

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, MARCH 18, 1916

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A GREAT ENEMY

There is one enemy that the household should guard itself against—the pestilent newspapers which ignore the moral rules of conscience regarding impure suggestions, evil example and defamations of character. Printing objectionable matter on the ground that the readers want it is an utterly immoral plea. This is well understood by the editors, but they seem, by allowing their columns to be filled with the flotsam and jetsam of the seamy side of life, to have as much respect for the intelligence and taste of their readers as for the law of gospel. When we hear some of these newspaper men advocating honest journalism we have a suspicion as to their mentality. There are a few who can write dispassionately on debatable subjects, and can discuss "politics" without impugning the motives of opponents, but the individuals we have in mind mistake personalities for arguments, and to antagonists give nothing that has even a bowing acquaintance with the canons of social amenities. Perhaps they cannot help it. The saddest feature is that the phrases, assertions and statements of this kind of newspapers mould the thought of the many who are diseased politically; and then we have the "intelligent constituents" marching to the polls, destitute of an independent opinion, and showing themselves well advanced in the art of invective and vituperation.

THE WISE DIRECTOR

St. Francis de Sales was unwearied in reminding us: "To each soul it is said: God's will is for you to be here, exactly in such a place with certain strict duties antecedent to all other duties, with certain work to do, certain burdens, certain means. This is the grand truth: we must look at what God wants and when we know it we must do it gaily; and not only that, but we must love this will of God and the obligation which comes from it were it to keep pigs all our life, and do the most abject things in the world: for in what place God puts us it should be all one: this is the bull's eye of perfection at which we must all aim." He admonishes us not to ignore the little virtues—simplicity, gentleness, mortification of humours, fidelity in small things, owning faults, readily bearing the defects of ourselves as of others, tenderness and minute consideration for others, accommodating ourselves to them. He would have devout people eminently reasonable and social, neither contemning nor dreading innocent joys. You must not only be devout and love devotion, but you must make it amiable, useful and agreeable to everyone. The sick will love your devotion if they are charitably consoled by it; your family will love it if they find you more careful of their good, more gentle in little accidents that happen, more kind in correcting and so on: your husband if he sees that as your devotion increases you are more devoted in his regard and sweet in your love for him: your parents and friends if they perceive in you more generosity, tolerance and condescension towards their wills when not against the will of God.

THE TEST OF A GENTLEMAN

Anybody can give; few only can receive. To receive favor graciously, that is the supreme test of the gentleman. The reason of this is that accepting a favor in the right way calls for the rarest flower of good breeding: humility. We are born proud, self-seeking and sensitive: the task of culture is to change these attributes into humility, service and self-effacement. We exalt the man whose aim is to help people, to do something for somebody; but the very finest quality of service consists in allowing others to do something for us. To make a friend feel that you need him: the poor, that they have power to save; the rich, that their personality means more to you than their money; the learned, that they teach you; and the ignorant that they inspire you—this is perhaps the highest form of service.

REDEEMING TRAITS

The redeeming trait is to be found in everyone—if we only look for it. Just so a single commendable element of character may offset lamentable shortcomings. When they can say nothing else that is good of a politician, people assert that he is good to his mother, and in the eyes of many that pardons manifold obliquities of precept. That one strong point abolished a multitude of minor evils, it redeemed him for useful service.

KEEP WORKING

Large numbers of people seem to hold that they have a right to expect the world to provide them with an easy life. Many mean to take it. It becomes for them a distinct object of existence and they view it as a sort of final triumph. They are suffused with satisfaction when they arrive at a period which enables them to "take things easy." We venture to suggest that in fostering that feeling they are making a grave mistake, the outlook for them is rather dangerous than inviting, for the ultimate effects of the easy life have a tendency towards deterioration, and should be guarded against rather than welcomed. The demand for effort covers the whole range of civilized life, unless men deliberately surrender themselves to the slow decay of their mental virility, for it is only through a spirit of enterprise that they can escape deterioration of character. They may change their form of work as life progresses and its interest broadens, but the need for application, for earnestness, for strain in pursuit of new ideals remains until they are through with life. We only live as long as we strive and the rest is a slow decline. The world gives no promise of exaltation to any one who lies down to rest in a by path meadow. It is the true what a poor aim it is to live a life of ease! It is equivalent to giving up playing the game and leaving the field of joyous exertion for ever.

