

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, SEPTEMBER 30, 1916

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AS HISTORY WRITES IT

The declining power of the Church as an intellectual factor is a phrase without meaning. It would be strange indeed if after having shown such a complete mastery of mind during the ages, the Church had really reached the period of dotage and was obliged to resign the rule of mind into the hands of her enemies.

It is true that the apostles were sent to direct intellect in the path of truth and virtue and not to be authors or scientists, but it is also true, and historically, that this last lower privilege has always seemed to follow naturally the first and higher one.

The details are given in history. Suffice it to say that our early writers, thinkers and saints, given to meditation and action, induced a civilization wearied to death with cold grammarians and sickly poets with new vitality and life. She took a world unformed, corrupted, swayed by passion, and passing it through the alembic of charity and truth, placed it on the highway of eternity. We need not transcribe her achievements in every department of human activity. They are in the pages of history, and the reasonable man cannot, with these before him, subscribe to the proposition that the Church that has been in the forefront for ages of all that can redound to the benefit of mankind is to-day without influence or power.

WHO IS RESPONSIBLE?

What is responsible for this downfall. Science? Science that is true and in the hands of true scientists can have no conflict with the Church. Education? Education has been her handmaid. Civilization grew up and waxed strong in her school-room. Education divorced from religion? Julian the Apostate tried that, and we know the result. Voltaire and his pocket-editions tried it, and found its result in a sea of immorality and blood. The world is trying it now to the increase of irreverence and selfishness that menace the stability of society. Put God out of the school room and in the days of stress and storm anecdotes from the lives of the great, copy-book maxims and goody-good stuff about being true for truth's sake will be an unavailing support. Divorce education from religion and we have morality without fixed principles and an undeveloped sense of duty, since its necessary sanction, the judgment of God, is removed out of sight.

THE REALITY

How is it that this declining Church sees her children increasing uninterruptedly—a very sensible addition in our age of real intellect to her ranks. Look at the unity of her hierarchy under the Supreme Pastor; consider its efficiency, tenacity and oneness of purpose. Behold the workmen writing and speaking and attracting the attention of others to their cause. Regard the army of virgins exhalting the fragrance of heavenly charity in hospitals, in the field of battle, and manifesting the power that always reaches the heart. Why is it that the agnostic, the rationalist, etc., concentrate all their attacks on this decrepit Church? They do not sing its requiem; they devote all their astuteness and learning to belittle and to crush it. Strange indeed that such men should waste their ammunition on a dying organism. Sectarianism they regard as an inconsequential factor against them. They can be fool if because it likes new things, or they can use it under the pretext that it is enlightened and progressive; but Rome is impervious to either guile or blandishment. And yet after surveying the world they are, in their better moments, constrained to admit that the Church, despite obstacle and enemy, shows signs of increasing vigor, and is the magnet which attracts those who wish to solve the problems of origin and destiny and to see God. The Catholic Church is the only historical religion, is the testimony of Mallock, that can conceivably adapt itself to the wants of the present day without virtually ceasing to be itself. It is the only religion

that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them; that can be always the same and yet be always developing.

SOME OF US

This war has seen the use of gas that strangles and blinds and plays the hymn of death to the accompaniment of terrible suffering. When it first made its appearance the civilized world was astonished, but the constant iteration has accustomed it to it as incidental to modern scientific warfare.

In ordinary life we have had the use of gas—a soul-blasting and misery-fashioning gas—for many years. It is made not in scientific laboratories, but in twisted brains and soured hearts. Judiciously used it asphyxiates its victims. It bears the label "They say." The label serves to protect the user. If caught in the act, the gas-users throw up their hands and seek pardon in "They say." With this phrase they stab in the dark, and can adopt a rumour and feed it with the malice of their own hearts. They distil venom into "They say," and send it forth to blacken the reputation of a neighbor. And all the while skulking behind "They say" the good people walk the highway and pride themselves on their righteousness.

Most of us prefer the German gas-slinger to the cowardly individual who slinks in the darkness and wages war with the weapon "They say." Against an avowed enemy there is some chance of defensive, but none against him who stalks us secretly and gasses us with "They say."

