

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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LONDON, CANADA, SATURDAY, OCTOBER 14, 1916

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NOW

Good people tell us that the great work is to keep the children off the streets. By all means. Let us shelter them from the jargon of rowdies and education at street corners. But can we hope that boys and girls who work in shop and factory will be satisfied to pass their leisure time in tenements which smell to Heaven, or play lawn-tennis in areas which are cluttered up with refuse. Would this prospect allure ourselves? It is very easy to give advice which would be taken by the ideal youngster. But these ideal ones are few and rather tiresome. If the average boy cannot get movement and variety and entertainment at home he is going to seek it on the pavements. Not being ideal what else is there for him to do?

So we are confronted with facts, and the only way to deal with them is not by preaching, but by achievement, by eliminating the streets as essential to amusement. Make them your brethren in very truth, and the street danger will be no longer a menace. Take hold of them now while they are free from the conventionalities and prejudices of civilized life.

WHY

Some of us who should be in the high classes of spiritual progress are in the kindergarten stage. We have the same text-books, the same Master as the advanced pupils, but we are never graded. We listen attentively, and yet we repeat our lessons in the babbling and inadequate utterances of childhood. We talk and work forgetting that the results that endure, the only permanent success can come only from the principles that are taught in the Master's school, and that an effort to give the principles soul-room would help us out of the kindergarten.

The harboring of spite, the habit of gossiping, of judging, the horde of mean little things that crawl in and out absorbing our vitality, debar us from enjoying the peace and happiness that springs from self-conquest. A victory over ignoble impulse, the cultivation of the habit of forgetfulness is worth more than many hours of empty prayer. The spirit of generosity is of fair dealing with the Lord.

AT OUR DOORS

There is no need of going far afield for adventures. There are things strange at our doors, and even people when subjected to close-range observation reveal unsuspected sources of delight and information. And it is so inexpensive and easy—merely putting away our habits of thought, getting out of our environment and seeing things as they are.

We may be prosaic, set in our ways, severely practical, which is about the last thing we could wish our worst enemy, for dreams are the only realities; but if we go forth with open minds we shall return wiser, doubtless, more sympathetic and more useful.

Suppose, for instance, that you endeavor to get in touch with the lads who sell newspapers. You cannot help seeing them—little wisps of fellows who are out in all kinds of weather, and who, despite the handicap of environment and of scanty food, are serene and smiling. But they belong to the family. They are our brethren and the children of our own Father in heaven. If we think more of the earthly than of the Divine things, we shall regard them as aliens, to our lasting discredit and detriment. Safeguarding them is not by any means exclusively the business of the priest. The Catholic who does not interest himself in the promotion of God's glory should sit down and have a talk with his duties and responsibilities.

These lads can be assisted into substantial citizenship. If we fail in our duty other agencies may gather them in and mould them according to their own fashion; and then we wash our hands, declaring ourselves the while innocent in the matter and wend our way to a euchre party in

aid of something or other. But let us remember that these lads may have something to say against us on the day of reckoning.

So what are we going to do about it? It is our business. A little interest in this behalf is a very good investment for them and ourselves. We can organize them. We can entertain them occasionally, and get them into a night school. We can show them that they are ours—not merely the flotsam and jetsam of the city streets, but our little brethren on whom we are privileged to bestow sympathy and love.

It seems to us that work for Christ is at our doors. To wrap one's self up in money-making, in one's family, in one's comforts, and take no share in saving the souls of the children of poverty, is to be a poor and contemptible Catholic.

LOOKING UPWARD

Art, literature, religion have been giving utterance to the common faith in a future which was to complete the imperfect present. The dreamers have often lacked the power that the workers have supplied; without vision the toilers have failed to compass the decreed end. Both need the joint impulse; must gain in fitness, gather wisdom from failure, grow more sensitive to the purpose of the whole, cherish unity in community of feeling. Sympathy must outgrow mere fleshly hungers; a finer bond than selfish interest must make the many one.

