

# 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 11, 1916

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### SILENT—NOW

Not so long ago we heard that with the advance of culture and education charity would flourish and bear enduring fruit of good will. But those voices are silent nowadays. For good-will has been murdered by senseless statements, and culture has been stripped of its pretentiousness and thrown among the things and theories that take no account of the supernatural. The charities that soothe, and heal, and bless are not produced by theories or education. In fact the protagonists of the culture which we deprecate had at best a pitying condescension for their fellows. Viewing them from the studios and laboratories, they cared nothing for their sufferings and offered them for solace and strength an impotent morality and lifeless religion. Yet so great was their reputation that many, forgetting the lessons of history and abdicating their right as reasonable beings, accepted their theories, and deluded themselves into believing that universal education would create universal good-will. But why should we if there is no God and no Christ hear good-will to men? Why should we love them? Naturally we do not like what is wretched and deformed, and miserable, and poverty-stricken. Nature kills the weak and defenceless. Why then should men who profess to follow Nature indulge in wishy-washy platitudes about the care of the poor and suffering. They can talk, but more sentimentalism will not bear the best contact with humanity. Temperamentally we may not care to see suffering and yet feel no desire to alleviate it. Hence, "there is little risk in affirming, that nothing short of the clearest revelation and a divine example, imposing the most solemn duties and creating a more than human enthusiasm, could ever induce any considerable number of people to care for the masses of their fellow-men."

The charity that embraces all men is learned in the school of Christ. A fellow-man, however wretched or sin-burdened, is the child of God; the brother of Jesus to be served and loved. And during the centuries even as it is to-day, sympathy with human suffering and misery is the heritage of those who follow Christ.

### DOING OUR BIT

It seems to us that we can contribute our quota to the destruction of prejudices by giving our aid and influence to the causes which redound to the common weal. A reading of the names of those present at public meetings would seem to indicate that we are afflicted with an overweening modesty. And yet we are not here on sufferance. We are not unintelligent. We are bound up with Canadian interest and progress. True, at these meetings there is a good deal of flamboyant talk, but even that, though a tax on patience and a loss of time, should not do us to inglorious silence. Having our own philosophy and principles, why should we lose any opportunity of showing how they can be applied to present-day problems. We cannot live forever on what the Church and her champions have done in the past. The ages that are gone are treasure-houses filled to repletion with arguments in favor of our beliefs; and we can best show our appreciation not by talking about them, but by imitating them. The average man cares little about the achievements of the Middle Ages, but he can be interested when he is given clear cut guidance on a current issue. He can distinguish between "hot air" and sound talk. It seems to us, therefore, that the layman, who is in constant touch with the practical affairs of life, and sees at close range the dangers to morality and faith, should feel it a duty to express his thoughts on the question of the day. By showing that Catholicism is not worn out, but full of vitality in the world that resounds with the march of intellectual hosts and clash of hostile thought, and has a benison for all things that are just and true, would in our opinion let some light into befogged brains.

### ONE CAN BE STOPPED

Advertisements which are prejudicial to things Catholic live on despite the indignant protest of a subscriber. The ad-writer seeks to place his wares before the public in an attractive manner. If he can invent a catch-word or put into a phrase the prejudices of the ignorant that will enable him to catch the eye and eventually the pocket of the prospective buyer he is not at all scrupulous about the ethics of his action. He sees no incongruity in the picture of a jovial monk descending upon the rare qualities of a certain kind of liquor. In quest of the dollar he parts company with courtesy, not to mention knowledge, and with a childlike ingenuousness is moved to wonder that his methods should be questioned. But a warning to the man who employs him would have a deterrent influence upon this kind of ad-writing. Some merchants as well as some theatre managers are keenly sensible to anything that tends to decrease the dividends.

### THE CREED FRAMER

That "superior enlightenment" of which we read so much must be pained at the reception given by publicists to any new belief cooked over night and put on the market by self-constituted teachers. In business, in any department of human activity except politics some argument is needed to make new departures acceptable. But in religion, in dealing with the things that transcend human reason any scheme, without, of course, allusions to sin or damnation, and a great deal of platitudinous mush about modern needs, is hailed as just the thing needed to make life enjoyable to the tired-business man and to the tired pleasure-seeker. The farthest reach of reason is to recognize that there are an affinity of things above it. It must be weak indeed if it does not see this far. But the creed framer with a super-heated imagination and a bewildering sense of his own capabilities fashions beliefs and bids us with the airiest grace in the world to accept and make them all our own.

