

# 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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The Catholic Record

LONDON, SATURDAY, OCT. 20, 1917

## LOOKING UP

There are signs here and there to indicate that the lay-Catholic is beginning to realize the necessity of higher education. He is beginning to see that if we are to assume our just role in the destinies of this country we need men trained and disciplined not only in our principles and philosophy, but in the secular learning on which men set such store today. In a word, there is a growing disposition on the part of many to make our colleges the peer of any similar institution—to give them répute and authority in the world of education, and power to say and prove that they can be measured by the standard of scholarship and not found wanting. And their efforts are bearing fruit, for some of our colleges are, we may say without boastfulness, standing not upon sentiment but upon facts of achievement. They appeal to us not only on the grounds of Catholic principles, but because with skilled specialists on their teaching-staff—men whose degrees connote tried scholarship—they can say with perfect honesty that what secular institutions can give can be had also within their precincts. This is a fair business proposition.

We commend the cause of higher education to the sympathy and support of our brethren. It boots little to talk of what we have done in the past. True indeed that our achievements and conquests in education are writ not in water on the pages of history, but they should serve not for admiration alone, but for our emulation. We should show that their spirit is in some measure our living heritage, and that the self-sacrifice and toil which gave unto their keeping the sceptre of science urge us to carry on this work. And we can never hope to influence our generation unless we take up a position intellectually which will give us a command of what is going on in the world of thought and action and enable us to compete in intelligence, breadth and force with our fellow citizens.

A college should surely be of pressing interest to our brethren. It is a paramount necessity today—the better equipped it is the more it will send forth men to show that our faith is an ancient, profound, heart-satisfying, supreme philosophy, with a saving balm for social evils and an answer definite and authoritative to the questions which agitate the minds of men.

So profoundly convinced are we of the necessity of higher education that we have no hesitancy in recommending it to the generosity of our Catholics of means. It is the very best kind of an investment. Remember it now. Put it down in your wills. It is an excellent way to give tithes to God.

## POP'S BENEDICT'S SILENCE

The Church Work, an Anglican paper published at Halifax, N. S., says in its issue of Sept. 10th, that "Rome's official silence at the time of the invasion of Belgium must have been a disappointment to Catholics in the allied and neutral nations."

In passing we may observe that the Holy Father is an object of solicitude to those who deride his claims and who, before the War, would have resented any word or action that could be construed as an interference with politics or politicians. But what are the facts of the "official silence" of Rome in regard to Belgium? The position of the Pope was clearly laid down in the Allocution of the 22nd of Jan., 1915, in which he condemned openly "every injustice by whatsoever side committed." It follows that the invasion of Belgium is directly included in the words used by the Holy Father when he condemned openly every injustice by whatsoever side and for whatever motive committed. At the Consistory, Dec. 4, 1916, he condemned the atrocities of war—"We behold open cities and defenceless populations made victims especially of aerial raids and generally by sea and land; we behold such criminal deeds as fill our soul with horror and anguish. We deplore this accumulation of evils, and again condemn the injus-

tices of this War, whenever and by whomsoever they are perpetrated."

As for our Holy Father, Pope Benedict XV., said Cardinal Mercier, 19th June, 1915, "what could he do for Belgium that he has not already done?" As regards the shooting of priests, the destruction of religious and scientific edifices, the sufferings of the Belgian people, the Holy See, far from remaining indifferent, has keenly deplored them and, more important still, "has employed every means in its power to prevent them and to mitigate them."

The Holy Father has succeeded in obtaining many benefits for the miserable and the suffering—the exchange of military and civil prisoners, the liberation from prison and death of many individuals and the order of the Austrian Emperor to stop the bombardment of open cities. Can we then with propriety speak of the "official silence of Rome"? Church Work, edited by Anglican divines, who have a solicitous regard for truth as well as for the canons of social amenity that are in honor among gentlemen, have been misled by the calumnies of anti-clerical organs. We are sure that the opportunity of correcting their statements will be taken, and gladly, by those worthy journalists.

