

# 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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### NOT DOWNHEARTED

Like the poor, the pessimist is always with us. We have no means of interning him—the most detestable of our country's unconscious foes. The men and women who are "all nerves" and enjoy their own tremors are to be met with in small numbers in every rank of society. We are not without our croaking critics and apprehensive askers for trouble who expect to hear a Zeppelin over their own particular house at any minute: the thoughtless busybodies who see a spy in every unfamiliar face; the people who claim to be most patriotic yet have never understood in the least what patriotism stands for in the moral economy of the world and who would initiate on innocent and helpless people at home the worst excesses of the German policy of terror.

We have these people, and they are not ashamed to show publicly their nervelessness or futile passion: but fortunately they are very few. In an overwhelming degree the whole nation has proved itself to be superior to panic, steadfast, sensible, and possessed in a wonderful degree of the power of seeing facts in their just proportions, and the spectacle and exercise of these powers is a great national gain.

### RIGHT VISION

Modern research has established the fact that there are inherent defects in some natures which account for a gloomy outlook upon the world. It seems that there is an idiotic area in some minds which corresponds with the blind spot in the human retina. As the optician corrects the defect in the eye, so a wise counselor seeks to amend a pessimistic point of view which distorts facts and brings unhappiness with it. Oliver Wendell Holmes has a suggestive paragraph in one of his works about squinting brains. More or less most of us are liable to squint mentally, but some habitually see things very much out of focus. Double refraction or color-blindness besets certain natures: in troubled times they often sink into a state which makes them objects of pity to sane observers. In extreme cases the problem of plural personality presents itself. Stevenson's story of Dr. Jekyll and Mr. Hyde illustrates the outrageous results that may follow. Short of this, many varieties of obliquity occur in daily life. In one it takes the form of general listlessness; inability to care greatly about anything, working or playing mechanically, taking but a languid interest in the most important matters. These may almost be said to be only half alive; when they disappear their only truthful epithet would be "Died of inanition." Others there are who fritter away time and strength in vain attempts to make life interesting and profitable, never realizing the great truth that the heart sheds a warm glow over even dull days and monotonous tasks when it is engaged unselfishly, giving and receiving as living members of the great society to which they consciously belong. These do not shrivel up in the noon-tide heat, or freeze within when icy winds and cold weather signals test their power of endurance. The triumph of this manifold nature of ours appears in a prepared spirit, one which accepts if it cannot welcome losses and trouble. We like that story of St. Teresa, when she went to found her convent at Salamanca. A partly ruined house served for the first night's lodging; her companion grew nervous, and in the small hours addressed the saint in these words: "I am thinking, mother, if I should die here: what would you do alone?" The reply came swiftly: "When that event happens, sister, I will think what I ought to do. For the present let us sleep."

### THE RACE FASHIONERS

It is no question of contrasted qualities in public life: they who dwell upon these to praise or blame leave the common claim to fairer judges. If few great female painters, poets, philosophic reconstructors have been canonized, what of that? Woman's vocation has meant far more to the race than all the recreational arts. She has made them possible and largely supplied them with their best subjects. Apart from her influence they would soon languish. It may truly be said that the inspiration of the highest in art has been breathed forth from feminine hearts and lives. Sad indeed it is when face and form are but a false index to the soul behind! But an awful crisis often hastens the growth of womanly character. Are we not now witnessing a marvellous display of energy among all classes?

### NOT INEVITABLE

One of the pernicious notions that confuse the thinking of many who cannot be classed as ignorant, in the ordinary acceptance of the term, demands close attention. It is the one which regards war as inevitable from time to time. This implies that brute force can achieve benefi-

cial results which are denied to reasonable negotiation; that while Law, backed by magisterial authority, suffices to regulate the affairs of communities, it must needs be ineffective to settle international disputes. Now, as a matter of fact, hundreds of cases are on record wherein arbitration ended in peaceful settlements. There is no ground for the notion that periodical bloodshed is Nature's only device for composing differences between either individuals or nations. As the duel has been banished from citizen life, so war will at length disappear—the last relic of racial barbarism and "the sum of all villainies."