### AUTHORITATIVE STATEMENT

#### REGARDING THE BANQUET TO ARCHBISHOP MUNDELEIN

In view of the excuse offered by the alleged poisoner, who signs himself as Jean Grouse, in a recent letter to New York papers, for attempting one of the most dastardly deeds of history, the Right Rev. Mgr. Francis C. Kelley, President of the Catholic Extension Society, under whose auspices the banquet was given, has issued the following statement to the press: "Neither the Catholic Church nor the Catholic Church Extension Society paid one penny out of its funds for the banquet to Archbishop Mundelein. The banquet was given by a few gentlemen of Chicago interested in the society; and for the sole purpose of having the Archbishop meet the city's leading business and professional men—but chiefly the employers of labor. Because of their knowledge of the Archbishop's plans the social and charitable work, these gentlemen thought it best for the city to put into immediate touch one who had both the power and will to cooperate with employers and other leaders for the benefit of their employees and the employers and leaders themselves. The banquet seemed to be the quickest and the best way to carry out the idea. The society's name was used only because the donors, who are mostly life members, so desired, and the officials of the society gladly acquiesced and took charge of the arrangements with pleasure. These same gentlemen are themselves large employers of labor, and the most charitable and generous of men. It has been my pleasure to know this, for I have been for years a distributor of their secret charities. Only the day after the banquet was called upon by one of these men to investigate an anti-tuberculosis society, with instructions to extend help generously if I found that it was needed. Another of these same men is the chief support of one of the greatest charities in this city. The banquet did not cost \$15 a plate nor one third of that amount. The chief (seemingly) expense was for the souvenirs, because they were hand illuminated; but the principal part of that work was done, under the direction of the artist, by the Sisters of Nazareth Academy, LeGrange, Ill., and was done free of charge as a labor of love. The University Club itself cooperated by spending every penny it received on the service, and is in no way to blame for the mishap. The

decorators, the printers, the painters, and everyone else connected with the banquet did likewise, without being asked. The Paolist Chorists were there one hundred and twenty-five strong, and would not take a penny for their services. It is rather odd, to say the least, that a cook would object to what gives him his livelihood. Croness' act did more to injure his fellow-chefs and waiters than anyone else. He did a service to the Catholic Church by calling the attention of public men to the danger of granting unbridled license to calumny and abuse of public agencies for good. It is strange, too, that the attempted plot was aimed at the particular Church which is the chief factor in Chicago's charitable and humanitarian work; but the plot might easily have been aimed at any religious organization. As many non-Catholics as Catholics would have been killed had the prisoner succeeded."—Church Progress.

### THE TRIUMPH OF COMPROMISE

Kikiya is almost a forgotten incident. Peace again reigns in the church by law established and by compromise continued. But a summary of the decision of His Grace of Canterbury is too good to be allowed to slip into the silent tomb.

"In Africa, a few non-conformists receive Holy Communion in an Anglican Cathedral. The Archbishop of Canterbury says that this is an act very pleasing to Almighty God, but that it must not occur again."

"This is worthy of 'The Pig' at his best, or that infant terrible who should find himself thoroughly out of place in the Establishment, the Rev. Ronald Knox. Here at home, a storm seems brewing in the house of the Establishment's cousin, the Protestant Episcopal Church, which, by any other name is quite as recognizable. 'The Protestant Episcopal Church,' writes the Rev. George H. Toop, 'is probably nearer to a deep sundering split than ever before in its history.' This 'split,' deep and sundering, is threatened by the existence 'under one roof,' of the Protestant and Catholic parties.

"Dr. Toop declares, writes the New York Times, that it really does not seem possible for the church to go on as one body, witnessing to and teaching things opposite to each other in practically every particular." Why is it not possible? What has been done, and is now being done, can be done again. Dr. Toop's fears are groundless; he does not know the "possibilities" of Anglicanism and its allied factions. Some day a "compromise" will be reached, a few disillusioned individuals will leave for other fairs, and the Protestant Episcopal Church will continue its interesting career of witnessing to and teaching things opposite to each other in practically every particular."—America.