LETTER OF THE POPE

TO THE CARDINAL VICAR

PRAYERS FOR PEACE

Paris, March 5.—On the occasion of Lent, Pope Benedict has addressed to Cardinal Vicar Pompili the following letter:
"As the universal pastor of souls we could not, without failing in the duties inherent in the sublime mission of peace and love which God has intrusted with us, remain indifferent to the direful conflict which is rending Europe and remain silent."
"It is for this reason that at the beginning of our Pontificate, in the anguish which filled our heart in the presence of such an awful spectacle, we tried on several occasions, through our exhortations and counsels to persuade the belligerent nations to lay down their arms and adjust their dissensions in a way compatible with human dignity, by means of an amicable entente."
"We throw ourselves, as it were, between the belligerent peoples, as a father between his sons in a struggle. We conjured them in the name of that God whose justice and charity are infinite to renounce their designs of mutual destruction, to make known, once for all, with charity, in a direct or indirect manner, the desires of each of the parties, taking into consideration, within the limits of justice and possibility, the aspirations of the peoples, accepting, if need be, for the sake of equity and the common good of nations, the obligatory and necessary sacrifices of pride and particular interests."
"Such was and such remains the only way of settling the monstrous conflict according to the rule of justice and for arriving at a peace which would be advantageous not alone to one of the parties, but all, and which would be just and lasting."
"Our parental voice, unhappily, has not been heeded up to the present, and the war continues furiously, with all its horrors. Notwithstanding that, we cannot and must not keep silent. It is not permitted to the father, whose sons are engaged in fierce battles among themselves, to cease warning them because they do not heed his exhortations and tears."
"On the other hand, you know, that our repeated appeal for peace did not obtain the desired effect. It had, however, a profound echo in, and permeated like a balm, the heart of the belligerent peoples, and, moreover, in that of the peoples of the entire world, and awoke a lively and ardent desire to see the bloody conflict settled as soon as possible.

"It is not possible for us, therefore, to refrain from raising once again our voice against this war, which appears to us as the suicide of civilized Europe. We must not neglect to suggest and indicate, when circumstances permit, any means which would be likely to contribute to attaining this much-desired goal. A favorable occasion is offered us by some pious ladies who have manifested an intention to form among themselves, in view of the approaching holy forty days, a spiritual union of prayer and mortification, in order to obtain more easily from the infinite mercy of God a cessation of the frightful calamity. We have often recommended constant prayer and the Christian penance as the only comfort for our heart, as for every human heart, in the distress engendered by this horrible fratricidal war and as the only efficacious means for imploring from the Lord the peace to which we aspire."
"The project which we have just expounded could not fail to be very agreeable to us. That is why we blessed it with all the outpouring of our paternal sentiments. We now commend it publicly in our desire that all the faithful adopt it in their turn."
"We therefore feel confident that not only at Rome but in all Italy and in the other belligerent countries Catholic families, especially during the next days consecrated by the Church to penance, will retire within themselves, far from worldly spectacles and amusements, in more fervent and more assiduous prayer and in the practice of Christian mortification."—N. Y. Times.

A DESERVED REBUKE

The Public school teacher who attempts to be funny at the expense of Catholic doctrine or Catholic practice is still to be found. In Taunton, recently, there was a case of this kind which was publicly rebuked by the Rev. James Coyle, LL. D., pastor of St. Mary's. "Our schools are supposed to be non-sectarian," said Father Coyle, "and we pay taxes to have facts taught the pupils and not the individual opinions of the teachers on matters of religious faith. When a servant of the people preaches to insult the religion of the greater part of the people of this city, not only should a reprimand be given but an apology demanded as well. We venerate the relics of the saints as we venerate the sword of Washington and we accept the forgiveness of sin by man as a divine commission from God. We follow the teachings of St. Thomas, St. Basil, St. Augustine, and when such profound intellects as Manning and Newman and Wilberforce accepted and preached it, and in the Public school offend insult to those who believe it, there ought to be something done about it."—Sacred Heart Review.