### WOMEN'S PLACE

Of late years women's place and special function in the body politic have been much discussed. Owing to the bitterness displayed by extremists, prejudice has obscured the chief issue, wild assertion has been met with harsh repression, and the sober claims of social reformers, who have felt the need of a wider association between men and women in the ever expanding machinery of public life, have not gained full recognition. It would appear as though this whole matter were now being set forth afresh, not so much by argument as by fact and deed. Woman's stake in the country: her tremendous importance at a great national crisis: her power for good when evil and wrong seem to be almost triumphant—these unquestionable factors need to be surveyed in all their magnitude and variety that our confidence in the issue of this blinding storm may be strengthened. It is always well to allow for mistaken developments, and few reasonable advocates will deny that speculative error and exaggeration have marred much well-meant propaganda in recent years.

### TO BE REMEMBERED

Pleas for independence of action and equality of reward have often ignored national distinctions. Marriage has been caricatured as though it were a general failure, yet the normal true woman has never abnegated her right to suffer and endure. In her changeless constitution it is written in characters that stand out evermore clearly that she is par excellence the honored burden-bearer in the House of Life. Her fitness for routine toil has doomed her to undertake services which offer little spectacular attraction and entail few rewards of the more showy kind. Fame and luxury have fallen to the lot of few women, and they not always of the highest type. In decadent societies they have sometimes played the sinister part. Not their virtues but their beauty and complaisance, alas! made some of the women of history famous. It is not to the credit of the "lords of creation," that they have exploited their vanity and weakness. Nevertheless, the silent record of woman's work in the shaping of human character will at least bear comparison with the more sensational accounts of masculine achievements.

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### THEIR EPLENDID WORK

Women have not waited to be set to work. They have framed schemes of effort and disclosed powers of organization which have surprised their male friends: their paradoxical qualities have blended in new and

intensely practical ways. From the queue down to her lowliest sisters hands and hearts have been joined in tasks of vast and varied import. As far back as the days of Homer woman has been a helpless victim when men have been at strife, but the fair sex are coming to the front in this time of national stress. If she cannot fight with carnal weapons, she has a rare armoury upon which to draw when the need is sorest. Mothers have given up their sons, wives their husbands to bear the brunt of battle, and they have themselves undertaken lowly duties in camp and hospital. Sewing and knitting centres, relief committees, Red Cross Circles, and other branches employing thousands of enthusiastic helpers form a net work of active toil on behalf of the countless sufferers thrown upon the nation's hands. It is an inspiring spectacle: who can rightly estimate its moral and social worth? And still woman retains her peculiar place as the typical burden-bearer: it is her cross and crown. She touches the topmost heights and sounds the lowest depths of emotional being. Nevertheless, the Mater Dolorosa represents only one side of her calling. She is discovering her hidden powers, her capacity for sustained toil and endurance. Her sphere of effort far outstretches the domestic circle. Men have to fight and women have to sustain them in a hundred ways. They are, when all is said, the great national reserve. The force they wield is finer and higher than the one that battles for victory or ends in defeat.

## INVASION OF BELGIUM CONDEMNED BY POPE

CONDEMNATION INCLUDED IN THE GENERAL CENSURE OF INJUSTICE, SAYS CARDINAL GASPARRI

In a letter of Cardinal Gasparri, Papal Secretary of State, to the Minister of Belgium to the Holy See, the invasion of Belgium is referred to as follows:

As regards the question of the neutrality of Belgium, first I must say categorically once more that the Holy Father did not give M. Lathapies the answer which he dared to put into his story of the audience. Here is the literal truth: The Chancellor of the German Empire, von Bethmann-Hollweg, declared openly in public Parliament on August 4 that Germany in invading Belgium was violating its neutrality contrary to international law. While then, in the present conflict, as a general rule one side accuses and the other denies and the Holy See consequently, being unable to conduct an enquiry and find out the truth, cannot make any pronouncement. In this case the German Chancellor himself recognised that in the invasion of Belgium a violation of neutrality was committed, contrary to international law, justifying it simply on the grounds of military necessity. "It follows that the invasion of Belgium is directly included in the words used by the Holy Father in the Consistorial Allocation of January 22 last, when he condemned openly every injustice by whatever side and for whatever motive committed. It is true that in the meanwhile Germany has published some documents of which she claims to prove that previous to the war Belgium had failed in the duties of neutrality which, therefore, at the moment of invasion did not exist any longer. It was not the business of the Holy See to decide this question of history nor, for its purpose, was there any necessity for a decision. For the reason that, even admitting the German point of view, it would always remain true that Germany, on the confession of her own Chancellor, penetrated into Belgian territory with the consciousness of violating its neutrality and therefore committing an injustice; and that sufficient directly in the words of the Pontifical Allocation.

