

The Catholic Record.

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

VOLUME XXXVIII.

LONDON, CANADA, SATURDAY, OCTOBER 7, 1916

1981

The Catholic Record

LONDON, SATURDAY, OCTOBER 7, 1916

THEY WHO WAIT

Our world has never come nearer to a realization of life's transiency in front of "the insubstantial pageant" which cheats our senses day by day than it is doing in these times of tumult. History and tragedy are one now, for the fair lands that were so lately smiling in response to industrial toil are becoming graveyards, and only shadowy memorials recall the forms and doings of millions who breathed and loved and died in their country's cause. The motive we dare not scan too closely, but the futurity of much that wears an imposing garb and boasts its greatness, who can deny? There are shadows that assume a blacker appearance than ordinary because they imply heavier risks and upset our usual calculations. Such is the loneliness that has become the portion of countless thousands whose husbands or sons are "somewhere in France," exposed to perils that bulk more largely out of the politic mist by which they are veiled from anxiously brooding eyes. This sense of forsakenness is not like the chosen solitudes in which some natures grow stronger; nor do the compensations so liberally provided cover the deeper needs of sensitive people. Diversions may wean light minds from a too-prolonged attention to the hard facts of the terrible conflict in which these, our brothers, are engaged, but the fixed idea holds some serious minds in its relentless grasp.

THEIR STRENGTH

Imagination may prove a foe to peace. Yet duty and interest alike demand a studied calmness. All the latent forces of the mind have to be summoned to meet the blank in the everyday experience. Here habits of quiet musing on the real issues of life reveal their solid worth. Happy are they who possess their souls in patience; they will not be crushed under a load of care. Uncertainty will provide occasion for the exercise of faith—not merely that which expects unbroken prosperity, but which looks to the end in the decreed triumph of justice as well as the ultimate personal good. These are never really alone. Friends may console, but their strength to endure has its source within and above.

THE NOISY ONES

This revealing time, when all ordinary measures are outstripped, when virtues and vices define themselves sharply against the lurid background of battle, murder and sudden death, is bringing out latent heights and depths of capacity for utterance as well as for action. The coarse sensualist is on his defence, and growls out his censures upon all who would limit his customary enjoyments. The refined egotist rebukes the toilers and moilers for their lack of patriotism, though it was but the other day that he resisted their claim to full citizenship on the ground that they "had no stake in the country." There is no lack of mock-Jeremiahs and would-be Cassandra who air their melancholy musings on the decay of human nature in the public press; over-clever people who see farther than the chosen representatives and rulers who bear the burden of our imperial responsibilities courageously, for the most part without a complaint. These amateurs fill the air with their noisy and monotonous fulminations. They resemble the Teutons in this respect, that they rely upon the gullibility of the mass of busy folk; but, like the boy in the fable, their methods of "triflingness" lose their efficacy in time.

LOOKING TO THE FUTURE

The shadow of impending poverty harasses many whose bread winners have responded to the call of their country. Wonderful as the resources opened up by public and private contributions are, and various the devices for healing the wounds of the sad and sorrowful, there is no evading the consequence that a modern war on such a scale

entails ruined fortunes, incapacity for heavy work, with a whole train of disabilities that loom upon the family horizon when casualty interrupts the hopeful outlook. Indeed there will inevitably be unnumbered cases of extreme hardship which will doom men and women accustomed to lives of comfort, and even modest luxury, to a pinched existence on a lower social level. It is of no use pretending that changes of this sort can be easily met by moods of resignation and self-denial. The things that can be valued in money, apart from the common necessities of daily maintenance, we can, most of us, do without when reverses come; but how many of the choicest things—books, pictures, holidays, all the little refinements that pertain to the intellectual life, with "the charities that soothe and bless" as outlets for expanding means and elevating affection—have to submit to curtailment under the strain of lost position or depleted income. Only a heroic temper can face such a contingency with calm endurance. Still, we have high authority for the expectation that along with such changes of circumstance unsuspected powers will come to the surface. The old law of compensation still works well and wisely. For one thing, the so-called social standard will have conformed to new requirements. A simpler and sounder view of life's true needs will be evolved under the general financial stress. It may be that society will throw off the galling yoke of fashionable custom, learning to dispense with wasteful indulgences which divert trade and industry from their proper channels into swamps that yield no profitable return to the community. As for the striving millions who have little to lose in the way of goods and chattels, the future is likely to reveal no heavier burden for them than they have long carried. Our very days are shadowy, every preacher proclaims: and Burke's exclamation when he heard of a colleague's death echoes the secret sigh of every burdened heart—"What shadows we are, and what shadows we pursued!"