THE COMING SPRING

This is not the dream of the optimist only. The Divine spirit of change works in ever-widening circles. Far off the full attainment of human perfection seems; yet the heart's promise will be fulfilled. At this crisis of violent conflict and sweeping calamity we must fall back upon primal truths and reinvigorate them by fresh consecration. We are too prone to fix our gaze on second causes, overlooking the stream of tendency which is bearing mankind forward to a consummation which surpasses the shrewdest calculations of earthly ends and means. The "research magnificent" is no new thing; it has not been left to speculators to give it an impetus in thought or in action. The centuries reveal its growing power, its clarifying experience, its more exalted aims. The Fountain that opened in Palestine long ago is not dried up; its waters deepen and brighten as they flow. Autumn glooms and decay overspread Europe now. It will be Spring by-and-by.

"INFAMOUS WORK"

Under the above heading, the French-Canadian daily, La Patrie, in discussing editorially the activities of a group of agitators in this province shows that all French Canadians are not of the Bourassa-Lavergne type.

"During the month of September, the English lost on different battle-fronts 119,549 men; they lost 127,945 during the month of August, and 59,675 during the month of July, the first month of the Somme offensive. In three months the losses of the British army amounted, therefore, to 307,169, or almost the total number of the Canadian military forces.

"During the same period the Canadian troops were also in the thickest of the battle and hundreds of our fellow-citizens have fallen each day upon the field of honor.

"We have no information on the losses undergone by the French army, but they have certainly been very heavy. Communiqués from Berlin, which are not criteria of truth, have informed us that the losses of her Allies, in the Somme offensive are heavier than those of the Austro-Germans.

"And it is this moment when the heroic armies of England, France and Canada are intrepidly shedding their blood for the common cause that certain demagogues have chosen for resuming an anti-patriotic agitation and seek with more insistence than ever to point out to the population of our province that we are not concerned in this war, that we owe nothing to England, that all we have to do is to remain peacefully at home and to wait for the prize of victory, which the Allies are buying at the price of such terrible and painful sacrifices.

"All the monstrous theories cynically enunciated during the early phases of the war by these agitators, conscious or unconscious tools of Germany, are once again displayed before our worthy rural population

and the inevitable consequence is that a crowd of our fellow-citizens are the dupes of a clever collection of sophistries.

"Will this infamous work be allowed to go on with impunity, while our brave boys in the firing line vainly wait for the reinforcements which would strengthen their spirit and hasten them on to victory?"

LANGUAGE VS. PATOIS

Sir Max Aitkin has fairly won a special popularity in the Province of Quebec by saying, in his book, "Canada in Flanders," that some of the Quebec soldiers "switched off from English to the French-Canadian patois." Sir Max is informed with pungency by a dozen newspapers in French Canada that he was not fully aware of his environment while he was in Montreal, and that the language spoken by the people of Quebec is French.

The fact that careless or illiterate people may say "icit" for "ici" or "oual" for "oui" or "plat" for "plat" is not sufficient to condemn the prevailing language of the Province. There are men in Ontario who say "have went" and "would have come," men and women who say "wuss" instead of "worse," and "orspial" instead of "hospital." We judge the speech of our people by the conversation of educated folk and conclude that our language is English. There may be vowels which we do not pronounce as broadly as would an Oxford Don, but we do not speak a dialect or a patois such as may be found in the remote confines of Zummezzett or Coom'erland.

Similarly the Province of Quebec speaks French with a few slight individualities, due perhaps to climate. The public address of any member of the Legislature or member of Parliament, of any advocate, notary, physician or priest, of any business man, will be as good French as any audience anywhere deserves to hear. Probably the French of the Quebec Legislature will compare favorably in grammar and construction with the English of the Ontario Legislature.—The Toronto Daily News.

QUEBEC, CANADA AND THE EMPIRE

From The Presbyterian, Toronto

The Province of Quebec is out of harmony with the rest of the Dominion with regard to the prosecution of the war. The fact is undeniable that the French-Canadians of that Province have not enlisted in anything like the same proportion as their English-speaking compatriots in the other Provinces. The disproportion can be partially explained. To some extent it can be explained away. There is a measure of truth in Mr. Bourassa's contention that the readiness to enlist is in inverse ratio to the degree in which the individual is rooted in the Canadian soil. In the English-speaking Provinces, the British born enlist most freely, next to them the sons of the British born, and next again those who are Canadian for several generations back. Now the French people of Quebec are all Canadian born, as were their fathers, and grandfathers and great-grandfathers; therefore, in considering the question of their enlistment they should be compared not with all the volunteers from the other Provinces, but with those of Canadian birth and ancestry. When this is done the comparison is not so unfavorable to them.