THE TEACHER

A man may carry a whole library in his head and be a poor teacher. The mere knowledge of authors is supposed to guarantee education. Yet we know from sad experience that a man can be bookish and even learned, a very dunce of scholarship, and be narrow in his judgments and cramped in his mind. The best teacher is the man who can determine the pupil to self-activity and whose personality, gentle and firm, makes for the upbuilding of character.

While fitting the student to think and act in this world he points out to them that all things are of no real value unless by a right intention they are brought into connection with our spiritual life. But while saying that there is a vast difference between the temporal and spiritual issues of life he insists upon the pupil taking an interest in all the legitimate interest of modern life. But "whether you eat or drink or whatever else you do, do all for the glory of God."

He fits them to be competitors in the game of life, and shows them where to obtain balm for grievous wound, and strength in days of disillusionment and trial.

Hence, a Catholic college should be, in the estimation of parents, the only place for their children. There, and there only, can they receive an education in the true sense of the term—an education which prepares them for this world and eternity. That our colleges are inferior to those under secular auspices may well be challenged. They are not heavily endowed, if at all, but in point of professional equipment, of self-denying labours, they merit the sympathy and support of Catholics.

SIGHT MIRACULOUSLY RESTORED

FOUR CURES WROUGHT AT THE SHRINE OF OUR LADY, CAREY, O.

Robert Fishbaugh sixteen, of Middletown, O., is a happy boy to-day. The lad had been blind in one eye for years. It is reported from the Shrine at Carey that the boy's eyesight was suddenly restored while kneeling at the Shrine during the services of the Feast of the Assumption. The boy was so overjoyed that he did not stay to return with the other pilgrims from his vicinity, but took the first train home to break the glad news to his mother.

Catherine Daugherty, of Lima, O., suddenly saw the light of day while kneeling in prayer, it is reported. She had been journeying to the shrine for many years.

Peter Columbus, after spending two or more years in traveling over the United States and Canada visiting eminent occultists and incidentally spending about \$13,000 in the effort to get his eyesight restored, made a pilgrimage to the noted shrine at Carey and fully recovered his sight.

After praying for the restoration of his sight he fell asleep and when he awoke found that his prayers had been answered. Another striking incident of the miraculous power of this shrine is the fact that a young woman who worked for Mr. Columbus for five years had a sister who was blind, or almost so. After learning from her employer what a blessing had come to him she took her sister to Carey, and she also was restored.—Catholic Sun.

AN AMERICAN PRIEST THROWN IN CELL

HAD GONE ON A CALL OF MERCY

A few days ago Father Van Goethen was called over to Nogales to visit a very sick Mexican woman by the name of Rosario Robles. During the time over there the priest visited the military hospital and was on his way back home when he was arrested near the plaza by a Mexican officer who conducted him to headquarters to have an interview with the commandante, Datto Campbell.

The Mexican officer asked Father Van Goethen, "Who gave you permission to come over here?" The father answered, "Nobody; I need no permission, for I am an American and have the same rights and privileges as any other American."

Datto Campbell then asked the father for his citizenship papers, and was told that if his words were not good, his papers would not be either. Campbell then said, "Are you a priest?" "I answered 'Yes,'" said Father Van Goethen. Then Campbell asked, "Do you know that General Calles forbade priests to enter Mexico?" The father said, "Yes, as far as the Mexican priests are concerned, but I am an American priest and not subject to the orders of General Calles." He was then taken to the quartel, by orders of Commandante Campbell and placed in a cell.

Before going over in answer to the sick call, Father Van Goethen had told his assistant, Father Usson, that if he did not return at a certain time to phone the American consul, which he did. Simplic immediately went over to see the commandante, who on seeing him said, "I know what you came over for. You came over to get that priest, but he has gone to Empalme." Upon being informed that no train had gone to that city since the arrest, the commandante then said, "You can't see him because he is incommunicado."

He was advised that it would be much better for him if the priest was released at once. After studying a minute Campbell gave orders for the priest's release.

Father Van Goethen felt the matter deeply and was justly incensed, as he went over in answer to the call of mercy, and in no manner intended to interfere with any of their business on that side of the line. He has taken the matter up with the state department and with the United States senators of Arizona.—Buffalo Union and Times.

PATRIOTIC WORDS OF ITALIAN CARDINAL

LOOKS ON WAR AS ONE OF WORLD'S GREATEST EVILS AND HOPES FOR A LASTING AND GLORIOUS PEACE

(From Roman Letter C. P. A.)

