

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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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 repute 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 titles to God.

POPE BENEDICT'S SILENCE

The Church Work, an Anglican paper published at Halifax, N. S., says in its issue of Sept. 16th, 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 we find 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-

tics 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 a concordat and Switzerland has a papal representative at Berne. Official France has sought the services of the Pope.

Church Work, with a charming ingenueness, 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 delude. 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 chancellery 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 rehearsed 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 document 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 organs of the Vatican, the *Osservatore Romano*, protest that the note of the Pontiff to the belligerent Powers was absolutely un-inspired by German or Austrian influence; that it was due to the initiative of the Holy Father alone and to his sentiments of humanity, justice and charity. But these blind and bitter enemies of the Papacy detect in the document the clumsily disguised trail of the shift and hypocritical statecraft of Vienna and Berlin. They do not tell us, however, how it is that the Pope should go for inspiration to the Cabinets of Austria or Germany in order to find a basis for a peace acceptable not only to the Central Powers, but to the world now leagued in arms against them. They do not stop to reflect that the faintest suspicion of a tainted origin to the Papal note would poison the whole document and that the Pope must have foreseen that in such a case his appeal was doomed to failure before its first words were penned.

If the sincerity of the Pope has been called into question it must not surprise us if the purpose of the note has been misunderstood. It has escaped the notice of the same class of critics that the document is not the draft of a definitive peace-treaty, with all the momentous questions, in litigation now before the world, finally and solemnly adjudicated. The note is scarcely even a protocol. It is merely a broad, tentative outline containing a few terms on which, it might be presumed that the belligerents, war-wearied and heart sick of blood and slaughter, might agree. It is an attempt on the part of the Pontiff to get them together and to induce them to discuss in a friendly manner the possible terms on which they might be willing to end the strife. It is evident, then, that the language and the proposals of the Holy Father had to be such as would not at the very outset reasonably offend either party.

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 that in making such overtures the Pope should anatomize 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 statesmen 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 unjust 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 halt 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.

PRAISES CATHOLIC TEACHING

Rev. Frank B. Cressey, a Baptist clergyman, said in a sermon, that the Catholic Church had many fine qualities.

Turning to the other "good things of Catholicism," Mr. Cressey said that Catholicism was well known for her benevolence. A founding 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 Protestants.

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 racial. "I recognize in 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 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. "I am painfully reminded of two things: That much religious prejudice exists among God's people in our city, and that the enemies of His dear Son are an insolent host. Many members of each communion stand over against each other and say with unaffected vigor: 'Can any good come out of such a Nazareth.' To all such I would repeat, 'Come and see.'"—St. Paul Bulletin.

PERSHING VISITS BIRTHPLACE OF JEANNE D'ARC

Explain as we may the voices and the visions which led the little peasant maid Jeanne to go forth from the village of Domremy and save France, the fact that she achieved her object when Orleans fell and the Dauphin was crowned king at Rheims is not to be disputed. And it is inevitable, in such perils as France has now passed through, that her name should have its old inspiration to her countrymen.

The visit of General Pershing and his staff to Domremy was not dictated by curiosity, nor even by sentiment. It was a graceful recognition of the Spirit of France herself, which flames out in her people to-day as it did when Jeanne d'Arc gave her soldiers the promise and the fulfillment of victory! There are few in the village, and no ceremonies marked the coming of the Americans. But there was no need of ceremonies. Our Allies will understand without them the motive of the visit. Nor Jeanne, whose life save for a few months was so obscure, who died with none to stretch out a saving hand, has left a shrine at which every generous heart is glad to worship. Her memory is a token, a symbol, of the France that can never be destroyed.—Philadelphia Ledger.

NOT INSPIRING

Notwithstanding all that we hear about the high cost of living the people of the United States consumed 26,000,000 gallons more of distilled spirits in the fiscal year ending June 30 last than in the year before. They needed for their comfort \$79,180,588 more cigars and 9,440,000,000 more cigarettes—the latter increase being ascribed by the ungallant in-

terval 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 it is used—went up 2,200,000 pounds. 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.