Again, it is fair to remember that the great bulk of the population in Quebec lives in rural communities where the reaction of the outside world is much fainter than in towns and cities, and where the contagion of a popular movement is less keenly felt. Even in Ontario the enlistment from the country districts has been smaller proportionately than from the towns.

Undeniably also, the friction caused by the bilingual question in Ontario has had its effect. In the state of feeling which has been developed, the very fact that Ontario was urging enlistment and finding fault with Quebec for its poor showing would tend to check rather than to encourage recruiting in the latter Province.

But when all this has been said, we have not yet stated the whole case. The most important factor has still to be noted. Among Canadians of British descent there is a sentiment which the French-Canadians do not possess. When the Mother Land is menaced the compelling summons which comes to English-Canadians, and to which they respond, is the call of the blood. There is no such call to the French-Canadians. They are loyal to British rule, but their loyalty is passive. They know that years ago Canada passed by conquest from France to Britain; they accept the situation; but they are not enthusiastic about it. Perhaps a little bitterness left by the sting of defeat remains even to this day. And therefore, when a large number of English-Canadians feel themselves under no obligation to fight for "Britain's rights and Britain's king," it is not surprising that a much larger number of French-Canadians should feel the same way.

Now all this is unfortunate for Canadian unity. Among the many problems that will press for settlement when the war is over will be that of the future relationship of the Mother Country and the Dominions overseas. Whether the present form of connection, loose but strong, illogical but effective, will give way to some sort of federation, no one can now tell. But one thing is certain: whatever its constitutional form may be, the British Empire—let us rather say the British Commonwealth—will endure. Each nation—Britain, Ireland, Canada, Australia, New Zealand, South Africa—will have its own loyalty, but each will be loyal also to the great and splendid whole. What a calamity it would be, if in this larger outlook, Canada should not be united, if, in the matter of British as distinguished from Canadian loyalty, the large and important French-speaking element in our population should manifest an irreconcilable opposition or at best, a sullen acquiescence.

There are individuals and groups, whose views are reflected in certain newspapers, who are moved to indignation and anger as they mark the indifference and, in some cases, the opposition with which the carrying out of the war is regarded in Quebec, and as they reflect upon the general attitude towards the British Crown and realm which such indifference indicates. The anger is useless, and the talk of violence which one sometimes hears is foolish and wicked. The French attitude is unfortunate; it is unjustifiable; but it is partly explicable and we believe it can be changed. But it cannot be changed by violence. After all, a good many thousands of the French-Canadians have enlisted for the war, and no battalions have done finer work at the front than theirs. The surest way to kill every liberal and pro-British movement among the French-Canadians, and to alienate the soldiers of Quebec from their brother Canadians who have fought beside them in France and Flanders is to institute a racial crusade.

There is a better way. Let it be noted that in districts like northern New Brunswick, where the French and English populations are mixed, the French have enlisted as freely as the English. Why? Because they know and understand. They have learned the British point of view and have caught something of the British spirit. That tells the tale.

We cannot create in the French-Canadian the instinctive British sentiment bequeathed from sire to son; but we can substitute for it another sentiment, founded upon reason and fortified by a sense of practical advantage, and by pride in the institutions and possessions that are the common heritage of all British citizens. In order to do this we must ourselves be true to the best British traditions in our dealings with the minority. While defending our own rights we must not be indifferent to theirs. In short, if we wish to see the splendid Canadian patriotism of our French compatriots crowned by a British patriotism, the way lies through better mutual understanding, through freer intercourse, through generous dealing, through patience, sympathy and goodwill.