### THE CONSPIRACY OF SILENCE

The reason why we do not hear more of the great humanitarian work carried on by the Pops—the reason why such meager information is given about the constant successful efforts of the Vicar of Christ to dry tears and cheer hearts all over Europe, is ascribed by the European correspondent of the New Zealand Tablet to a conspiracy of silence in the European press. The enemies of the Papacy no longer dare, in the present temper of Europe, to openly attack the Pope; but they pursue a policy of "hush" about matters which, if known and dealt upon, would increase the prestige of the Holy See.

Hundreds of French, German, Austrian, English, and Belgian prisoners of war have been exchanged by reason of the Pope's intervention. Thanks to his good offices, numbers of civil prisoners interned in the enemy's country have been restored to their homes. Twenty thousand sick and wounded belonging to seven of the nations at war are being carefully nursed in Switzerland on the initiative of the Holy Father and the joyful co-operation of the Swiss Government. Places vacated by cures and by death will be filled by others, so that while the war lasts, the number of 20,000 will be kept up by the hospital Swiss.

But Benedict XV, does not stop at bringing the cares of the struggle into his own household. In the Vatican Palace he has established a huge bureau manned by priests and laymen of wide experience charged with finding out the whereabouts of missing soldiers and civilians. At present something like 10,000 names are before them. So far about 1,000 missing ones have been discovered and put in touch with their families. Then came the Pope's intervention with the Sablins Porta and his autograph letter to Mahomet V. to alleviate the persecution of the Armenians. Add to these his letters urging peace on the nations at war, and his constant watchfulness to seize a favorable opportunity for presenting plans for peace to the powers.

"Surely this record is one of which not only Catholics, but all men of

noble feelings ought to be proud," exclaims the Tablet. "And yet the conspiracy of silence."—Sacred Heart Review.

### DEATH OF BISHOP SHANAHAN

SEE OF HARRISBURG MOURNS PRELATE  
Right Rev. John W. Shanahan, D. D., Bishop of Harrisburg, died in St. Joseph's Hospital, Lancaster, Pa., on Feb. 19. He suffered a severe relapse at a time when he was apparently recovering from an operation. He was sixty-nine years old.

Bishop Shanahan was formerly rector of the Church of Our Mother of Sorrows, 48th street and Lancaster avenue, and superintendent of Catholic parish schools of the Archdiocese of Philadelphia.

He was averse to accepting and at first declined the honor, when named by the Pope to succeed the late Bishop McEvoy in the See of Harrisburg and finally consented to be elevated to the episcopate only after his acceptance was imposed upon him as a matter of obedience.

He was consecrated Bishop of Harrisburg, May 1, 1899—thirty years after his ordination to the priesthood. His brother, the late Right Rev. Dr. Jeremiah F. Shanahan, was the first Bishop of Harrisburg.

### THE POPE AS MEDIUM OF PEACE

REV. R. J. CAMPBELL, LONDON'S NOTED MINISTER, SAYS HIS HOLINESS IS THE MOST FITTING PERSONAGE

The Rev. R. J. Campbell, late of the City Temple, London, in an article which he contributes to the Illustrated Sunday Herald, of London, for January 23, writes:

"It is impossible to hope for a high-souled concentration of the energies of Christendom upon the design of putting an end to warfare between civilized States? When the present devastating struggle is over shall we not all be in the mood to listen to some such proposal? Broadly speaking, the nations coming within the pale of international law are the so-called Christian nations. Cannot we utilize the tremendous spiritual force involved in the Christian sentiment of these nations to put a stop forever to the use of violence, so wasteful, wanton and wicked, in the settlement of international disputes, and the prosecution of international rivalries? To be sure we can if we want to. And the Pope is the most fitting personage to take the lead in virtue of the peculiar position he holds in the Western world.

"Protestants were invited to the Council of Trent, the most important general council of the Church since primitive times. Why not invite them again, not to a general council, but to something even more comprehensive convoked on a specific issue? Could the Pops be got to do it as soon as the war is over? No one could charge him with pro-Germanism then, and it would not matter a button if they did. His personal opinions would not be in question.