ECHO OF CATHOLIC ENGLAND

ROUTE OF MARCH IS OF HISTORIC INTEREST

The pilgrimages of pre-Reformation days were recalled on a recent Sunday in a striking manner, by a solemn and impressive function organized by the Guild of our Lady of Ransom, says The Catholic Times and Catholic Opinion of Liverpool. A long procession of members passed from the site of the Marshalsea Prison, Borough High Street, along the route traversed by Chaucer's pilgrims, to the spot in Old Kent Road on which was erected a public place of execution for the County of Surrey, known in history as St. Thomas a 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.

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 High Street.

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 Barnoumsey 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 Beckes, 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 Pinsh secular, and John Rigby, layman.

ONE OF THE GRANDEST FACTS IN HISTORY

Monsieur Motta, a former President of the Swiss Republic, in the course of a very eloquent address delivered to a society of Catholic students in Switzerland recently, referred to the Holy Father's peace note as follows:

"I have just quoted the words addressed by Benedict XV. in his letter of August 1st to the heads of the belligerent nations. It does not belong to me to give an appreciation on the immediate result of this act. The problem of peace is the most grave and delicate question of the present day, and I know too well the possible repeating of my words to depart from the reserve that my official position imposes upon me. But that cannot, nevertheless, prevent me stating that the Papacy affirms itself once again by this note as the highest moral force in the world. It has no particular political aim; it accomplishes the international law of charity and its mission of peacemaker. It proclaims the idea of disarmament and that of obligatory arbitration. It declares that the fate of the States must be ruled by keeping in mind the aspirations of the people, by this it fixes for humanity its general orientation and traces out plans for the future. As regards myself, I am persuaded that when the War will be over and the eyes of men no longer

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 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 Catholic of that vast country, who have suffered so much persecution, even in recent years. The present democratic government has publicly proclaimed 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.

LOYALTY OF THE CATHOLIC CENTRAL VEREIN

The words of the Apostolic Delegate spoken at the annual convention of the Central Verein are quoted in full in the September number of the Central Blatt and Social Justice. Though a very busy man, he traveled the long way from Washington to St. Louis, he said, in order that he might show he was a friend in need and a true friend. "Amicus in re incerta, re vera amicus."

"Notwithstanding your work for which you so well deserve the thanks of your Church and country, I saw and feared that perhaps somebody might question or dispute your patriotism. For this very reason I am here to-day. No institution under the sky assists so much in fostering loyalty to one's own country as the Catholic Church. I represent the Head of this Church, and to-day my presence here signifies that you are loyal to your country, my presence emphasizes your patriotism. If I did not believe that you are good, loyal, patriotic American citizens, I would not be here to-day. That is the special reason of my presence with you."

No one can think of questioning the spirit of patriotism that animates the members of the Central Verein. It is unexcelled by that of any class of American citizens. But the words of the Apostolic Delegate do equal credit to himself and to his loyal friends.—America.

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 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 of 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 God because its general believes in God, has the gift of faith and assists at the divine sacrifice of the Mass every morning.—Catholic Columbian.

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

CATHOLIC NOTES

Recently the hospital of St. Maria Nuova, Florence, celebrated its six hundred and twenty-nine years of life and work. Not a bad record.

On the Island of Lerins, near Toulon, France, is an ancient monastery founded in the year 410.

Among the bequests of the late Andrew Moore, Athlone, Ireland, is the sum of \$50,000 for the Pope.

Dubuque, Ia., is said to be the most Catholic city in the United States. Its population is about 45,000; it has nine parish churches and about twenty Catholic religious institutions.

Over one hundred boys of the schools taught by the Christian Brothers in New York are doing "their bit" at the Plattsburgh Military Training Camp. They act as waiters and between times are given military instruction.

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 Hensley 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 Kelley 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 Minor, 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 Mohileff. 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 edifice on 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'Neills and the O'Donnells. A slab commemorates the generosity of King Alphonso to the Church.