FATHER JOGUES

The cause of the beatification of Father Jogue, S. J., has been introduced before the Congregation of Rites for definite consideration and settlement. This news will please those who love heroic devotion and unselfish thought and deed. Father Jogue was one of those who bore across the ocean the blessings of Christian civilization and braved the terrors of the wilderness and its hostile inhabitants for the "greater glory of God." A son of Loyola, he was a worthy comrade of those who were the first to push the forest brambles aside—the first to cross the threshold of the wigwam of every native tribe—the first to plant the cross of Christ in the wilderness and to shed his blood cheerfully at its base.

THE JESUITS

We recommend the reading of the lives of the early Jesuit missionaries. They were real men—men who always saw the stars, and because of it gave themselves for Christ's sake. Theirs was surely a forlorn hope, but the seed they sowed and watered with their blood has germinated and yielded blossom and fruit; and their example is a kindly light to those who know that self-seeking bars the way to the great open stretches where love and sacrifice crown life with glory and freedom.

We know that the Jesuit is a many-sided individual associated with plot and schemes, with designs against the Government and various other things that exist only in the luxuriant imagination of the sensational novelist. But we know them as men who have ever fought for truth and justice, who have been, as they are to-day, the uncompromising soldiers of the Cross. And the non-Catholic who is not dominated by prejudice acknowledges that for learning and sanctity and service their names are not written in water on the pages of history.

At the age of twenty-nine Father Jogue began his missionary career. Between 1636 and 1664, the year of his death, he wrote by his self-abnegation, sufferings and zeal and indomi-

table courage a chronicle that scorages apathy even as it inspires those who lose not sight of eternity. Into a short life he crowded years of achievement. He hungered and thirsted; he bore with unalterable patience the brutality of Indians; he was tortured by those who were enemies of the Cross and finally crossed over the borderland as a martyr for Christ's sake.

They were gallant men, those early missionaries of Canada, who entered the lists for the conquest of souls. We are sure that the young would be thrilled by a perusal of their deeds; and the adult who lives on low levels might be cleansed and invigorated by the wind that blows over the mountains of self-sacrifice.

NEWAPOSTOLICUNCIUM AT VIENNA

CARDINAL SCAPINELLI HAS BEEN DESIROUS OF CHANGE

Catholic Press Telegram

Monsignor Valre di Bonzo, Archbishop of Vercelli, has been appointed Apostolic Nuncio at Vienna, in succession to Cardinal Scapinelli, Apostolic Pro-Nuncio there. He had a long private audience with Pope Benedict on Friday last, and has returned to Vercelli to arrange diocesan matters. Soon he will come to Rome again and will be received by the Holy Father in private audience preparatory to starting on his journey to the Austrian capital.

Cardinal Scapinelli, on being relieved of his onerous post in Vienna, will probably proceed to his country residence in Legnigro, for the purpose of taking a much needed rest; and will later on come to Rome to receive his red hat, according to precedent, in the next consistory, which, it is expected, will be held towards the end of November or early in December. Nothing is known yet, however, as to the date on which the consistory will be held.

It is probable that Cardinal Frutwirth, Apostolic Nuncio at Munich, will also be replaced soon, and come to take up his residence here. No difficulty is likely to be placed in the way of his remaining in Rome as a Cardinal in Curia, notwithstanding the fact that he is an Austrian.

No political significance need be attached to the retirement of Cardinal Scapinelli, it being the regular custom for a Pro-Nuncio to hold his post for a short time only, until a Nuncio is appointed in his stead. It is known that Cardinal Scapinelli has been for some time desirous of being relieved of his post as early as possible. It is believed, however, that the action of the Pope in appointing a Nuncio to succeed him has been influenced by the consideration of the advisability of having a new Nuncio in Vienna now instead of making the change later, in view of the uncertainty that surrounds future conditions.