TO MAKE WORLD CONFLICTS IMPOSSIBLE

"What the assembly would be expected to do would be to place on record its abhorrence of war between Christian powers and to pledge it to bear upon civilized governments and peoples to render a world conflict like the present impossible for all time to come. We should have had our lesson by then and be more than disposed to listen to the appeal. "There is not a Church in Christendom that would not join in it through its appointed representatives. And the vast conference thus convened would not end in smoke. As the outcome of it there might be a tribunal established more authoritative and effective than that of The Hague, to say no more. Perhaps we should get even further than that in, shall we say, the direction of adjusting our religious differences, too, and unifying civilization more on that basis.

"Why not? The like has been done before, not so thoroughly perhaps, but to a large extent. We owe the mitigation of the horrors of modern warfare to it. It was Church councils in the tenth century that forbade the spoliation and maltreatment of non-combatants. And who has not heard of the trace of God through the Middle Ages, whereby hostilities were limited to what was practically about three months in the year?

"There was to be no fighting from Wednesday evening to Monday morning in any one week, and there were special seasons, such as Lent, when there was to be none at all. Think of that to-day! We have lost in some ways if we have gained in others by our boasted material advance in the past few generations.

OPINION AT THE VATICAN EARLY IN 1914

"When I was in Rome in the early spring of 1914 I discussed the above subject (with special reference to the reduction of armaments) with a high-

ly placed dignitary of the Papal court, and found him not unsympathetic, but more than doubtful of success until a big war had taken place. He might have foreseen what was coming, so truly did he describe the terrible situation in which we find ourselves at this moment.

"Governments would not listen to any such representation, he said, even if backed by the suffrages of all the Christian societies on earth, until the arbitrament of brute force had been tried once more. 'They have not been piling up armaments all these years for nothing, and the explosion must soon come.

"Moreover," he added, 'this is the outcome of the false ideals by which the nations have been living. Politics are non-moral. Conscience is left out of them. The very men who in their private lives are amiable and exemplary will, the moment they enter the bureau from which they direct themselves of all scruples and behave without consideration for anything but the material interests of the particular country they happen to serve. It is all very sordid and very grievous, and there is a period of great tribulation ahead of us. After that perhaps something may be done on the lines you suggest. The Holy Father would take the first opportunity he could find if he saw any good likely to come of it.'"

CARDINAL GIBBONS URGES CLEANER MOVING PICTURES

In conjunction with the efforts of the international reform bureau to obtain effective official censorship of motion pictures, a letter was received last week from His Eminence, Cardinal Gibbons, on this general subject by Rev. W. F. Crafts, a Protestant minister of Washington, superintendent and treasurer of the bureau.

The Cardinal's letter, which was written from his residence in Baltimore, is as follows:

"Whatever will make our American people better, and therefore happier, I am, of course, for.

"Films and moving pictures have a wide, formative influence, and hence I should like to see them instructive and moral, at the same time entertaining and artistic.

"To secure such we must both try to stop off the flood of degrading pictures and appeal to our people to demand good films.

"Like food for body that the government says must be pure, like correspondence in our mails which the government again says must be decent and not obscene, so, too, the mental food, the correspondences that is carried daily into the minds and hearts of our rising generation through moving picture parlors should be wholesome and elevating."

OUR 'MODERNIST' POPE

Another story about the Holy Father has been sent on its rounds through the daily press. The Pope and his doings, especially if they can be distorted unfavorably or sensationally, always make good "copy."

The public has been regaled of late with all sorts of statements about the Supreme Pontiff's attitude toward the war. He has been made to sympathize with each of the contending nations, and has been described as actively working now for the Central Powers and now for the allies. It matters little that there has been no foundation for such reports. The Holy Father is regarded as the legitimate prey of the newspapers, and they have not failed to avail themselves of their privilege. The last of these stories, however, has an air of novelty, for the Pope has introduced something, we are told, absolutely new in the Church; he has become a Modernist.

The reason for this change is nothing more or less than an order from the Vatican that at Mass on Sundays, the Gospel should be read in the vernacular after it has been read in Latin; and this is heralded as a departure from time-honored custom, and immense concession to the spirit of modernity. The assurance with which non-Catholics take it on themselves to dogmatize about the Church without troubling to consult a single authoritative source of information is an ever-recurring wonder. The fact of the matter is, that the "innovation" attributed to Pope Benedict, has been the practice of the Church in English-speaking countries, and other countries, as well, for no one knows how long.