FIRST ARCHBISHOP OF WALES CHOSEN BY THE HOLY SEE

CARDIFF MADE CENTRE OF NEW ARCHDIOCESE, FIRST SINCE THE DAYS OF THE REFORMATION
Catholic Press Association
London, Feb. 14, 1916.—The important news just received in London from Rome testifies anew to the strides which the Catholic Church is making in the reconquest of Great Britain. There is no greater stronghold of Dissent in the British Isles than Wales, and yet the time has now arrived when this country can be constituted a new province of the Catholic Church. For the Holy Father has raised to the dignity of an archbishopric the see of Newport, recently adorned by the late Bishop Hedley, O. S. B., and has appointed the first Welsh Archbishop since the Reformation in the person of Rt. Rev. James Bilsborrow, Bishop of St. Louis, Mauritius. Some people are surprised that one of the bishops of the province has not been placed in the new command, but Rt. Rev. Dr. Bilsborrow is a Lancashire man and has shown himself a wise and able administrator during his five years in Mauritius. Great interest has been taken in the news. For a long time the probable formation of a fourth archiepiscopal see, under the primacy of Cardinal Bourne, like those of Liverpool and Birmingham, has been discussed, but it was thought the matter would not mature till after the war. The seat of the new see is removed from Newport to Cardiff. In that city, which is the commercial capital of Wales, the second richest and most powerful Catholic noble in Britain, the Marquis of Bute, has wide interests. It is said that he has made generous contributions towards the endowment of an archiepiscopal see and the ultimate building of a worthy cathedral. The ultra-Protestants are furious at what they term this new incursion of Rome.
TWO NEW IRISH BISHOPS
The Holy Father has been pleased to make two other important appointments this week also, this time to

two vacant Irish sees, those of Waterford and Dromore. To the first Father Bernard Hackett, Superior of the Redemptorists at Lismore, has been appointed. Father Hackett is an old alumnus of Maynooth who, after brilliant studies there, spent some years as professor and dean of the diocesan college of his future see. It was not until six years after his ordination in 1888 that he joined the Congregation of the Most Holy Redeemer, rapidly rising to high office therein. He soon became rector, first of the Dublin, then of the Limerick house of the order, and was also director of the Archconfraternity of the Holy Family for three years. He has already received the congratulations of the Mayor of Limerick and the Protestant Bishop on his new dignity, signs of his popularity amongst the classes in Limerick. Father Hackett is in his fifty-second year. It is the parish priest of the splendid saint Clogher, Father Mulhern, who has been chosen to fill the vacant See of Dromore. He has been ten years on the mission, before which he was first Professor and afterwards President of the diocesan seminary at Moyshugh. He was a student of Maynooth and is very popular in the present parish. Both Bishops are natives of the dioceses over which they are now called upon to rule. The dates of consecration have not yet been fixed. Ad multos annos!

REPARATION OF YPRES NUNS
An appeal has been made for funds to purchase a property and re-establish in their native country the Irish Benedictine nuns of Ypres. These nuns left Ireland in the sixteenth century under the stress of war, and under the stress of war they have returned. They were granted a refuge in Belgium and were received with generosity and affection when the persecution under Dutch William sent them forth from the shores of Erin. Till this day they retain amongst their greatest treasures a fragment of one of the two standards deposited in their chapel by the famous Irish Brigade, which were captured by them from the English at Ramillies. The nuns are at present living in London in a temporary home. The property which it is desired to purchase for them is situated in Wexford County and the sum of \$5,000 is needed to complete the deal. Already Archbishop Walsh of Dublin has subscribed generously, and various Irish religious houses have also assisted, while sums large and small are pouring in from every part of Ireland, so that it may be hoped that success is assured to this admirable project.

