased. If for the moment the fighting has swept past, and over the bulk of the Poles, there is no assurance that it will not return. Meanwhile with winter approaching they must build upon the wreck of their homes and their farms as best they can. The world, for obvious reasons, has not found the Polish misfortunes so dramatically appealing as those of the Belgians, yet the need is if anything greater.

THE FEEDING OF BELGIUM

The story of the feeding of Belgium has been told only in fragments and impressions. For the first time the spirit and machinery of what is probably the greatest charitable enterprise in history have been systematically described in a special supplement of the New Republic by Mabel Hyde Kittredge, whose narrative, for all its avoidance of rhetoric, lays a strong hold upon the emotions. The problem has been one of bringing food to a people of seven millions beleaguered with armies. Be it said to the credit of nature that there is one task to which the spirit of self-sacrifice and the talents of efficiency will rally as quickly as to the call of war, and that is when the calamity of a city or a nation calls upon the pity of the world. Several generations have gone into the fashioning of the German "preparedness" which has awed the world. It should be a legitimate source of pride for us that only a few months of preparedness created the marching of the Commission for Relief in Belgium, which functions with a precision and effectiveness that the German General Staff cannot but admire.

The belief is commonly current that the Belgians themselves are doing little for their own salvation. Miss Kittredge's report shows this to be quite untrue. The only way in which Belgians have been remiss is in the flight of a large section of the well-to-do population during the early days of the panic.

Were these refugees to return, the benefit would be marked, materially and spiritually. But the prosperous citizens who have remained have given generously of their time and means. Ten million dollars have been contributed to the funds of the Commission by Belgians. The rich pay for their food, including a profit on it: the working classes of small means pay the actual cost: \$1.80 a month will keep one human being alive: the destitute receive food free. The actual task of distributing food and clothing is entirely in the hands of the Comité National de Secours—Belgians themselves—which operates in 32,000 communal centres. This much should also be said for the conquerors of the country: that they have given every facility for the distribution of relief. The only special passes issued by the Germans for free movement throughout Belgium are those given to members and agents of this Commission.

BALKAN STATES

So much has been written of late about the Balkan States that we need not attempt to assess their claims. Certain it is that this war is fundamentally justified in view of the contempt which has been shown for them by the great Powers whose ambitious designs have broken the peace of Europe in so startling a manner. More to the point it is to note that the Scandinavian countries, to say nothing of Switzerland, could not long retain their freedom of action if the German fury were to prevail in the West. Denmark knows by bitter experience what it is to

suffer at the hands of a too powerful and unscrupulous foe—we had nearly written "neighbour," but remembering in time that the true meaning of that sacred word had no application to a jealous and envious man or nation. The query, "Who is my neighbour?" must for long puzzle the casuists of the German schools.

In 1864 Prussia and Austria were leagued together against Denmark. The German Crown Prince of Augustenborg proclaimed himself Duke of Schleswig-Holstein. Then Austria and Prussia assailed, and after eight months of fighting took possession of the two provinces, almost immediately falling out over the spoil. There ensued a struggle between the two conquering Powers, which ended in the triumph of Prussia at Sadowa. After that the new North German Confederation was formed, with the Prussian King as Emperor and Bismarck as Chancellor. Denmark could not henceforth be expected to regard the restless nation at her gates and on her borders without suspicion, qualified by fear.

HOPE AND PEACE

Autumn is with us again, with its dull vapors and reek of mortality. Chill winds blow across bare furrows, whispering of distant fields unharvested and trampled, blood-stained campaigns where the fruits of the earth should have ripened.

Woodworth wrote of the Highland reaper who sang of "old unhappy far off things and battles long ago." Alas, it is of a very present trouble our scribes tell to-day! The Reaper whose name is Death is busy gathering in another harvest. Yet still the benediction of earth and sky remains with us; not all the crimes and errors of mortals can annul the promise of fresh peace and posterity which the Eternal causes to bloom perennially in our hearts. The joy of the morning, the satisfaction of noonday, the solemnity of the evening hour, all are parts of the life-span which ushers in an unimagined new day.