REFLECTIONS ON THE CATHOLICS ARE UNJUSTIFIED

REV. FR. WHELAN ESTIMATES 500 MEN HAVE GONE FROM HIS CHURCH ALONE

(Ottawa Evening Journal)

Widespread comment has been caused in the city by the sermon preached by Rev. W. A. McIlroy, of St. John's Presbyterian Church, recently, in which he is attributed with declaring that Roman Catholics, Irish and French-Canadian alike, were content to let the Protestants do the fighting and stay at home in hope of reaping a benefit.

The general feeling seems to be one of regret that a religious question has been raised in the matter of recruiting, judging by the statements made to The Journal to-day. In contradiction of the statements attributed to Rev. Mr. McIlroy that Catholics were not enlisting as they should, Rev. Father Whelan, parish priest of St. Patrick's, estimated that probably 500 men had gone from his Church alone, and stated that other parishes throughout the city had given their sons in generous numbers. Some of the representative interviews given The Journal follow:

"Talk like that will do no good," said Rev. Father Whelan. He estimated that probably 500 men enlisted from his parish alone and turned up the register to show that in a large number of instances more than one member of a family had joined the colors. Some of the cases he cited were as follows: Out of one Gorman family, three have enlisted; another Gorman family, two; Stock family, three; Smith family, two; Rogers family, two; Devine family, two; Woods family, Higgins family, two; Dalton family, three; O'Neill family, two; Starrs family, two; Young family, two.

Rev. Father Whelan stated that he quoted these names as only a few of

the many cases where families in his parish had contributed more than one member to the cause.

"And it is not only in my parish," said Rev. Father Whelan, "but in all the other Catholic parishes of the city. From a Catholic family in another section of the city, for example, two of the McGee boys have laid down their lives on the battlefield."

"Rev. Father Whelan was quite calm on the subject and stated that such statements as those attributed to Rev. Mr. McIlroy were 'hardly worth noticing.'"

PROTESTANTS DISGUSTED

Editor of the Journal.—As a staunch, but unbiased, Protestant, allow me to say that the Rev. Mr. McIlroy's unjust, unfair and most un-Christian criticism of his Roman Catholic fellow citizens re-recruiting in his sermon of last Sunday deserves the severest condemnation. Why should Mr. McIlroy jump at such a hapless conclusion as to assert that Catholics were "content to let the Protestants do the fighting and stay at home in hope of reaping a benefit"? Is he of the Presbyterian ministry a fit and proper subject to preach the Gospel of Jesus Christ? Personally, I doubt it, for he lacks the most essential of the Redeemer's characteristics—charity. If the Rev. Mr. McIlroy had taken the trouble to investigate and get at facts, he would not today be the most ludicrous citizen in the Capital. His ranting and scathing denunciations against Catholics and Roman Catholicism are like the ravings of a maniac. I am very glad to know that Father Whelan came to the rescue of his flock and completely turned the tables on Mr. McIlroy. Surely the latter must be now thoroughly convinced that our Irish Catholic fellow citizens are nobly responding to the call of the motherland (and have been) since the war began. Figures, as given by the Rev. Father Whelan from his own parish, more than justify this assurance.

Yours, etc.,
SCOTCH ANGLICAN.

BENEDICT XV.

AND THE WAR PRISONERS

The *Osservatore Romano* quoted by Rome gives the following proof of the Holy Father's endeavors to mitigate the horrors of war. A Commission of Catholics, belonging to the French northern provinces now occupied by the Germans, entreated Benedict XV. to obtain the transportation into Switzerland of the French prisoners from the northern districts who are the fathers of four children respectively, and whose imprisonment dates back to eighteen months ago. The Holy Father willingly listened to the request and immediately opened negotiations with the German authorities. These accepted the proposal and decided to agree to the reception in Switzerland of the French prisoners of at least eighteen months standing who were fathers of three children on condition of reciprocal treatment. They remained to find a place in Switzerland for those guests. The presence already of numerous prisoners and sick people presented some difficulties. Thanks to the good will of the Federal Government there are good hopes that these difficulties will disappear.