THE MERCER CASE  
As regards Cardinal Mercier M. Lathapies attributes to the Holy Father the following words: "Now I am going to surprise you: Cardinal Mercier was never arrested; he can pass to and fro as he likes in his diocese." If M. Lathapies had wished to be exact this is what he should have said: Cardinal Mercier was not as a matter of fact arrested,—if to the world is given its true meaning. The Holy See was brought to believe so, and for that reason hastened to protest in an official Note to the Minister of Prussia to the Holy See for Germany last, but it had no time to recognize, later, that there was no foundation for such protest as far as

regards the arrest, properly so called, of His Eminence. But was, at least, Cardinal Mercier detained or retained, garde a la maison, sentinelled, in his palace? On the morning of January 4th last von Stempel, Aide-de-Camp of the Governor General of Brussels, brought a letter from the Governor to Cardinal Mercier; he had orders to wait for a reply. His Eminence, very justly, reserved his reply until later, towards evening, in order to have time to reflect, and the officer, in consequence given him by the Cardinal to go away and come back for the reply remained on the ground floor of the Archbishop's palace, his motor waiting in the courtyard. He went into the city for lunch, returned in the afternoon, took the letter and went away. This is, more or less, what happened. If it is desired to call it detention, retention, sentinelling, the Holy See makes no objection. What is certain is that the Holy See, as soon as the occurrence had been brought to its knowledge, did not fail to make its observations to the Minister of Prussia. In any case it cannot be denied that the regard due to a Prince of the Church was not always paid to Cardinal Mercier, he was not always allowed that liberty in the exercise of the Episcopal ministry to which he had a right; and the Holy See, jealous guardian of the honor and rights of the Episcopate, and in special manner of the members of the Sacred College, did not fail on each occasion to call the attention of the German Government to the fact, in the way best suggested by the circumstances, all the more in that it was a case of so holy and learned a Cardinal as the Archbishop of Malines. In this regard it is opportune to recall how, on the morning of January 3rd last, a Sunday, a telegram from the Governor invited Cardinal Mercier not to go that afternoon to Antwerp where he was to preside at a religious function in the Cathedral. His Eminence had already decided not to go to Antwerp, but he justly considered the invitation received as an act which impaired the liberty of his pastoral ministry. To the remonstrances of the Holy See the Minister of Prussia replied that the invitation or prohibition was due to the reasons of public order in the particular circumstances of the moment. Furthermore it is to be noted that all the Bishops of Belgium outside the war zone could pass to and fro freely in their dioceses, but to His Eminence Cardinal Mercier, by reason of his high dignity, was given a permit for free circulation even outside his diocese, except in certain points specified as zones of military operations for which everyone, even members of the diplomatic corps, had to have a special permit. As Cardinal Mercier's permit had been taken from him the Holy See made a claim to the German Government which gave back immediately to His Eminence the privilege of passing to and fro as before. And while speaking of the Archbishop it will not be out of place to recall that the Holy See has taken the keenest interest in the lot of the Suffering Bishops of Belgium. In order not to make too long a story it is enough to say that the Apostolic Nunciature protested to the Governor General against the treatment to which the Bishops of Namur and Tournai were subjected; after the fall of Antwerp it asked for special and benevolent protection both for Cardinal Mercier and for the Bishops of Ghent and Brugge; and several times the members of the Nunciature have visited various cities and asked the Bishops if they had need of anything. These visits helped to gain for the Bishops of Namur and Liege and their Vicars General the permit of free circulation in their dioceses, to the order for the military ambulance to evacuate the diocesan seminaries of Tournai, and towards several other advantages of no light character which for the sake of brevity I omit. Finally, as regards the shooting of priests, the destruction of religious and scientific edifices, the sufferings of the Belgian people, not only has the Holy See remained in no way indifferent, not only has it keenly deplored them, but more important than that, it has always worked with every means in its power that they should be avoided or at least mitigated.