Cardinal Ferrari, Archbishop of Milan, has been speaking to a representative of a Milan paper on the war. First he recounted some of his experiences among the wounded soldiers in the hospitals, expressing his delight at the spirit which the military chaplains of whose bravery and self-sacrifice he had received many accounts from the commanding officers themselves, and a more eloquent testimony even than that was to be found in the military decorations for valor which many of them had received. Then of the war and peace, saying that, talking to the wounded, especially to such as would have a chance of going to the front again, he found that he and they were in complete accord on the need for ever increasing effort so that the war might be carried out till every just aspiration of Italy was satisfied.

"Even through another winter campaign," he said, and he added, "after that God will provide, God Who wishes for the triumph of the holy and just cause."

"Peace is in the destinies of the Lord and in the desire of men. Men must pray for its coming, but also that it may be a permanent peace which shall guarantee to the peoples their national rights. * * * I have never been one of those who desire war; I have always looked on war as one of the greatest evils which can afflict humanity, and for the future we must seek every means to avoid

it; but in the present state of things we must also ensure that the way in which an end is put to the present scourge shall be one to render its recurrence impossible, that it shall be a peace, glorious for Italy, assured for generations."

GOOD OUT OF EVIL

Is chivalry dead in the South? Was it possible that the outrageous attack upon Southern womanhood implied in the Convent Inspection Bill could become law? Yet that document of abysmal bigotry and ignorance has now been signed by Georgia's Governor and has actually become law. And in the entire State only two non-Catholic gentlemen were brave enough to speak out publicly what many doubtless felt in their hearts. Their names deserve to be recorded. They were the Rev. Ashby Jones, a Baptist minister, and Mr. Thomas Loyless, the editor of the Augusta Chronicle. The Catholics of Augusta have determined to print the sermon of the Rev. Mr. Jones together with a foreword by the Bishop of Savannah which is quoted in the Bishop's letter to the Morning Star of New Orleans. "Who," he asks, "are the persons affected by the bill?" and his eloquent answer follows:

"They are Southern ladies, the sisters and daughters of Georgia men, who have given up home and ties and kindred to nurse the sick, care for the orphans, teach the children. One of these communities of Sisters has a record writ in the story of Savannah's fever-stricken people when it opened its doors to the sick, nursed them and died in the work. And a member of this community, as I stood beside her coffin a few weeks back, had on her breast a medal—which I have never seen before because her modesty kept it secret—which a grateful city gave to one who offered her life for the yellow fever victims, though a merciful God did not demand the sacrifice."

"I have known many of these Sisters as pure girls, whose home life was ideal and whose piety and love of God and mankind for God's sake made them leave their own homes to work for the homeless, and bestow on the children bereft of mothers that loving care which they had received from their own mothers at home. I have seen time and again the orphan boys and girls crowding around these Sisters, and the shining eyes of boys and girls told the story of the loving, devoted care lavished by the Sisters on their charges."

"And the Legislature of this State accuses these women not merely of unwomanly conduct, but by implication, of breach of morality! No man worthy of Southern manhood—whether he be Catholic, Protestant, Jew or of no religion—but feels a blush of shame mount to his cheek at the story of the act of this legislative body."

There will be a sequel to this law which Georgia's legislators have not thought of. Catholics have nothing to fear from publicity, but honest men will come to recognize, as Bishop Keiley well says, the injustice that has been done, and will investigate further into the claims of that Church which has outlived the persecutions of nineteen centuries. They will see the truth and some, we may hope, with the grace of God will embrace it.—America.

PAPAL NUNCIO TO BELGIUM VISITS ENGLAND

London, August 26, 1916.—

Monsignor Locatelli, Papal Nuncio to Belgium, has been spending a few days in London as the guest of Archbishop's house. Having presented his credentials to the King of the Belgians, the Nuncio returned to London, for, unlike his predecessor, he was not allowed to proceed through the German lines and had to make his entry into Belgium via Holland. Mgr. Locatelli met several distinguished Belgians during his stay in the metropolis and visited some of the Belgian colonies and works. He saw the gathering at Southwark cathedral, where the Belgians of London went to celebrate their pilgrimage to Lourdes, which could not be undertaken this year. On his departure the Nuncio was seen off by Bishop de Wachter, Pare Reuten, Mgr. Bidwell, Mgr. Carton di Wiart and several officers of the Belgian army.