Some of us are directly involved in the sanguinary struggle upon which the eyes of the world are intently fixed. Our brothers and sons share the toils and dangers of the brave Belgians and the plucky Frenchmen, who are sustaining onsets and cruelties unknown to earlier civilizations. Our hearts are wrung by bitter tidings day by day. Loved ones are within the blazing zone, far from the soothing caress of those who would so gladly minister to their needs. Those who have escaped loss and anguish so far must presently endure privation. They have to be gleaners in stubble fields, gatherers of unconsidered trifles in the hour of the countries' need. All are enlisted, and that for an indefinite term. But faith and hope can nerve even the weak to serve by speech or act. We have great allies in this stand against a varnished barbarism. Without blasphemy or hypocrisy we may appeal to the Higher Court of Justice to support the cause which is not ours only—to that Power which aways the future, confounds the crafty devices of ambitious tyrants, and brings good out of evil. Out of the welter and chaos light will arise.

The winter of our discontent will pass, as the bare and brown autumnal outlook is passing. Spring will come again; flowers will bloom afresh; the groves and hillsides will re-echo to the voices of singing birds. Life will once more banish death; and the nations, redeemed from the oppression of the Mailed Fist, will breathe freely, in an ampler ether, a diviner air of righteousness, pity and good-will.

CURIOUS

The American Episcopalians are deliberating as to the advisability of sending missionaries to teach the South Americans. With all due deference to these gentlemen who are solicitous about the South Americans, we should like to know what they are going to teach. It may be that they mean to inform South America that one can believe anything save Catholic doctrine without being branded as unorthodox by American Episcopalians, which never promulgated a heresy or condemned a heresy. They may tell them that in their opinion St.

Paul's impassioned advocacy of the unity of faith was mere verbal juggling.

Vague and indefinite this Church is going afield to teach with "stammering lips of ambiguous formulae" that mutually destructive, hopelessly irreconcilable opinions can be held without sacrificing fundamental truths. Bishop Cox championed apostolic succession, and Phillip Brooks was against it. Some Episcopalian ministers teach seven sacraments, devotion to the Mother of God, etc., while others cling to two sacraments and declare that devotion to saints is a vain thing repugnant to the word of God. And we might go on enumerating the diverse brands of doctrine all housed in the edifice of Episcopalianism.

It seems to us that missionaries of a church that has never stirred the hearts of the multitude, but is found almost exclusively in cities where its adherents are chiefly rich worldlings and which is as uncertain in doctrine as it is feeble in action, might be asked some embarrassing questions by the South Americans. They might ask them about the inspiration of the Bible and point out that Rev. Heber Newton, an Episcopalian, assailed the authenticity and inspiration of the Scriptures. They might ask them who sent them, The Missionary Society. The South American would wonder why a missionary society, which is not sure of its belief, should presume to ask him to yield his fallible judgment to the society's fallible judgment.

It has, of course, a bewildering variety of doctrinal wares, and you can do anything you like in it provided you go about decorously, but even this will not tempt anyone who knows that Christ's law must have a competent authority appointed to interpret and enforce it.

MORE PRIEST HEROES

FOUR OF THEM BRAVE DEATH TO GIVE RITES OF CHURCH TO DYING

Among the many deeds witnessed at the Union Box Company fire in Pittsburgh, on October 25, in which thirteen lives were lost, was the daring work of four Catholic priests, who braved death to enter the burning building to administer the last rites of the Church to the dying, says the Pittsburgh Dispatch. A few minutes after the fire Revs. J. V. Sharp, P. J. Kitrick and J. W. O'Connell, of St. Peter's Church, and Rev. P. J. Quilley, of St. Andrew's Church, rushed to the scene from their parish houses.

Two of the priests went to the rear of the burning building and two to the front. Father Sharp scaled a ladder in the front of the building and entered. He was unable to stave off long on account of the suffocating smoke, but before leaving he gave conditional absolution to all the victims caught in the building.

When the priests were advised by Commissioner Walsh not to attempt to enter the building again, they stationed themselves beside the ambulance and when each victim was carried from the building they gave absolution.