### CARDINAL GIBBONS SPEAKS

Interviewed on the anniversary of the war, His Eminence Cardinal Gibbons said: "How long is this terrible assassination of human lives to continue? Violent things are of short duration, and certainly the war has reached a most violent state. The result of war is not only a loss of life, but a partial paralysis of trade. The continuance of the differences will mean an extension of the commercial damage until it encircles the globe. I am praying for peace every day, and praying that this country shall not be plunged into the conflict. It would be pity, indeed, and I trust that every means will be used to prevent such a calamity."—Sacred Heart Review.

## APOSTOLIC DELEGATE ON SENSATIONALISM

In an interview, given to a representative of the Catholic Monitor of San Francisco, Most Rev. John Bonzano, D. D., Apostolic Delegate to the United States, decried the sensationalism of the secular press of the day. His Excellency was asked: "Do you believe the world is growing better or do you think it is growing worse?"

"That is a complicated subject. If you mean materially, my answer is yes. We are living better than at any time in history. The poor are better fed, clothed and housed. Relatively, matching this age with those which are past, there is great prosperity everywhere. Railroads and telegraph and telephone wires make communication cheap and easy. "But if your inquiry relates to spiritually, then I would hesitate to give you an answer. We say the world is kinder than it used to be. Furthermore it is more just and peaceful. I think God is in it. But we must not confuse external man with internal man. I have known pagans who were benevolent, obliging, and merciful. Still that is not enough. Our Saviour said: 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind.' "What are some of the faults of the twentieth century?" was another question asked.

His Excellency replied: "The love of luxury is one of them. Bad books and bad newspapers are another. The press is a great uplifting force and promotes honesty, justice and liberty, but many newspapers seem to make a specialty of articles about crime. Such articles are debasing to everyone, and by what is called the process of suggestion often lead the ignorant and the weak into wrong thinking and acting. A good man by his example sweetens life around him. A bad man does harm to others by the manner of his conduct and conversation. It is exactly the same with newspapers and books. I believe in the freedom of the press, but I also believe in the moral accountability of writers and publishers."

Regarding the opposition of Catholics to Socialism, His Excellency remarked that Socialism is irreligious. "Socialists say they are attempting to establish a paradise on earth. They are not interested in the life that is to come. Seeing at things of the spirit, they dwell wholly in the present. They are anti-Christian, and in Europe practice the hideous doctrine of free love, thus striking at the home and at the very foundation of civilization. Socialism is ceaselessly materialistic. It destroys human character. "Catholicism protects the home and upholds the character. Moreover, Socialism attacks property, not alone the mills and factories of the rich, but the cottages of the poor, which were raised up by thrift, industry and self sacrifice."

## CONVERTS INCREASING

"Hardly can we glance at a Catholic paper but that we read of conversions. What does it mean? Perhaps God is bringing about an era of conversions to be long marked and remembered in future generations." Such is the language of a dear friend of ours. Father Hecker felt very strongly that way. Most if not all active missionaries to non Catholics have that encouraging outlook. Many parish priests are enthusiastically of that opinion. They often have made the drawing of non-Catholic enquiries into intimate communication with them a stated feature of their parish work; their weekly enquiry class, following up their Sunday evening question box, keeps up a steady stream of conversions, in some cases forty or even fifty a year being registered. Only a scanty fraction of conversion to the faith is announced in the Catholic press. Multitudes—taking the whole country together—are made Catholics in public and private hospitals, and are wholly unrecorded except in the parish register, in the book of life, and in the tender memory of the Catholic Chaplains. Something of the same sort may be said of the prisons.