One of the Canons of Elfric, who died about 1020, is as follows: "The Mass priest shall on Sundays and Mass-days tell the people the sense of the Gospel in English." Perhaps this was done, as in some places in Ireland today, by translating directly from the Missal. There are millions of Catholics in the United States who have never attended a Sunday Mass in which the Gospel was not read in English. In many churches, especially in New England, it is customary to read the Gospel in two languages besides the Latin. Nor is it at all

unlikely that the very compositor who set up the news about the Pope's becoming a Modernist, went around the corner to the printers' early Mass and listened, as he had done for years, to the reading of the Gospel in the vernacular. Almost any Catholic could have told the editor that on the very Sunday his stab of news was published, the Gospel would be read in countless tongues during the Mass, that the Mass itself, and not merely the Gospel, would be read in at least twelve different languages in various parts of the world, and that in New York City alone, the Gospel would be read to give only a few instances, in English, German, French, Italian, Spanish, Hungarian, Bohemian and Polish. Moreover, even if the Pope's order modified an existing practice among us, which is not the case, it would not be something new, but a reversion to an ancient custom, for in the first ages of the Church, the vernacular was the language of the liturgy.—America.

CATHOLIC DOCTRINE AS TO PURGATORY

REV. THOS. J. O'HEARN DISPELS MISCONCEPTIONS ON SUBJECT

"Purgatory and Prayers for the Dead," the subject concerning which there is so much misconception among non-Catholics, was lucidly and convincingly discussed by the Reverend Thomas J. O'Hearn at the Tack Theatre, Buffalo.

"Purgatory is a place or condition of temporal punishment for those who, dying friends of God, have not fully satisfied for transgressions," said Father O'Hearn. "Catholics are required to believe that souls detained therein can be helped by prayers and good works of the faithful and specially by the sacrifice of the Mass. The Church does not say who goes there, nor the duration of their sufferings. It is slender to say Catholics believe a priest can get a soul out of purgatory.

"The doctrine of purgatory is reasonable. All sins are not equal, nor will they be punished with the same severity. Yet, nothing defiled can enter Heaven. Must we believe most of the millions of souls not perfectly free from sin at death are lost, or assume that God magically purifies the soul at death? The belief of the Jews is shown in the action of Judas Maccabees, in sending silver to Jerusalem for a sacrifice for the sins of the dead. That some sins will be forgiven in the world to come is the inference from Christ's words, 'It shall not be forgiven him, neither in this world nor in the world to come.'

"The liturgy of the Church and prayers for the dead inscribed in the Roman catacombs show the doctrine and practice were universally enforced in the first and purest ages of Christianity, while denial of the doctrine is comparatively recent. The practice accords with nature as well as religion. The dying Christian is consoled behind, while the loving mourner by his grave is consoled to know religion bids him pray for the departed."—Buffalo Echo.

CARDINAL O'CONNELL'S DENUNCIATION

At the recent "Federation Night" of the Catholic Union of Boston, Cardinal O'Connell protested against the Mexican outrages in this vigorous language:

Everyone of you here present has in his mind's eye a picture of the martyrs of the Coliseum, the devoted and heroic little groups of Christians who in prayer and faith awaited death from wild beasts, while from the rising circles of that great amphitheatre men and women looked on without pity or shame. Those scenes are no more enacted in the Coliseum. They passed away with pagan Rome. But to-day, in this continent, in a country separated from ours by the Rio Grande, deeds as inhuman and as shameful have been going on for more than two years, and large numbers of our citizens regard them only casually, or as acts that we are not bound to check, and I am ashamed to say it, some Americans are so lost to decency as to rejoice.

What has been going on in Mexico all this time? What is the state of affairs there to-day? What part has Villa played? What is his former ally and present enemy, Carranza, recognized by this government, doing for justice and peace? Apart from their industry in gathering loot, they and their underlings have concentrated their energies on the persecution of the Catholic Church. Their priests, their bravely and sacrificially outraged women consecrated to God, their desecration and robbery of sanctuaries and institutions of charity and education that were ancient and revered when New England was an Indian hunting ground, have gone on in this era and have been permitted to go on unpunished, and was even aided by American munitions and firearms.—Intermountain Catholic.