During the fire six times, emerging unscathed six times, with a living, pulsating form as a reward for each entry into the furnace which was wiping out life, Peter Vallon, an Italian laborer, went back for his seventh rescue. Thirty minutes later firemen brought forth his charred remains and placed them where thousands of onlookers could—and did—pay homage to the memory of a hero. Vallon placed in his credit the lives of an even half-dozen. Last night his little family mourned their loss in a humble home on Leacock Street. Six other families blessed the name of Peter Vallon.—Boston Pilot.

FORMER MINISTER ORDAINED

On Thursday, the Feast of the Apostles, St. Simon and Jude, Rev. J. R. Michael Edwards, T. O. R., was ordained priest in the chapel of St. Francis' Seminary, Loretto, Pa.

Before becoming a Catholic Father Edwards had been an Episcopalian minister for over thirty years, during nine years of which he was in charge of churches in the villages of Brentwood, Central Islip and Ronkonkoma, L. I. In the spring of 1911 he was received into the Catholic Church by the former rector of Brentwood, Rev. John M. Kiely, who baptized Mr. Edwards in the Church of the Blessed Sacrament, Brooklyn. Having completed four years of preparation, through prayer and study, Mr. Edwards was ordained priest by Right Rev. Eugene Garvey, D. D., Bishop of Altona, Pa.—True Voice.

THE PEABODY FIRE

CARDINAL O'CONNELL'S WORDS OF HOPE TO THE AFFLICTED

Boston Pilot, Nov. 6

The parish of St. John at Peabody, Rev. Nicholas J. Murphy, rector, was visited by a terrible calamity Thursday morning of last week when the parish school was destroyed by fire and a score of the little ones lost their lives. Time and again the school has been emptied in two minutes, as recorded by those who were holding watches during the fire drills; the loss of life was chiefly due to the fact that several of the little girls in the frantic rush for the doors, when it was known that there was a real fire, fainted and blocked the hallway, just at the front steps, so that those behind them could not escape.

There is no need to attempt to picture the scenes of awful distress of parents, the narrow escapes of the other children, the sufferings of some of the children who were severely burned nor detail the agonies and the heroism of the Sisters in charge who only left their posts of duty when all possible had been done for their pupils. The facts are too heart-rending to dwell upon.

SEVENTEEN LITTLE WHITE CASKETS

Probably never before in any church in the United States has there been such a lamentable scene as the array of seventeen little white caskets each containing the remains of one of the victims of the holocaust before the altar in St. John's Church at the time of the Solemn High Mass of Requiem, celebrated in the presence of the Cardinal, last Saturday morning.

Before the abolition, His Eminence, the Cardinal, advanced to the altar railing and said:

"I have come here to-day to take my place in deepest grief and sadness along with the parents, stricken with sorrow beyond words, of the dear little ones who met their death in the dreadful calamity of Thursday morning; a calamity which has plunged into universal mourning the whole community; which has well nigh broken the hearts of the parents and has stunned me into a silence which I must break to-day to express comfort and consolation to those so sadly afflicted by this melancholy event.

"Every now and then, by no one's neglect, by the fault of no one, so far as human knowledge can reach, by what is purely and simply an accident, some awful catastrophe happens involving dreadful results to many; death, suffering and sorrow.

"We look about, examine and inquire—all the caution and care which human industry can apply have been exercised—everything has been done which circumstances require, of prevention—and yet the dreadful event happens.

"Certainly in this case, after official investigation, no one has been found blameworthy. The regulations of safety required by the law were fulfilled scrupulously; the Sisters, as usual, behaved like heroines, heedless of all danger to themselves, thinking only of the safety of the human industry can apply have been exercised—everything has been done which circumstances require, of prevention—and yet the dreadful event happens.

"What can one say in the face of such things? Where no one is to blame when all has been done and more than ordinary human effort could accomplish, and yet the tragedy remains! I need not say it. You fathers and mothers know that what words fail to express, faith and hope make strong and clear. Search your Christian hearts, bring out today from that storehouse of confidence in God, in His all-seeing wisdom, His eternal Providence, the thoughts which in a moment like this must be your greatest strength, as they must also be the only answer to all your questions.