The Apostolic Mission Houses had something to do with this ingathering of the "Good Shepherd's" harvest—perhaps rather as an effect than as a cause. The same is to be said of the diocesan apostolates, and of the eager zeal of several of our missionary orders. But surely a deep and powerful apostolic grace is stirring the Church in America. Our laity are, if anything, in the lead of the clergy in bringing in converts. This is shown by their vastly increased earnestness to bring souls to salvation among the simpler classes of our Catholic people; our converts are by a large majority members of the class of wage earners. And everybody is edified by the organized missionary activity of our great and little Catholic societies. Meanwhile it is surely from the prayers of devout Catholics, whether

living in the world or in communities, that we must mainly attribute the rising tide of conversions. Secret graces come from secret prayers and personal sacrifices, from Communions and Masses; and secret graces are what stir non-Catholic men and women to give the first glance towards God's Church; and that is often quickly followed by enquiry and conversion—or by taking the final steps, so greatly dreaded, often so long delayed.—The Missionary.

## STARTLING FIGURES

Here are some figures which show approximately the results obtained by our missionaries in pagan lands during the last 100 years. In Asia they have spread the Faith among 3,000,000 souls. This includes baptisms of adults and children who were brought into the Church at the point of death. The Catholic population of China has grown in 100 years from less than 250,000 to nearly 1,750,000. In India China we have close to 1,000,000, and this corner of the vineyard is being zealously cultivated with splendid promise. Japan has added over 30,000 to the Catholic population it had twenty-five years ago. At the close of the persecutions in Uganda, British East Africa, there were only 1,000 baptized Christians. Today there are 118,000 Catholics and 123,780 preparing for baptism. The persecutions took place in 1885, so this remarkable work was done in the short span of thirty years. In all Africa there are 2,000,000 Catholics. A hundred years ago Australia and New Zealand had no missionaries and few Catholics. To-day both have grown so rapidly as to rival the most flourishing parts of the Church in civilized lands. Under God, of course, the most helpful agency in this magnificent work has been the Society for the Propagation of the Faith. This glorious cause must be supported, hence the consistent and constant appeal for money, this year especially.—The Missionary.

## IMPARTIAL JUDGE

In discussing religions it is rare to find one who will give an unprejudiced decision of the honest convictions of those who may differ from him. Hence the general rule is to condemn without a hearing solely on the misrepresentation of the opponent's religious convictions. There are, however, honorable exceptions to this manner of propagating Christian ethics, truth and charity. Rev. T. B. Thompson, Plymouth Congregational Church, Chicago, is one. Referring to the Catholic Church recently, he said: "When Protestant ministers speak of the Roman Catholic Church it is to perform to speak in condemnation of her. I propose to assume the unprejudiced attitude by saying some things in the way of respect and veneration for her wonderful ministry to the centuries of human life. There are undoubtedly some facts about this Church that we as Protestants cannot commend. But in all fairness it must be admitted that popular ignorance, superficial knowledge and malicious slander have misrepresented her teachings in many instances. "To contemplate her history is to admire her. Reformation, wars, empires and kingdoms have been arrayed against her. After all these centuries she stands so strong and so firmly rooted in the lives of millions that she commands our highest respect. As an illustration she is the most splendid the world has ever seen. Governments have arisen and gone to the grave of the nations since her advent. Peoples of every tongue have worshipped at her altars. "The Roman Catholic Church has stood solid for law and order. Her police power in controlling millions untouched by denominations has been great. When she speaks legislators, statesmen, politicians and governments stop to listen, often to obey. "In the realm of worship her ministry has been of the highest. In employing beads, statues, pictures and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single aspiration to those arts, and her cathedrals are the shrines of all pilgrims. "The love and veneration of the Virgin Mary plays an important part in the ritual of the Church. I find no difficulty in appreciating the attitude of the Catholic worshipper toward the Mother of Jesus. Jesus is the love of God made manifest. But Christ Himself has often been made so austere and so unapproachable that a mediator between Him and man has become an insistent necessity. What is more natural than to worship Him through the gracious influence of the Mother? If I felt myself compelled to worship the Jesus of some creeds I should feel that the only way of nearness to Him would be through some mediator, of Mary or of some saint."—Intermountain Catholic.