SETS THE K. OF C. A TASK

When Archbishop Mundelein of Chicago addressed the Fourth Daughters of the Holy Cross of that city on Washington's Birthday, he did not confine his remarks to general statements as to patriotism. But he pointed out to the Knights a special work which, he thought, they should undertake as good Catholics and good citizens. "To-day," said the Archbishop, "we hear much of preparedness, a splendid thing. There is also such a thing as prevention, a better thing. The question heard in every big city to-day is what will we do with the bad boy? In Chicago that question has become acute. The press has heralded it world over, so that the world is watching how Chicago will solve the menacing difficulty. Elsewhere they have grappled with the danger by creating institutions of reform. Let me say frankly that wherever the state has attempted to solve the problem it has failed; private concerns have had no better success; the reform institutions are too often breeding places of criminals. What shall we do? Preparedness is the answer, prevention is the solution. And that is the problem I have thought to hand over to so large and so representative a body of Catholic laymen as the Knights of Columbus."
The Archbishop said that he could, single-handed, grapple with the problem, and probably solve it; but he wanted, he said the cooperation of the laity. "We will put up a home outside the city," he said, "where the air is good, where the surroundings are healthy, where the supervision is parental and kind, rather than corrective; this institution, or rather its governing board, to be appointed a probationary officer of the court, and to receive first offenders from the Juvenile Court, who are placed on probation, who have not been marked with conviction for any crime, and who will come to us for the very same reason that the State isolates those who have been exposed to contagion. If our Catholic laymen who are members of your order will cooperate, I believe we will succeed where others have failed; if you will furnish the building, I will provide the Brothers to carry on the work."
"It will be a difficult task," continued the Archbishop, "it means much care, the expenditure of a large sum, but if you succeed, and I

believe you will, then the citizens of this city can be no more grateful enough to you. No greater work has been attempted by any Catholic body of men, and if you carry it out, then no branch of your Order, large or small, will have accomplished what the Knights of Columbus of Chicago have accomplished. It is much easier to erect a splendid clubhouse, but gentlemen, I would rather help save the soul of a child of the streets than erect the finest monument in Chicago. It is perhaps simple to library or endowing a university, but to take a boy from the street corner and from temptation, give him a chance which he may not have had, set him right and show him how, when he has made just a youthful mistake,—that means writing one's name in letters of gold in the register where neither time nor sternly will ever blot it out."—Sacred Heart Review.

SOME POINTED PARAGRAPHS

PENNY BY A NON-CATHOLIC FOR CONSUMPTION BY HIS FRIENDS

The idea that Protestants can afford to contest the principal claims of Catholicism is a capital delusion. The notion that it is their duty to destroy the religious of millions who put their faith in this great Church is a ridiculous assumption, a fatal fallacy. It is not an easy thing for a Protestant to become a Catholic, but it is a thousand times more difficult for an intelligent Catholic to become a Protestant. It seems utterly absurd for him to abandon the oldest Church and join one whose history can be traced only a few years, or, at most a few centuries.

When an honest intelligent Catholic rejects the root and stock of the Christian tree, he refuses to cling to any of the branches. With him it is Catholicism or nothing. If the crusade against the Catholic Church should succeed—if Watson and Walker had their way—they would convert 800,000,000 Catholics into agnostics or infidels, and thus uproot the very foundation of the Christian religion, leaving the ruins to be defended by the warring sects of Protestantism.

In view of this fact the movement fostered by the Menace, and encouraged by many radicals who have not stopped to think, is a greater menace to the Christian religion than all the agnostics and infidel societies on earth. If the enemies of Christianity had to deal only with the contradictory conflicting claims of Protestantism the struggle would soon be over. If the forces of evil in this world met no obstacle except the barriers raised by anti-Catholics, they would sweep over the earth like a deluge.

No honest person who thinks, and is unprejudiced, can deny but what Catholicism in every land stands like a Gibraltar against the vices, sins and crimes of mankind.

One must be a twisted, distorted, malicious ignoramus to deny that Catholicism affords a refuge for millions of men, women and children in their warfare against the Prince of Darkness.

Live a sordid, sinful, selfish, wicked life, if you will—reject the inspiration of the Bible, doubt the existence of God and deny the divinity of Christ but unless you are mentally blind you must admit that when the Catholic Church sends forth the "Little Sisters of the Poor" to share the sorrows of the afflicted, administer to the dying, console the bereaved, care for the helpless, clothe the naked and feed the starving, she is doing grand work for humanity.

You may laugh at the menace of hell, deny the existence of heaven, and believe that death ends all, but unless you are totally depraved you must agree that when Catholic priests and Sisters gather into orphan asylums abandoned children from the streets, educating and training them for the battles of life and thus saving millions from the vortex of misery and crime in this world, they are doing work worthy of gods.