"Your little ones are with God. A moment and God had enfolded them in His loving arms and taken them home to Himself.

"Think for a moment, and let the light of faith turn your thoughts from this terrible grief to what you know is as sure as that grief—all the long-drawn-out suffering, all the sadness and disappointments, all the ills and illness of a whole lifetime—things, all of which, had they lived, your little ones would not escape, by the laws of human life—all these were narrowed down to a mere moment of suffering, a mere briefest interval of terror, and God's happiness claimed them for an eternity of bliss.

"Their sweet souls were unullied; their innocence still was angelic. In a moment of trial all the suffering of mortal life was over, and they were in the loving arms of their God, their Father, and not for all that earth contains would they now leave the heaven which they possess forever.

"These are not words coined merely to console you, though God knows how I yearn to say something

that will assuage your grief and make you stronger under such a burden. They are the truths you know, the truths you live by, the truths without which you could not live another day. You believe them, and that precious faith to-day must be your highest consolation.

"Remember you are Christian fathers and mothers. Lift up your hearts to God—those hearts broken with grief and affliction—and say: 'My dear Jesus, I know in very truth what suffering is. I know what You endured upon the cross. I know that Your blessed Mother Mary endured at the foot of Your Cross. I do not entirely understand it all, but give me the power to understand; give me the strength to bear it for Thy dear sake. God's holy will be done.'

"God gave you your little ones. Who can read life's mystery without divine confidence and hope! Give them back to Him generously. Dry your eyes after a little while and look up to where your children are waiting for you—happy now; oh, so much more happy now than earth could make them.

"They have passed through the crucible of suffering—innocent, pure and safe; who shall say, for who now can know, how many less prepared than they will be spared an unprovided death, because of their pain and death.

"Life is all a mystery. Faith alone can solve it. Draw now upon that unfailing faith. Look up! Look up! God is above you and in His arms, saved for evermore from all sorrow and anguish and grief and disappointment, are your own beloved ones.

"Let not this terrible blow stun you—that were fatal—God will be nearer than ever to you, for they who suffer are always nearest Him.

"All the affection of a father's heart, hurt as yours is, I offer you. All the sympathy of understanding of one who realizes your affliction and the depth of your sorrow I bring to you. I wish I could only make you realize how, not only I, but your priests, your friends and neighbors and the whole community long to comfort and console you.

"But I can do more than all this—infinite more. I can recall to your mind and hearts your firm faith and confidence in God. I can remind you of God's goodness and love in the midst of life's awful mysteries, and I can say to you as God's minister and representative: Weep not; they whom you love are with God.

A RECENT CONVERT

M. J. W. Smith in Denver Catholic Register, Nov. 4

The Rev. R. Michael Edwards, T. O. R., formerly a newspaper man in Denver, later a clergyman of the Episcopalian church for years, was ordained a Catholic priest last Thursday by the Rt. Rev. Eugene A. Garvey, bishop of Altona, in the chapel of St. Francis' college and ecclesiastical seminary, Loretto, Pa. Father Michael has been a member of the Third Order Regular Franciscans for five years. He was born in Maine on September 25, 1849, and was the son of Baptist parents. He was graduated from Trinity College in 1874, and was engaged in literary work for some years. For a long time he was an infidel, then met with his first conversion—to Christianity. It is said that his reason for becoming an Episcopalian minister was that he had fought God so long that he felt the necessity of fighting for Him. He was rector of the Church of the Holy Redeemer, Brooklyn, then of St. John's Long Island City, one of the most fashionable parishes on Long Island. After years as a minister, he was led into the Catholic Church through study. A most peculiar thing happened when he was converted. He resigned his charge, and his bishop learned that he was to become a Catholic. The bishop told him that any time he changed his mind again his Episcopalian parish would be waiting for him. It is said that this was the first time such an offer had ever been made.