THE BARBARISM OF KULTUR

From the London Daily Chronicle

The public are familiar in outline with the story of the barbarous Lille deportations; but the English translation of the French official papers (published by Messrs. Hodder and Stoughton) fills it in with much terrible detail. The figure which has been quoted for the number of deportees—25,000—represents those from the three towns of Lille, Roubaix, and Tourcoing alone; whereas the depositions show that at different times large numbers of women and others have been deported for labor purposes from many other places. The whole business would be a gross infraction of international law, even if it were humanely carried out; it is, in fact, being carried out with calculated inhumanity. As part of their policy, and in order to increase the suffering inflicted on the populations, the Germans deliberately kept secret the destination of their victims; but information as to the employment of many has come through. Some have been put to work in mines; others in factories making war material such as sand-bags, others in agriculture; and not a few within the fire-zone exposed to French shells. The methods of compulsion have been as brutal as the tasks. We read of men being hung from trees by their arms; of women and girls in numerous instances being beaten with a cat-of-nine-tails; of others, who refused to do war-work, being tortured by being forcibly deprived of all sleep. In their transportation and housing promiscuity, indecency, and squalor have been regular features; and many of the women were put to employments, where they are wholly at the mercy of the brutal German soldiery. The unrelieved blackness

of this terrible tale is only deepened by the fact that much of what occurred was done after twenty months of war, and not in the hot blood of invasion but in the cold blood of occupation. So far as the world knows, not a single neutral Government has protested—surely a very notable silence in its way.

NEW CATHOLIC PEER FOR ENGLAND

LORD CLIFFORD OF CHUDLEIGH TO TAKE PLACE IN HOUSE OF LORDS

(C. P. A. Correspondence)

London, Sept. 11.—Lord Clifford of Chudleigh is on his way home to take up the position to which he has been called by the death of his brother. The new Catholic peer has spent most of his life in New Zealand and Tasmania, going to the latter island some thirty years ago on account of his health. He has large farming interests there, and also commercial interests, and it has taken some time to settle his affairs in England. He will probably bring fresh colonial ideas into the House of Lords, if the English climate permits him to continue his duties in this country as peer of the realm. Catholics are anxious to see if he will become a Catholic factor in public life.

OUR ROSARY

At no time since the dawn of Christianity has the world so needed the spirit of Christ. Nearly the whole world is at war.

In Europe there is a condition that has no parallel in history. The number of lives that are being sacrificed is appalling. No mind or heart can conceive the misery that is being brought to countless women and children. It will take a miracle of God's grace to wipe out the hatreds that are being engendered. In our country there is war almost as horrible as that in Europe. There is hardly an industrial center that is not a center of strife. Crime and lawlessness are increasing each day and the sanctity of the family, which is the one real cornerstone of society, is being destroyed by a disregard for marriage. The unborn children murdered by unnatural parents are crying for vengeance.

The press and pulpit plead for a remedy. Arbitration, stringent laws, a better sense of the brotherhood of man, are being dinned into our ears. There is only one remedy, a return to Christ. When men and nations will follow the example of Him Who came on earth to be our model we can look for a return of that peace and good will He brought to earth. In the Rosary, which is our special devotion during October, we will find inspiration and grace. No prayers will bring us more swiftly to the knowledge of what Christ means to us.

We make our solemn profession of faith as we gaze on the Image of Him Who died that we might be saved. In the beautiful prayer that was taught to us by the Incarnate Son we appeal to our common Father. In that prayer we acknowledge heaven the brotherhood that binds all men together. We pray as one great family, friend and foe united, that the Kingdom of God may come to earth and that God's will may be done by us even as it is done by the angels that wait around His throne. If God's kingdom reigned, if God's will were done there would be no enemy, there would be no war, there would be no misery. When we ask for pardon we repudiate all hate of our fellow man. If selfishness and greed could be overcome, if we would follow the inspiration of God's grace to read us not into temptation, the great cause of conflict between man and man, between nation and nation would no longer exist. When we have said these prayers with our hearts in their meaning we are ready to join with all mankind in giving glory to the Triune God. Surely the prayers of the Rosary should make men realize their common Father and the Christian charity that is their heritage from their elder brother.