Its statement that "the Church of Rome will never command the respect of the nations until she ceases to play with politics and is guided only by right and truth" is just an echo of that "scholarship" which is not alluded to in decent society. We hold the office boy responsible.

On the contrary, however, the War has brought into greater prominence than before the power and influence of the Pope. What means the fact that he is appealed to by all nations, Catholic and non-Catholic? Since the War, England and Holland have established diplomatic relations with the Vatican. Serbia has entered into concordat and Switzerland has a papal representative at Berne. Official France has sought the services of the Pope.

Church Work, with a charming ingenuousness, talks about the Pope's disinclination to offend Austria, and his plans to regain his temporalities. Doubtless the soul piercing intellect of the editor places him in possession of facts; or perhaps prejudice beclouded his mind and caused him to drivel. Perchance the hundred battling sects within the Anglican communion disturbed his poise. But it is discouraging to see men who should be always conscious of their responsibility ready to accept without examination or reserve any statement derogatory to Rome.

## JUST TALK

The assertion that the Church is on trial to day is but reminiscent of the polemics of other days. But is it not absurd to say that the Church founded by Christ, can be tried by democracy or any otherocracy? Are we going to put Christ in the dock and weigh His teachings in the scales of our poor wisdom? Must His doctrines be pared and whittled down so as to suit requirements which are oftentimes the result of whim and caprice and a disregard of the rights of God?

Though others may take refuge in compromise, the Church, despite opposition and blandishment, simply reiterates her message. She is neither allured by the world's friendship nor frightened by its menaces, and one reason why some journalists rail at the Holy Father and calumniate him is because they know that he is immune to their assaults and that the phenomenon of his serene majesty as spiritual ruler cannot be destroyed by any methods at their disposal. And so they say little to the sects but knit their brows at Peter, declaring the while that the Church, which saw Christ die and rise from the dead, and kept men in peace and unity for ages in Peter's house, and is to day so vital and vigorous as to dismay the world, is on trial.

The facts, however, show that from almost the day of his election as Supreme Pontiff, Benedict XV. has deplored this War, commanded his Church to pray for peace and has made his voice persistently heard in every chancery of the belligerent powers. Verily, a strange type of

silence. Hence Church Work's talk about silence of the Pope and being on trial is but old bunkum rehashed and rewarmed.

## THE POPE'S PEACE NOTE

The enemies of the Papacy find it hard to do it justice. If the Pope speaks, his words, no matter how clear, are usually tortured out of their meaning, misinterpreted and misunderstood. According to them, a Papal Word is a specimen of logical and verbal camouflage and must not be read in the light of the ordinary principles of critical analysis. Some cryptic and sinister meaning lurks behind its plainest and most obvious words. Evidences of this hostile and fundamentally false attitude can be seen in the view taken by the self-appointed critics of the peace note of Pope Benedict XV.

The Pope himself, his Secretary of State, Cardinal Gasparri, and the semi-official organ of the Vatican, the *Observation Romana*, protest that the note of the Pontif is well known for its benevolence. A foundling babe can scarcely utter its first cry before a kind Sister's arm is around it. Catholic charity embraces all, without regard to faith or nationality.

Catholicism respects the words of Him Who said, "What man hath joined together let no man put asunder," and more than that, she means the same by them that He did, and (let not the comparison be odious) is she not better than Protestants in this respect? As citizens of the United States we must view with alarm the great evil of Mormonism, but the divorce law is in effect the same thing as it practically leads to successive polygamy. How can we call ourselves a Christian people when we violate a fundamental law of Christianity? The determined stand of Catholicism against divorce must yet be adopted by Protestantism.

On the public school question Mr. Cressey said that Catholicism is right when she says that the education of the mind and heart cannot be separated. We all agree that to educate the mind and not the heart is to make the rascal. "I recognize a justness as well as correctness in Catholicism's fundamental thought that religion is an integral part of education."