Monsignor Tiberghien, Canon of St. John Lateran, has gone unofficially to Switzerland to aid personally in bringing matters to a definite result. By a fortunate coincidence he has met there the French Minister, M. Denys Cochin, who by this will undoubtedly have interposed his influential mediation to obtain the consent of the Federal Council.

UNDENOMINATIONAL AND NON-SECTARIAN

Toronto has often been unfairly charged by other cities with being the head centre of bigotry in this Dominion, and such accusations have been repeatedly resorted to; but a majority of the Toronto Board of Education on September 21st, were guilty of an act of petty persecution which does much to justify such charges. Although Miss Daisy Dorrien has for nine years been a kindergarten teacher in the Public Schools, and is recognized as one of the ablest specialists in that department, her promotion to the post of kindergarten directress of Bolton Avenue School, which was hers by right of seniority, was voted down on the ground that she was a Roman Catholic. Now, it so happens that Miss Dorrien, though a member of that religion, was educated in the Toronto Public Schools, and her father, during his residence in Toronto, was a supporter of the Public Schools, and paid his taxes towards their upkeep. The promotion of Miss Dorrien was recommended by the inspectors, and passed by the management committee, yet when it came to a vote in the full Board, several members of that committee changed their coats, and by a vote of nine to three, decided that Miss Dorrien's ability and experience could not be taken into consideration because of her religion. What religion has to do with fitness for kindergarten teach-

DIVORCE

Next month the Episcopal Church will hold its general convention in St. Louis. A recent announcement tells us that a Commission of five bishops, with an equal number of clergymen and laymen of the Episcopal Church, will recommend that no divorced person shall be married by an Episcopal clergyman. In this the Commission is following the example of the Catholic Church and would bar all divorced persons from re-marrying. At present the Canon law of the Episcopal Church allows in central cases, the re-marriage of the innocent party.

If the convention adopts the recommendation of the Commission it will have done much toward lessening the terrible evil of divorce. If it be true as statistics show, that there is one divorce for every twelve marriages in the United States, the evil is indeed appalling. We learn that last year in Ohio, for every three marriages one divorce suit was started, and for every six marriages

one divorce was granted. Excluding Catholics among whom there was no divorce in that time, it is easy to deduce the growing prevalence of this evil, since Ohio is not an exception, but simply an indication of general conditions.

When Henry VIII. divorced Catherine of Aragon, he opened the floodgates of a torrent that has inundated Western civilization to this day. Everywhere the tide is rising and we cannot but hope that other denominations will emulate the example set by the Episcopal Commission and endeavor by any barrier to stem the torrent in their direction. If the convention ratifies its Commission's report it will deserve great credit and will win for itself the applause of all real thinkers.—St. Paul Bulletin.

CATHOLIC EDUCATION IN GREAT BRITAIN

Throughout the country, there has been a revival of interest in the subject of education. A sermon delivered by the Lord Bishop of Nottingham, the Right Reverend Dr. Keating, has attracted much attention. The "educationists" of the country, said the Bishop, have controlled the system of education for more than fifty years. Schools have been built everywhere, millions of public money have been expended, in accordance with the theory that mankind was to be regenerated by compulsory education. The results have not justified the theory. The dominant system has no place for the Catholic doctrine that instruction in morality, an indispensable part of true education, must rest upon the immovable foundation of religious belief. The secularist has asked: "What is the use of bothering about religion? Keep the creed out of the schools. What difference does it make to a workingman whether he is a Catholic, a Protestant or an unbeliever? Can he not work as well?" The advocate of undenominational schools, on the other hand, "agreed with the Catholics as to moral teaching, but held that to teach a creed brought confusion into the minds of the children, and that dogmatic religion, moral lessons, but no religion, just plain, simple morality founded on the plain, simple, teachings of the Bible." In the meantime, the Church has never faltered from her position that education might easily become a curse, unless the child's training included the lesson of the knowledge and love of God and our neighbor. The fight for religion in the schools has been sharp, but the Bishop believes that as time goes on, the country will realize the justice of the Catholic doctrine on education.