During our prayers we have been meditating on the Life of Christ. There is brought home to us all that He has done for us. We see Him as an Infant in His Mother's arms. Our heart goes out to the Boy in the Temple. We follow Him in His awful agony. We see Him whipped at the pillar and crowned with thorns. Our heart almost breaks when the heavy cross is placed on His shoulder and He begins the long journey to Calvary. In wondering awe we gaze upon His disfigured face and when His last sigh is spent we can only wonder in silence that God should so love His children. There is the remedy for all the sin and sorrow of the world. There is the one sure preventive of war and strife. Human effort may help but the spirit of Christ must be back of it.

The Christian world has been twice saved by the Rosary. The Rosary can save it now. During the month of October keep your beads close at hand. In your spare moments let them slip through your fingers in prayer. The Queen of the Rosary will hear. She knows the longing of

her Divine Son. Her prayers will be united with ours and the peace of Christ will dawn over the world.—Intermountain Catholic.

THE USE OF LEISURE

At the recent meeting of the American Federation of Catholic Societies, held in New York, Dr. Walsh delivered a splendid address on the Guilds of the Middle Ages. Speaking of the use of leisure he said:

The trouble is that like a child with a new toy our generation does not yet know what to do with its leisure. We are ready to do anything that will help pass the time and so all sorts of cheap amusements and trivial reading, and then as these pass, occupations of various kinds with a sensuous appeal succeed them until what ought to be a healthy diversion of mind has become dissipation. Here is where the most important social problem of the modern time lies.

We must devote ourselves to helping our generation use its leisure properly. As I have said, the proper use of leisure means much more than merely the rejuvenation of body by strength and powers. The object of the present time seems to be to make it a period of rest. On the contrary it should be a period of active occupation of mind, and above all, of artistic taste and feeling, so far as that is possible for the individual. When leisure is thus occupied it becomes the source of great intellectual and artistic achievements. The right use of leisure means more for a generation's accomplishment, if we can judge by the past, than all the people's occupation of mind with the serious business of making a living.

The old guides took up this problem of regulating the amusements of the people, but, above all, providing appropriate entertainment for them. In doing so they accomplished much for future generations by awakening the interest of the public in things of beauty and so encouraging the work of the artist and the poet until these were capable of doing things that were to be a precious treasure for all time. Here is the message that our time needs. The abuse of leisure may be the most serious thing in the world. Let us not forget that the Romans, who, in the midst of the luxury and refinement of the Imperial times collected Greek art and affected at least a liking for Greek literature, who made their houses beautiful with art objects that had been obtained from Greece and who lived lives of luxury and occupation with whatever they wished, were the ones who went to see gladiatorial contests with the shedding of human blood and the brutal killing of animals in the amphitheater and, above all, were the spectators when the Christians were thrown to the lions. Refinement does not protect against moral degeneracy, but, on the contrary, sometimes actually seems to foster it, when the body is constantly thought of to the exclusion of the care for the mind and the soul that rational beings must have.—St. Paul Bulletin.

COUNTRY SUFFERS BECAUSE OF NO REGARD FOR AUTHORITY

Outlook, Aug. 30, 1916

"We take this occasion to express our appreciation of the service which that Church is rendering to the people of this country, and our indignation at the scurrilous, wholesale, and malignant attacks levelled against it in certain quarters by unscrupulous partisan opponents. We accept neither the authority nor the theology of the Roman Catholic Church, but this does not prevent our honoring those who do accept that authority and that theology, and who are using them as instruments to develop the higher and better life of the American people. The spirit of faith, hope, and charity is in all American churches—Roman Catholic and Protestant, Jewish and Christian. But in them all it is found to use Paul's figure, 'in earthen vessels.' He who can see only the earthenness of the vessel, and cannot discern the spirit of reverence and service within, shows himself blind to the great spiritual realities, and this whether his attack is levelled against the Roman Catholic Church, the Protestant churches, or the Jewish synagogues.

"The danger of this country is not from too much subordination to authority, but from too little regard for it; its peril is anarchy, not despotism. The methods which the Roman Catholic Church are using are not those which we should choose; but he is singularly indifferent to the facts of the life who fails to see that the Roman Catholic Church through its varied ministers is exercising an influence for temperance, thrift, self-sacrificing service, and devout reverence—foundation virtues on which the perpetuity of the Republic depends—and is exercising this influence upon a large proportion of the population who are reached by moral and inspirational teachings very slightly, if at all, from any other quarter."