In conclusion he said, "Why have I led your thoughts in this direction? I am not going to announce to you that I am about to enter the Catholic Church. I am not seeking an office to which Catholic votes can elect me. I am not seeking tonight to win Catholics to the Protestant faith, nor to suggest to Protestants that their hope of heaven will be better if they embrace Catholicism. I would not cast on any one of any Christian faith a single reflection; this is God's house and hour."

Hence, and it is here that one of the gravest mistakes has been made in the discussion and the criticism of the document, the Holy Father never intended that the note should formulate a *doctrinal decision* on the causes, the responsibilities, the moral issues, the thousand and one "cases of conscience" involved in the War. The note is simply an offer of *diplomatic mediation*, an effort inspired by the most unselfish motives, the purest humanitarianism, nay the very spirit of Christ, to put an end to the frightful slaughter and ruin which are filling the world with want, misery, degradation, and death, and to open the way to a just and lasting peace. It is plain that in such a case the terms must appear at least adaptable to both belligerent groups.

To imagine for a moment in making such overtures the Pope should anathematize one or the other party, that he should decide on all questions of right or wrong and commit himself to a verdict as to the moral guilt of any one group of Powers, is to misunderstand the nature and the purpose of such a diplomatic act.

Although the Pope, in one instance, insists on the redress of a great wrong, when he insists on the complete political, military and economic restoration and independence of Belgium and the return of the provinces of northern France to their rightful owners, he does not propose to decide all the moral issues of the War. To do so now when the minds of the belligerents are still inflamed by the hate born of the long and savage contest, would be useless and unwise. He is showing a way sufficiently broad and safe for both parties which will lead them to the Temple of Peace, where they may settle all their grievances.

If the statements that guide the destinies of the warring nations can be brought together to discuss in detail the issues at stake, the Pope is nobly optimistic enough to believe that they will find a way to an honorable and lasting peace. It is urgent to say that the infallible Pope, the guardian of morality, has failed to take cognizance of great moral issues. It might be answered that even in the document which the enemies of the Papacy criticize,

Benedict XV. has taken notice of them. Where the injustice was patent he has not been afraid to speak out in behalf of the moral law. But he saw that the problem now was not to sift the pros and cons which either side may allege as vindicating its case, but to separate the fighters, to say half to them, and to convince them now that it is not impossible for them to agree to a fundamental peace basis acceptable to both. The Pope never intended to act as judge, but as mediator. The offices and duties of these two are totally different. It is because they have been confused that Benedict XV. has been so unjustly criticized.—America.

Washington officials point to this record of increasing expenditures for luxuries as an evidence of great prosperity. Perhaps it is. But it is a poor promise for future prosperity. The spectacle of a nation clamorous against the increased price of food and every necessary of life, increasing its annual expenditures for liquor and tobacco by millions is not inspiring.

Washington officials are disposed to regard this expenditure as an evidence of great prosperity, but one does not necessarily have to be over critical, when he says that it is a sad commentary on the sanity and poise of Christian people to have so much money expended on luxuries and superfluities, when necessary things are so needed.—The Guardian.

Rome, October 2, 1917.—M. Lissakovsky, the newly appointed minister of Russia to the Holy See—who is, by the by, a Catholic—has arrived in Rome and will soon pay an official visit to Pope Benedict in order to present to him his credentials in the usual formal manner. No little interest attaches to his appointment, for it is possible that it may mark the beginning of really cordial relations between Russia and the Vatican, and of a new era for the Catholics of that vast country, who have suffered so much persecution, even in recent years. The present democratic government has publicly promised that all Russians shall henceforth enjoy complete liberty of conscience and of worship; and in doing so it has of course, antagonized the Holy Synod, that stronghold of intolerance and anti-Catholic bigotry. It remains to be seen whether the Holy Synod will be warned that it must in the future respect the religious convictions of those who are not members of the "Orthodox" Church. If the government's program of religious freedom is carried out, it will mean very much for the Catholic Church in Russia. Vacant sees, including the important one of Mohilev, will be filled by the Pope, and, being free and consequently strong, the Church will soon begin to make rapid and solid progress.