## CATHOLIC NOTES

Great pilgrimages are going to the shrines of St. Teresa in Spain this fourth centenary of her birth. The Bishop-Auxiliary of Brooklyn is said to have confirmed 50,000 children in the last two years. The picture gallery of the Vatican is to have a life-size portrait of the late Cardinal Rampolla, painted by the Milanese painter Cavagnoli. It is estimated that the Catholic schools of New York City, educating 124,000 pupils, are saving the taxpayers \$7,000,000 a year, and \$15,000,000 in school buildings.

The Vatican of Lucerne, states that a Council of the Orthodox clergy of Bulgaria will be held next month to discuss the question of union with Rome. Catholic societies of Anamos, Ia., have completed negotiations for the purchase of the fine Presbyterian church which has languished for some time without a pastor and was recently put upon the market. New York State Council has established nine Catholic College free scholarships for Knights of Columbus, their sons or brothers who could not otherwise secure a college education.

In commemoration of the six hundred and fiftieth anniversary of the birth of Dante which occurs this month a Dante society has been organized under the auspices of the Catholic University of America. At the commencement of Fordham University on June 14 the degree of doctor of laws was conferred upon the Rev. William Henry Ketcham, director of the Bureau of Catholic Indian Missions, Washington, S. C. Governor McDonald, of New Mexico, named the Rev. A. Mandalari, S. J., of Albuquerque, as a delegate to the national child labor convention, which was recently held in San Francisco. A deal which eventually means the establishment of a big Catholic school in Perry, Iowa, was closed recently when the Unitarian Church was purchased by St. Patrick's congregation.

Mr. Ernest Tocci, until recently a student in the Presbyterian Theological Seminary at Bloomfield, N. J., has been received into the Catholic Church by the Rev. James Maturo, rector of the Church of Our Lady of Mount Carmel, Newark, N. J. According to statistics, which are kept very carefully as regards foreigners, there are 800,000 Italian reverts in the United States. The majority of them are expected to rejoin the colors, and Italian Consuls are very busy arranging for transportation. Another cross to mark the place where Para Marquette and Louis Joliet landed in 1673 on their way to discover a passage to the Gulf of Mexico was unveiled on Sunday afternoon, May 16, in Chicago. The first cross on the spot was sawed down and carried away by vandals the night of August 11, 1914.

The oldest church in England is St. Botolph's at Boston. It is called the Almanac Church, having 365 steps, 12 pillars, 62 windows and 7 doors. A side porch has 24 steps, representing the hours of the day, and on each side of the choir are 60 steps, denoting the seconds and minutes. Japan has at least 300,000 lepers, who, until the last few years, were at liberty to wander about the country, begging the means to sustain their miserable lives. The first Catholic leper asylum was founded in 1899. Catholic missionaries take full charge and assist in every way to brighten the lives of the poor lepers.

The Rev. Henri Laurent, of the archdiocese of Malines, was ordained by the Bishop of Portsmouth in Portsmouth Cathedral, recently. The young man had been a refugee in the New Forest, all winter, living with his father and brothers, and is now a stretcher-bearer in the Belgian army. Cardinal Mercier gave his consent to have the ordination take place in Portsmouth. On Saturday, the 31st July, the pretty little church of St. Martin of Tours, Glen Robertson, Ont., of which Rev. Duncan Macdonald is pastor, was completely destroyed by fire. What makes the loss more severe is the fact that it had been renovated and decorated a year ago, and then was considered to be one of the neatest churches in Eastern Ontario. With the help of generous friends it is to be hoped that the sacred edifice will soon again be constructed.

Charles Phillips, editor of the San Francisco Monitor, has just received the degree of Master of Arts from St. Mary's College, Oakland, California. The degree was conferred by Archbishop Hanna, and was the first recognition of its kind ever given a Catholic journalist on the Pacific Coast. Mr. Phillips' standing as a poet has already been recognized by the University of California, in the publication of his sonnet on the Antigone of Sophocles in the official program of the University's production of Greek dramas.