Father Michael decided to join a Catholic religious order, but found this a little difficult at first due to his age. Finally he made application to the Third Order Regular of St. Francis and was accepted. He has proved an exceedingly valuable addition to the community, for he is splendidly educated and unusually brilliant. Both physically and mentally, he has the vigor of a man in the prime of life. He is professor of Greek and Hebrew and an instructor in Scripture at the college. He is also censor of the students' magazine 'The Alvernia.'

It was about twenty-six years ago that Father Michael lived in Denver. He spent two years in this city. He has lived in every state in the Union, and has that broad culture which always comes to an intelligent man thru extensive travel. He is a

former member of the Masonic order and is a widower. His wife was a scholar like himself.

NO PRO-GERMANISM IN IRELAND

DECLARES SIR HORACE PLUNKETT

London, Nov. 2nd.—In an interview Sir Horace Plunkett has given some interesting views upon the position now and at the time of the Boer War. "The popular sentiment," he states, "is slowly but steadily going in the right direction, chiefly because the people are gradually getting to understand why Ireland is at war." He draws a contrast between the position now and at the time of the Boer War. "Then resolutions were being passed in favor of the Boers. Kruger had his Irish admirers. Not so the Kaiser. There is no pro Germanism in Ireland to-day. As to the latest Prussian attempt of which we have read, to get hold of Irish thought and feeling, it will simply show that the Germans surpass the English in their inability to understand the Irish psychology."

RECRUITING AND COMPULSION

Coming to the question of recruiting and compulsion, Sir Horace was asked whether there would be grave political trouble in applying compulsion to Ireland. "My own considered opinion," he replied, "is that there would be some political trouble, but it would be short-lived, and that a far graver political situation would be created by leaving Ireland out of any scheme considered necessary to bring the War to an early and triumphant issue. It would hopelessly divide Ireland."

WHAT IRELAND HAS DONE

Sir Horace holds that in England there is a wholly wrong impression concerning the number of recruits in Ireland. Three considerations have to be taken into account, namely, the scarcity of agricultural labor, the effects of emigration, and the fact that a much greater proportion of Irishmen were in the army or on the reserve, at the beginning of the War than of men from other parts of the United Kingdom. "If these things are borne in mind," he says, "we have not done so badly."

RECRUITING IN IRELAND

Lord Kitchener and the recruiting officers are calling for more and more men. The former has written a letter of appeal to the Lord Lieutenant praising the Irish for their gallantry and asserting that Irishmen will never allow their regiments to be left without reinforcements. General Friend in a report to the Lord Lieutenant states that since the beginning of the war Ireland has furnished 81,000 new recruits. In a recent Mansion House speech Redmond said:

Let me give you a few figures. In addition to some 30,000 old reservists who were called to the colors from Ireland when the war began, and in addition to some 22,000 Irishmen from Ireland who were in the army at the time the war began, Ireland has sent 81,408 recruits since the war broke out. The City of Dublin, where I am now speaking, alone has sent 14,151 men. Of these 81,408 recruits, 44,689 were Catholics and 36,719 were Protestants. And to-day, taking the number of men in the Army at the commencement of the war and the reservists who were called up, and the recruits who have since joined, there are in the Army now from Ireland 133,454 men; and of that great total 79,511 are Catholics, and 53,943 are Protestants. . . . I have made inquiries in every direction, and from these inquiries I have come to the conclusion that at least 80,000 more men were rejected by the military authorities. . . . In many places that I know two out of three recruits were rejected by the authorities; and if you take that figure that I have given you of 80,000 as approximately correct, then you will have the extraordinary fact that, in addition to the reservists and the old soldiers, 160,000 men in Ireland have since the war began volunteered for the British Army.—America.

CHRISTIAN DOCTRINE

A New York paper relates that one of the judges in that city was much impressed by the definition of an oath given him by a little eleven year old girl who was called to testify for her father. "An oath," she said, "is calling upon God to witness the truth of what you say," and the judge declared he had never heard a better or more concise definition. Since it came out that the little girl was preparing for her First Communion and since her definition is the one given in the little catechism and which all Catholic children have at their tongue's ends, it strikes one how much the ordinary non-Catholic might be illuminated by a primary course in Christian doctrine, and how much Catholics might accomplish by the opportune use of the elemental definitions with which the catechism equips them.—Catholic Universe.