Marshalsea Prison, in addition to being immortalized by Charles Dickens, whose famous character Little Dorrit, was born within its walls was the place of imprisonment of Bishop Bonner, who declined to subscribe to the Royal Supremacy. He died in the prison on Sept. 5, 1569, and was buried three days later at midnight in St. George's Church yard, Southwark. A piece of the outer wall of the prison is still preserved, and tradition records that the remains of Bishop Bonner lie buried beneath the east window of the Protestant church of St. George the Martyr, Borough Watering's.

The function took the form of a public Act of Prayer, in honor and memory of confessors of Marshalsea and martyrs of St. Thomas a Watering's, and for victory and lasting peace.

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The main body of the pilgrims was joined by a deputation from St. George's Cathedral, and the procession started outside the Church of St. George the Martyr. This church possesses an interesting history. Local chroniclers state that, in 1122, Thomas Arderne, on whose ancestors the parish had been bestowed by William the Conqueror, gave it to the abbot and monks of Bermondsey Abbey. The church was a noted one and had its Guild of Brothers and Sisters of Our Lady and St. George the Martyr.

On arriving at the site of St. Thomas a Watering's, now marked by a tavern bearing the name of St. Thomas a Becket, prayers were offered for the martyrs who had given their lives rather than forget their faith. They included Father Griffith Clark, the last Catholic Vicar of Wandsworth; Father John Jones, Franciscan; Father John Waire, Franciscan; Father John Pibussecular, and John Rigby, layman.

GENERAL CADORNA

The head of the Italian army, Gen. Cadorna, is a practical Catholic. A staff correspondent of the New York Times writes of him:

"The Italian Generalissimo is perhaps the least known of all the allied war chiefs, certainly the least photographed and least interviewed, for to date he has never been interviewed at all. General Cadorna is Count Cadorna, and in Italy there have been the Counts of Cadorna for hundreds of years. But in the present case the title Count is completely submerged by that of General, the nation at large considering that to be the far more important of the two. He is the acknowledged master of the Italian armies and his rule is absolute. \* \* \* He never sees anybody except his King, his chief staff and a few special officers. The most prominent visitors to the Italian front get a brief glimpse of the Generalissimo with the greatest difficulty. He lives in an old house near the Comando Supremo, where he does all his work. He is a strict Catholic, like the French General Castelnau, and has a private Mass every morning of his life."

The Italian army loses nothing in care, because its general believes in God, has the gift of faith and assists at the divine sacrifice of the Mass every morning.—Catholic Columbian.

NOT INSPIRING

Notwithstanding all that we hear about the high cost of living the people of the United States consumed 20,000,000 gallons more of distilled spirits in the fiscal year ending June 30 last than in the year before. They needed for their comfort \$75,180,533 more cigars and 9,440,000,000 more cigarettes—the latter increase being ascribed by the ungallant in-

ternal revenue bureau to the increase of cigarette smoking among women. We refuse to accept the explanation.

Chewing and smoking tobacco consumption increased by 28,500,000 pounds. Snuff—where is it used? went up 2,200,000 pounds.

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blinded by the smoke of battle, the Papal note of August 1, 1917, will become one of the grandest facts of history. The Swiss have, moreover one reason the more to be grateful to Benedict XV. because His Holiness has been, with the Federal Council, the founder of one of the most beneficial works which flourish with us—the internment and the exchange of prisoners of war.—The Monitor.