Go preach your gospel of hate, sow seeds of prejudice, spread broadcast your lying slanders against Catholicism, but if you refuse to recognize the fact that homes of the Good Shepherd are doing more than any other reform agency in the world to protect incoercible girls from their own weakness and folly, and save from the whirlpool of vice wayward women who have long been abandoned to their fate, you are either blind as a bat, a human monster, or a fool.

Criticize the confessional, deny that priests can forgive sins, but unless you are hopelessly ignorant, or willfully prejudiced you cannot deny but what confession is a bar to evil and that millions of women now white as the driven snow would have been trapped by the red bells of shame had it not been for the thought that no good Catholic can have a secret sin. This thought, like a knightly sentinel, stood guard over them in the crisis of their lives. It is secret sins that start people on the highway to perdition.

Advocate Socialism, demand the abolition of Christian marriage, attack religion, preach anarchy and revolution, but wherever you turn you will find the Catholic Church standing across your pathway, her priesthood fighting as one man to protect the institutions which you seek to destroy.

Could civilization, can the American republic, afford to have this mighty fortress of righteousness discredited and destroyed. Only the ignorant and bigoted will deny but what the Catholic Church is wondrously wise in its dealings with the laity, and its failure of mankind. Its institutions are based upon the experience and wisdom of the ages. They were designed to meet great needs in human life, to foster virtues and conserve the treasures of mind and heart.

Judged by its service to man in this present world, measured alone by the life that now is, Catholicism has justified its existence, merits success and perpetuity. — Brann's Iconoclast.

FEASTING AND FASTING

Nobody wishes to drive away joy and gladness. There is need of many more optimists in the world to-day. Every true man and woman tries to spread sunshine in the lives that are dark and sad. We all feel happiest when we are wiping away the tears of sorrow from the eyes of the sad and lonely. Those who join in the apostolate of gladness have joined a godly work.

But it is only too true that most people mistake mere amusement for happiness. Joyride have taken the place of joy. A rollicking evening is resorted to as a distraction from the cares and responsibilities of every day life. Feasting has become the anodyne for the aching heart, the stimulant for the jaded mind.

Therefore, the Church is well advised in asking all, even the sad and desolate, to follow Christ into the desert for forty days, and in memory of His fast to retrench somewhat the pleasures of life. She knows full well that silence and solitude, joined with mortification, sober the heart intoxicated with pleasures and worldliness, and give it a just outlook on life and a true valuation of its amusements. The happiest place in the world is a monastery, and for forty days the Church would have us make our lives, as far as possible and feasible, monastic. Fasting is the only implement with which to uproot from the human heart the insatiable desire for feasting. And when the soil is clean, the root of true happiness, born in heaven and brought into this world by Christ, will grow and cast its kindly shade over our lives.—Rosary Magazine.

MINISTER'S TRIBUTE TO SOUTH AMERICA

In a recent communication to the editor of the Living Church, an Anglican minister resident for many years in South America voices an indignant protest against the infamous calumnies against South America propagated by evangelists from the United States. "The most silly method," he says, "to obtain the support of men and money from Great Britain and the United States is to proclaim that Latin America is without religion, without faith and relapsing into a condition of paganism."

In substantiation of his vigorous protest, the fair-minded Episcopal minister draws a picture of religious conditions as he sees them and has seen them for many years, which sharply contrasts with the doleful description of the Panama Congress. "The people of Latin America," he says, "are happy, affable and full of aspirations; their cities are clean and well governed, wealth is rapidly increasing, schools, universities and modern engineering industries are constantly expanding. Their churches are attractive and full of activity. There are 4,000 priests and students. I have heard splendid sermons, have been inspired with the magnificent influence of the Church upon the people, and have prayed to God to provide a movement as effective in Boston, Washington or Milwaukee; in fact, I have never really known what the Church meant until I took up my final residence here. These people neither desire nor would understand any of the forms of speculative Protestantism with which I am acquainted."