CATHOLIC NOTES

Bulgaria has a population of about 4,750,000. The king is a Catholic.

The women of Germany are making winter garments for the German army next winter.

The Archconfraternity of the Holy Family connected with the church of the Redemptorists, in Limerick, Ireland, numbers 70,000 members.

At its annual meeting held recently under the presidency of Cardinal Logue, the Mayo North Union adopted a proposal for the establishment of an Irish-speaking priests' society.

The Church in the United States now has 85 ecclesiastical seminaries, with an enrolled membership of about 7,000 young men studying for the priesthood.

The Consistory will probably be held sooner than was originally intended, says a Catholic Press Association cable from Rome. It is expected that it will be held on either November 2 or November 25.

Under the late Bishop Conaty the Catholic population of the Los Angeles diocese is estimated to have risen from 58,000 to 145,555, but more gratifying than all else, the attendance at the Catholic schools has risen from under 3,000 to over 10,000.

In Golder's Green which is known as "the garden suburb of London," Cardinal Bourne recently opened a beautiful new church. The building of the church was made necessary by the rapid growth of Catholicism in the district.

A gift of \$10,000 has been made to the cause of Catholic theological education by Richard C. Kerens, former Ambassador to Austria. The gift was in the form of two burse presented to the board of Kenrick Seminary, St. Louis.

It is interesting to learn that eight thousand nuns are tending the wounded soldiers at the Italian front, and that close on thirty thousand Italian priests are serving as infirmaries, attendants, chaplains and soldiers in the firing line.

A cablegram received by the Right Rev. Monsignor James P. Sinnott, rector of St. Charles Borromeo's from his nephew, Bishop MacGinley, of Nueva Caceres, Philippine Islands, states that a cyclone has visited that section and has destroyed the diocesan seminary and fifty churches and caused the loss of hundreds of lives.

The Holy Coat is a celebrated relic in the Cathedral of Treves, which a very ancient tradition identifies with the seamless coat that Christ wore at the time of His passion. The Empress Helena is said to have come into possession of this while in the Holy Land, and to have given it to the city of Treves.

Leonardo Da Vinci's masterpiece, "The Last Supper," in Venice, has been protected by a wall of sandbags built about 7 feet from the wall on which it is painted. In addition, a fireproof curtain has been suspended in front of it. Other works of art in Venice are encased in straw and cement to protect them from hostile air craft bombs.

A bill, which was passed by the Georgia State Senate recently and is likely to become a law, forbids the employment in public or private educational institutions of any white person to teach colored persons. The passage of this bill into law will very materially interfere with the splendid work which members of our Catholic orders—priests, brothers and nuns—have been doing in educating the children of the negro race in Georgia.

Henry C. Frick, the Pittsburgh millionaire, has paid \$250,000 for Giovanni Bellini's St. Francis of Assisi. It is painted in oil on a panel 55x49 inches. It was formerly in the possession of the Centurini family in Venice, later passing into the collection of an English gentleman, and was shown in the Manchester exhibition of 1857. It was thereafter lost sight of and remained in a private home at Sunninghill, practically unknown until Langton Douglas discovered it and made its importance known.

The Jewish World states that, in response to a letter sent to the Pope by the editor of a Yiddish paper in New York (who appealed to His Holiness to arouse Christendom to a realization of the sufferings of millions of human beings—the Jews), the Pope has replied: "The august Pontiff has graciously taken note of this document. The Holy See as it has always in the past acted according to the dictates of justice in favor of the Jews, intends now also to follow the same path on every propitious occasion that may present itself."

There is on foot in Sydney, Australia, a plan to transform the old St. John's College into an up-to-date university equal to the requirements of the present generation of Australian youth. A large sum will be needed, but a wealthy gentleman of Sydney, Mr. Thomas Donovan, has subscribed generously, and Governor General Sir Gerald Strickland, a fervent Catholic, has promised his support. The new university will be named for Cardinal Newman, the distinguished English convert.