## RUSSIA'S NEW GOVERNMENT

VATICAN HOPES FOR GREAT FUTURE FOR CHURCH

Rome, October 2, 1917.—M. Lissakovsky, the newly appointed minister of Russia to the Holy See—who is, by the by, a Catholic—has arrived in Rome and will soon pay an official visit to Pope Benedict in order to present to him his credentials in the usual formal manner. No little interest attaches to his appointment, for it is possible that it may mark the beginning of really cordial relations between Russia and the Vatican, and of a new era for the Catholics of that vast country, who have suffered so much persecution, even in recent years. The present democratic government has publicly promised that all Russians shall henceforth enjoy complete liberty of conscience and of worship; and in doing so it has of course, antagonized the Holy Synod, that stronghold of intolerance and anti-Catholic bigotry. It remains to be seen whether the Holy Synod will be warned that it must in the future respect the religious convictions of those who are not members of the "Orthodox" Church. If the government's program of religious freedom is carried out, it will mean very much for the Catholic Church in Russia. Vacant sees, including the important one of Mohilev, will be filled by the Pope, and, being free and consequently strong, the Church will soon begin to make rapid and solid progress.

Sister Angela Augustine, the last surviving member of a group of French nuns who fifty years ago founded the home and order of the Little Sisters of the Poor in New Orleans, died in that city a few weeks ago, aged seventy-five years. She was a native of Brittany, France.

Next year, 1918, the Franciscan order will celebrate the centenary of the finding of the body of St. Francis. The Papal Brief authenticating the discovery was published September 5, 1820.

The late Rear-Admiral William Hemsley Emory, of the U. S. Navy, was a convert of many years' standing. He was a first cousin of Bishop Emory, Methodist. His wife was a daughter of R. S. Willis, of Detroit, a convert, who once edited the *Youth's Companion*.

A Catholic laymen's association has been organized by prominent Catholics of Georgia for the purpose of overcoming the religious prejudices which exist in that State. The bigotry will be combated by a campaign of education. Bishop Keiley of Savannah has approved the plan.

A special feature of the recent Oireachtas Exhibition in Ireland was the antique vestments preserved in the Cathedral, Waterford, and kindly lent for the occasion by Bishop Hackett. These vestments were presented to Waterford about the year 1200 by His Holiness Pope Innocent III.

A recent number of the *Acta Apostolicae Sedis* contains the copy of a letter written by Pope Benedict to Cardinal Farley, according to the League of Daily Mass, which has been established in New York, the same indulgences and precious spiritual privileges that he has already granted to a similar league in Ireland.

In the village of Minori, Italy, a beautiful and pious custom has existed from time immemorial. On Thursday evening everyone places a light in the window for a few minutes in honor of the Blessed Sacrament. A traveler says: "It was pretty to see the little tremulous sparks appearing one after another in the windows of the humble dwellings resting there for a short time and then disappearing again."

Washington, D. C., Oct. 4.—The British government has conferred its "medal of distinguished conduct" on Rev. Dr. George M. Savage, C. S. C., a professor at the Catholic University, who has been at the war front for some time, where he rendered eminent service while with the British expeditionary force in France. He was sent by the French government to act as interpreter for the English, but his priestly zeal led him to use an opportunity for heroic religious work.

Petrograd, formerly known as St. Petersburg, Russia, had a population up to this year, of 2,019,000 souls. It was built by Peter the Great, as his capital, about the year 1703. It became the second capital. Moscow, which has a population of 1,618,000 souls was the first. It is a magnificent city with splendid churches. It has a Catholic Cathedral, five parish churches, four public and ten private chapels. In Petrograd are the Dominicans, Franciscans, Assumptionists, Oblates and Sisters of St. Joseph. It is the See of the Archbishop of Mohilev. Among others it has 28 schools for girls. The Archdiocese has about 90,000 Catholics.

After being closed to the public since January, 1915, when the great earthquake injured this, like so many thousands of buildings over a radius of fifty miles, the Church of San Pietro in Montorio, in Rome, has been reopened. Thanks to the munificence of Alfonso XIII. of Spain, the famous *ejidate* of the Janiculum, which is under the patronage of the Spanish crown, is restored in all its old glory and beauty to the Friars Minor, who have tended it for centuries—long before it was made the sanctuary of the tombs of the O'Neill's and The O'Donnells. A slab commemorates the generosity of King Alfonso to the Church.

Every man would like to build a beautiful house. Why not go at it and build a beautiful character.