What Catholic schools have done is well shown by a paragraph from a recent number of the *Tablet*, chronicling the results of the Oxford Local Examinations "Catholic secondary schools on the evidence are the foremost in the country." The "Catholic Directory" for 1916 estimates the total Catholic population of England and Wales at less than two millions, or about 5% of the population of the country. But notes the *Tablet*, "the results of the recent examinations in all grades show a grand average for Catholic candidates of nearly 17% of successful scholars, or more than three to one of other schools." These splendid results have been achieved by schools which "have been penalized and handicapped by a public policy of administrative discrimination."—America.

ing, it would be difficult to say; and the bigotry back of the decision is the more flagrant when it is remembered that the family of Miss Dorrien, though Roman Catholics, have been Public school supporters. The decision was also a clear breach of the spirit of the Ontario School law, which makes it clear that the Public Schools exist for the use of all persons who choose to avail themselves of them, the only proviso being that the Roman Catholic who uses them shall pay his taxes in support of them and not to the Separate schools.

Nine years ago, when Miss Dorrien was first appointed to the teaching staff, L. S. Levee, a trustee who has since left Toronto for Toronto's good, after sundry experiences in the courts, made an attack on her that was characteristic of the man, and it was assumed that when that attack failed, there was an end of persecution so far as the Board of Education was concerned, but when the vote was taken on September 21st, only three trustees, Mr. William Houston, Mr. R. D. Fairburn, and Mr. C. A. B. Brown were found on the side of tolerance. Nine trustees, Dr. Carolyn Brown, Dr. Noble, Dr. Hunter, Dr. Steele, and Messrs. W. H. Shaw, Edmunds, McTaggart, Hopkins, and Miles Vokes took the narrower view, although some of them had previously voted for Miss Dorrien's promotion. The influence which led them to do so was an attack on the appointment by a fanatical organization called the Bible Protestant League, and a petition from certain members of Wood-green Methodist Tabernacle. The first named organization is, of course, hopelessly unintelligent, but there must be some members of the Wood-green church who do not favor the persecution of girls on the ground of their religion. Certainly the majority on the Board have done their best to give Toronto an ill name in other parts of Canada.

The calibre of some of the trustees was illustrated by another episode at the same meeting, when Dr. Noble, who is presumably an educated man, made a protest against the maintenance of night schools for the education of the foreign population. Nothing more reactionary and stupid could be imagined. The question of how we can make useful British subjects of our foreign population if we do not educate them, has apparently never occurred to Dr. Noble, who, in this particular matter, is entirely in sympathy with the Quebec Nationalists. As has frequently been said in these columns, we shall never have a satisfactory administration of our school system until it is taken out of the hands of men capable of such utterances as this, and placed in the hands of a commission responsible to the City Council.—Toronto Saturday Night.

THE MONTH OF THE ROSARY

Perhaps it is less a misfortune than a mercy that of all the passing things of life the most precious and the most beautiful are the swiftest to take flight. If the hints of heaven that sometimes pause to lure us upward linger longer we might become too well satisfied with earth.

Beauty and joy are fugitives, shared only for moments in the bloom of a rose, the glow of a sunset, the glamor of youth, the uplift of a dream. To try to fix them is to despoil them of just that rare and elusive charm which sets them apart. The rose blooms and is withered in a day, the sunset flushes and fades in a moment, youth darts its heights and dies, the dreamer has his vision and is awakened. Summer is going and the chill winds of autumn will soon be here.

Better things remain—daylight, the rich levels of maturity, the calm and steadfast progress of the dreamless. Yet who would exchange the rose-bloom of a day for the evergreen of a year, the rapt moment of the dream for a lifetime barren of illusions? The illusions of time are after all the intimations of eternity.

Whether accident or design, it was a beautiful thought that consecrated the harvest month of the year to the devotion of the rosary. In its use of the most familiar prayers, in its familiar meditation upon the human life of Christ and His mother, the rosary represents all that is homeliest and most tender in Catholic piety. The harvest time empties the fruitful earth not more potently than the rosary unlocks the stores of heaven.

As the autumn gathers the products of the earth and secures them from the winter, the rosary gathers in its peoples, uniting those of every nation in a common prayer, providing them with the talisman of a common faith, lending a voice to their common need. Old and young, sinner and saint, learned and ignorant, Catholics become children of Mary together as they recite the rosary.

There is something tangible in the beads; they help to realize the universal maternity of Mary somewhat as the mementoes of our dead comfort us with the sense of their presence. It is perhaps because of this human appeal that the rosary is the most powerful of devotions.—Catholic Universe.