CATHOLIC NOTES

In Austria, the Catholic population of the Archdiocese of Vienna is about 2,600,000.

The late Patrick Murray, of New Haven, Conn., willed the residue of his estate; \$100,000, to the poor of County Down, Ireland.

A \$500,000 memorial to the late Dr. John B. Murphy, a noted surgeon, is to be erected in Chicago. It is probable that the memorial will be in the form of an institution for surgical research.

The Rev. John F. Mullany, M. R., of the Church of St. John the Baptist, Syracuse, N. Y., who was widely known as an author and as a contributor to leading magazines, both secular and religious, died on Sunday, September 24.

The Most Rev. J. Aalen, D. D., Archbishop of Madras, and the whole Catholic community of Southern India, have been honored by the appointment of the Archbishop to a seat in the Madras Legislative Council.

The War Department has made a rough estimate that the punitive expedition and the measures taken to prevent raids on the Mexican border have already cost more than \$100,000,000. The expense is now about \$15,000,000 to \$20,000,000 a month.

Hon. Peter F. Tague, of Massachusetts, under the leave granted him by the House to extend his remarks in the Congressional Record, inserted the speech of His Eminence Cardinal O'Connell, of Boston, before the American Federation of Catholic Societies, at New York, August 20.

Speaking of the Index, the Apostolic Delegate, the Most Rev. John Bonzano, D. D., said: "There certainly is nothing about the Index, to support the absurd contention that the Church is opposed to modern literature. The Church is opposed to unclean literature. But the Church to-day, as in the ages past, fosters literature, as she fosters all the arts."

Cardinal Mercier will be sixty-five years old on November 22nd next. On that day Belgians throughout the world are preparing to honor him as a patriot and churchman. In a little booklet recently issued by friends of the Cardinal and sent to all parts of the neutral world occurs this passage: "No one knows what the future has in store for Cardinal Mercier, but he will at all times be equal to his task. The whole world admires him, and Belgium in particular is proud of her great son."

Rome, September 14.—In view of the recent aerial bombardments of Venice, Pope Benedict has renewed to Austria-Hungary his recommendation that during the war, churches, monuments and art treasures be spared. This wish of the Pope will be urged also by Monsignor Vilfredi Ponzio, a prelate well acquainted with high Italian personages, who will soon go to Vienna as Papal Nuncio. Monsignor Ponzio will fill the vacancy caused by the elevation of Monsignor Scapellotti to be Cardinal.

The wounded in France seem in a special manner to belong to the clergy and the Sisters. In Paris alone and its suburbs 955 beds have been placed at the disposal of the wounded in 11 Catholic hospitals, 487 beds in 8 sanitariums, 2,189 beds in 20 educational establishments, 954 beds in 18 settlements, 1,058 beds in 21 religious communities. In all 5,835 beds have been set aside for the wounded soldiers by Catholic institutions in the Diocese of Paris, and out of 12,700 beds which the three societies of the Red Cross have in Paris and the suburbs, 6,200 are cared for by religious.

The former Lady Victoria Pery, daughter of the Earl of Limerick, now Mrs. James C. Brady, is a recent convert to the Catholic faith. She was formerly a member of the Anglican Church in Ireland. Mr. Brady's first wife was one of the victims of the Westport wreck several years ago. She was a Catholic also, and left two children, who are being brought up Catholic. Mr. Brady himself, however, has never been a member of the Church. His mother was a Protestant and the children were brought up Protestants. Nicholas Brady, the brother of James C. Brady, became a convert to the Faith some years ago.

At the last quarterly conference of the clergy says the Chicago New World the Most Rev. Archbishop announced that one hundred and thirty-five new students had entered the Quigley Preparatory Seminary this year, that over one hundred scholarships had been founded or were in the process of foundation and that nearly one-half of the amount, over one hundred thousand dollars, had been actually paid in. He expressed his gratitude to the priests for the interest and the zeal they had shown in the support of this newest work of religion in the diocese, which, he said, he felt had not been surpassed anywhere else in the country. The detailed plans are nearing completion and it is hoped that within a month or six weeks excavation work will begin on the new buildings between Rush Street and the Lake Shore Drive.