It according to this candid ministerial witness Boston, Washington and Milwaukee have much to learn on the score of religion from the benighted cities of South America, it is easily foreseen that the Panama Protestant Missionary Congress for the evangelization of the Latin countries, like similar enterprises of the kind held in the past, is doomed to failure, and its resolutions, deliberations and proclamations find their vent in the ambient atmosphere. "Vox et praeterea nihil!"—Rev. T. J. Kenny in Baltimore Review.

CATHOLIC NOTES

There are fourteen Catholic High schools in Colorado.

The religious census of Canada shows that one-third of the Dominion is Catholic.

The fine new Cathedral of Omaha will probably be dedicated next Easter.

St. Patrick's Seminary, at Menlo Park, Cal., is to have a new chapel to cost \$100,000.

The Hon. Frederic Courtland Penfield, our ambassador at Vienna, is a convert to the Church. His wife is a marchess of the Papal court.

The Sisters of Mercy, who conduct Montalmai Sanatorium in Manitou, Col., have decided to transform the institution into a home for the aged.

Angelo Sarto, seventy-nine years old, only brother of the late Pope Pius X., is dead. For years he was postmaster of the village of Grazia.

Recently the Holy Father visited the little chapel of St. Pellegrino of the Swiss Guards in the Vatican, and also gave it a beautiful ciborium.

King Ludwig of Bavaria has given a contribution of 10,000 marks for the erection of a Catholic church at Nurnberg as a war memorial.

The Austrian Bishops have just held their autumn conference under the presidency of Cardinal Skrbensky, of Prague. Seventeen Bishops were present.

The huge copper roof of the Cathedral at Bremen is being stripped and everything of copper in other parts of the edifice is being placed at the disposal of the military authorities.

The Right Rev. P. J. Donahue, Bishop of Wheeling, announces that the Catholics of Charlottesville, W. Va., would put \$50,000 in a new hospital there, work to begin in April.

Nearly \$68,000 for the Catholic boys' orphanage of Minneapolis—this is the result of the whirlwind campaign recently conducted for that institution.

It is announced from Holland that Vanispot Tot Zevener, ex-president of the second chamber, will succeed M. Ragout at Rome as minister of Holland to the Holy See.

The first diocesan synod in this country was that of Baltimore in 1791. Twenty priests constituted it. The first provincial council of Baltimore was held in 1829. Six Bishops constituted it.

Theodore Maynard, the British poet, whose poems have just been issued in London with a preface by G. K. Chesterton, has entered a Dominican monastery to study for the priesthood.

The College of Cardinals is made up of four North American Cardinals, five Spanish, two Portuguese, six French, one Belgian, three British, five Austro-Hungarian, two German, one Dutch, one South American and twenty-five Italian.

Not to be outdone by other cities the Knights of Columbus of Greater Boston are to erect a beautiful clubhouse, intended to be a leader among the Catholic social centers of the United States.

Mr. P. J. Coleman, the poet, has joined the Catholic Columbian staff. For sixteen years in London, Dublin and many of our American cities, Mr. Coleman has won distinction in his chosen field of journalism.

At Nazareth, in the Holy Land, there are about sixty-five boys in the orphan asylum. A remarkable fact connected with the orphanage is that for the last four years no physician was needed by the orphans.

The French Ministry of Public Instruction have given out that, since the beginning of the war, fourteen months ago, 2,000 French Public school teachers have been killed on the battlefield, and 8,000 have been put out of service.

Lima, Peru, is one of the strongholds of the Church. It is said that Toledo, Spain, is the only other city in the Catholic world which has more houses of worship per capita than the capital of Peru.

Many prelates and priests participated in the exercises attending the blessing of Shalvin Hall, Brooklyn, N. Y., erected at a cost of \$80,000. The new building will be the home of the nurses of St. Mary's General Hospital.

Most Rev. John J. Glennon, D. D., has appointed the Catholic Women's Association of St. Louis as custodian of the Catholic Free Library, willed to the Archbishop by Prof. George Wright, who died in 1909.

The late John Henry Joyce, of Folkestone, England, left by will the sum of \$60,000 for the marble decorations of Westminster Cathedral, and the residue of his estate, valued at over \$200,000 to the Bishop of Southwark, to establish and maintain new missions.

Dr. James Sullivan, principal of the Boys' High school, Brooklyn, has been appointed State historian. The appointment carries with it the added designation of director of archives and history of the university of the State of New York.