CATHOLIC NOTES

The Church of St. Dominic, in Naples, is one of the finest in that city. It was built in 1285. In the adjoining monastery St. Thomas Aquin lived and taught in 1272.

Rear-Admiral William S. Benson, who is the executive head of the U. S. Navy under Secretary Daniels, has been promoted to the rank of Admiral. He is a Catholic.

The first Catholic Church in New York for Belgians is now under construction on West Forty-seventh Street and will cost \$50,000. It will be named in honor of St. Albert.

The Right Rev. Daniel Cohalan, Auxiliary Bishop of Cork, Ireland, has been appointed Bishop of that see, in succession to the late Right Rev. Thomas A. O'Callaghan.

A cavalry has been erected in the central square of the Hampstead Garden Suburb (outside the Church of St. Jude.) Beneath the figure of Christ is a stone, upon which are inscribed the names of residents of the suburb who have fallen in the war.

A new addition to the list of Catholic colleges in the Middle West for the higher education of women was made on Sept. 12, with the opening of the Loretto college and academy at Webster Groves, St. Louis, Mo. The new institution is to be under the direction of the Sisters of Loretto.

J. K. Mullen, well-known Denver millionaire and philanthropist, has purchased two tracts of land in North Denver, upon one of which he is planning to erect a home for the aged upon lines to which he has devoted thought and study for several years. It will cost, it is understood, about \$400,000 in all.

Heading the list of scholarship winners among last year's pupils of all the High schools of New York, which was made public the other day by the State Board of Education in Albany was Louisa Viggiani, of 443 East 116th Street. Louisa is sixteen years old. She was born in Southern Italy and was brought to this country by her parents when she was three years old. Her grade percentage for the four years she was in High school was 95.99.

Another regiment of the Illinois National Guard is to have a Catholic chaplain. Of all the infantry, cavalry, and artillery regiments of the State only one has so far been thus supplied. This is the Seventh Infantry Regiment, now mustered into federal service and doing duty at Camp Wilson, San Antonio, Texas. The other regiment, which is to have a Catholic priest as a chaplain, is the Second Infantry, I. N. G., whose armory, like that of the Seventh, is in Chicago.

Peoria, Ill., Sept. 8.—The will of the late Archbishop Spalding disposed of a \$120,000 estate. It provided for establishing an educational institution for the diocese of Peoria and bequeaths his homestead on Glen Oak avenue to Bishop Dunne. The Home of the Good Shepherd gets \$5,000, St. Joseph's Home for the Aged \$5,000, and St. Francis Hospital \$2,000. Brothers and sisters are all remembered with large sums. Members of his household all get cash bequests.

A public chapel of perpetual adoration is to be established in Chicago by the authority of Archbishop Mundelein. It will be under the special care of the Sisterhood of the Poor Clare-Colletines. The service contemplates the exposing of the Sacred Host with the saying of prayers every moment of the twenty-four hours in each day and night. Archbishop Mundelein, in commenting on the building of a chapel described the fitness of such a service in a city which never sleeps and in which business and pleasure-seeking do not rest night or day.

As a rule, says the Monitor, the work of the Catholic Press receives scant attention from the pulpit and from Catholic societies—only the ineffective assistance of empty resolutions. It is a happy omen of the times that at the recent meeting of Catholic editors in New York action was taken to have Father Burke of the Catholic World and Father Tierney of America appear before the next meeting of the Archbishops at Washington to urge the establishment of a "Catholic Press Sunday." This is a movement in the right direction and pregnant with rich promises for the future welfare and influence of the Catholic Press.

Sir Henry William Dunn, who in November will assume the office of Lord Mayor of London, is the third Catholic in recent years to be named for that position. Sir Stuart Knill, lord mayor in 1899, and Sir John Knill, who occupied the office in 1899, were also Catholics. The present lord mayor-elect is well-known for his interest in civic affairs, has rendered able assistance to movements in favor of London's poor cripples, and is treasurer and trustee of the Alton Home for Cripples. Since the beginning of the present war, Sir Henry has served as treasurer of the committee for the relief of the Belgian prisoners of war in Germany.