### CATHOLIC NOTES

Steps are being taken to have the memory of Father Gibault, "the patriot priest of Vincennes, Ind.," properly honored in the celebration of Indiana's centennial next year.

The Society of Catholic Youth, of Italy, have prepared a short life of Christ, which is distributed to the Italian troops at the front. Thirty-eight illustrations aid in the influence of the text.

The Guild House, of St. John the Baptist, at Henley-in-Arden, England, has now been restored. This interesting relic of mediæval times was, until a few months ago, used as shops and tenements.

The leading citizens of Venice presented Archbishop La Fontana, Patriarch of Venice, a splendid gondola and an album bearing an address signed by thousands of the young men of Venice.

In Innsbruck, Tyrol, there has been celebrated annually for 210 years an historic religious service in St. James' church, commemorating the delivery of the town of Rovereto from the enemy. This year it had to be omitted.

One of the grandest works of art produced in this century is said to be the magnificent gold monstrance which His Holiness the Pope has donated to the Cathedral of Bologna as a token of affection for his old diocese.

The German, Austrian and French wounded prisoners who are undergoing medical treatment in the Swiss hospitals that have been provided for them as a result of the efforts of the Pope in their behalf have telegraphed their thanks and respects to His Holiness.

In the library of the Kansas State Agricultural College at Manhattan, there are ninety-two volumes and pamphlets, mostly by Catholic authors, treating of subjects from a Catholic viewpoint. These works were placed in the library largely by the Newman Club which is composed of Catholic students.

Pope Benedict XV, has sent to Mrs. A. B. Sprockles, of San Francisco, a photograph of himself with the following message: "We send from the heart our apostolic benediction to our dear daughter, Mrs. Sprockles, and congratulate her for what she has done for the benefit of the Belgians who suffered so much of late."

An equestrian statue of Joan of Arc has been unveiled in New York City, on Riverside Drive, opposite the end of 93rd street, under the auspices of the Joan of Arc Statue Committee. The statue, which is a notable work of art, and is said by connoisseurs to rank with the best sculptures of this historic figure, is by the American Catholic sculptress, Miss Anna Vaughn Hyatt.

The Archdiocese of Cincinnati, is to erect one of the most modern theological seminaries of the country, costing approximately \$800,000, at Norwood Heights, and the building will occupy an extensive tract owned by the Archdiocese in the suburb, Archbishop Moeller's residence, costing \$50,000, was built upon this tract some four years ago, and St. Peter and Paul Church is now located there.

Two posthumous volumes by the Rev. B. W. Maurin, the well-known clergyman who was one of the victims of the torpedoes "Lusitania" and "Mexican," are to be published. One of the forthcoming volumes, containing a collection of "Sermons and Sermon Notes," is edited with an introduction by Wilfrid Ward; the other, entitled "Fruits of the Life of Prayer," being addresses on the Seven Words from the Cross, contains a preface by Father George Congreve.

The Catholic Press Association says that the Bishops of Russian Poland have issued an eloquent joint pastoral letter to their flocks telling them of the deep heartfelt sympathy of the Pope in the misfortunes from which they are suffering through the war. They mention his urgent appeal to the whole Catholic world for prayers and contributions to aid them in their sufferings as a signal proof of his sympathy and affection for them.

Death took a godly toll of foreign missionaries during the past year. The report shows that 188 died; of this number 9 were Bishops. As usual, the Jesuits head the list with 41 deceased members. The Paris Foreign Mission society comes next with a loss of 36 priests. The Holy Ghost Fathers are third, with a loss of 22. One apostle was massacred; he was Father J. T. Monbeig, O. F. M., who was killed by brigands in Tibet.

Mr. Arnold Crub, an architect well-known in Anglican ecclesiastical circles, has been received into the Church in Birmingham. Until quite recently he was associated with what is known as the "Forward Movement" in the Church of England, his special knowledge of ecclesiastical art causing his advice to be sought by an increasing number of those Anglican clergy who are recognizing the value of Catholic and mediæval standards in such matters.