ANOTHER REMARKABLE CURE AT HOLYWELL

Another remarkable cure is reported from Holywell this week. A man named Peter Higgins of Pendleton, Manchester, who had been unable to work for eight years from acute rheumatism, and was on crutches, suffering terrible pain during the last years went to the well on August 5. After the first immersion he was seen to turn an extraordinary color and the attendants advised taking him out of the water, thinking he was too weak to stand it. He however, got up, dressed himself, and then walked away with his

crutches under his arm to the hospice. The swelling in his joints, which prevented him from doing anything for himself, has quite disappeared, and also the excruciating pain. He has been home a week and hopes to resume work soon.

ST. ROBERT'S CAVE IN CATHOLIC HANDS AGAIN

We may soon have another interesting place of pilgrimage in England. The famous Slingsby baby case has brought certain estates of the family near Knaresborough, Yorkshire, into the market to pay legal expenses. On these estates there are two very interesting Catholic ruins. One is St. Robert's cave, hewn out of the solid rock, in front of which there is an ancient altar and a grave believed to be that of the hermit himself. The other is a chapel, also hewn out of the rock, with a rock-house attached, both in a fine state of preservation, but dating from some two hundred years later period than the cave. This chapel was dedicated to Our Lady of the Quarries and is mentioned in the reign of Henry IV. The two lots have been bought by Prior Cummins, O.S.B., of St. Mary's, Knaresborough, for \$3,685. The cave has hitherto been visited by trippers only on account of its associations as the site of the murder by Eugene Aram. In future it will be made a place of pilgrimage and it is possible that the exhumation of St. Robert may be undertaken if the necessary consents can be obtained, to set at rest any doubt as to his identity.

FAMOUS ALTAR-PIECE SAFE

It is good news to hear that the famous "Santa Barbara of Palma Vecchio," from the church of Santa Maria Formosa, is safe with other treasures of art from Venice. Some months ago when the situation of the Queen of the Adriatic became perilous, the government took measures to place all works of art from the Accademia, the Palazzo Ducale and the principal churches in safety on the mainland and this was done with the altar-piece of the ruined church.—New World.

CONDITIONS CHANGING

HOSTILITY TO THE CHURCH DISAPPEARING IN ITALY

Rome, Aug. 22.—The following is a notable instance of the part Catholics are taking in the life of Rome, and indeed of Italy, just now. In the report of the works of civil organization, dealing with one quarter of Rome alone, the populous Testaccio district, one reads in the Messaggero an approbation of the energy of all, to whatever political party or religious faith they may belong. And one finds unstinted praise given to the Circolo San Pietro, the great Catholic charitable work, and to the self-sacrifice of the nuns in charge of it; to that of the Salesians, who have charge of the parish; the parish priest, Father Olivarez, having just been created Bishop of Nepi and Sutri; to the Sisters of Santa Maria Ausiliatrice. It is signs like these, which justify observers in saying that at the present moment the hostility to the Church, which was prominent and had to be fought so hard in the last pontificate, shows no signs of existence. May it continue the rule!

SHALL WOMEN PREACH?

One of the many by-products of the war in Europe, is the discussion of the advisability of allowing women to preach in the pulpits of Protestant churches. Conservative England has been recently stirred and shocked by the proposal that the prohibition of the Apostle be set aside, and that the devout female should no longer be debarred from expounding the truths of the Gospel before assembled congregations. Two arguments have been advanced, namely, that this will leave the men free for other work, and will materially raise the standard of sacred eloquence. It is claimed that it is a huge detriment to religion not to permit "women to use their beautiful gifts."

The Anglican Church, although the project seems to have originated with the Rector of the Church of St. Mary the Virgin in London, has set its face sternly against the innovation. Naturally the suffragettes find it hard to reconcile themselves to this exclusion. They have taken men's places in so many other fields of endeavor, they do not see why they should not take their places in public ecclesiastical functions.

Certainly those churches that have given up belief in the Divinity of Christ and the commission He gave to His Apostles to preach His doctrine are not altogether logical in restricting the preaching office to men. Who shall or shall not preach is largely for them a matter of custom and traditional discipline; why they should insist on carrying out the letter of St. Paul's mandate, "Let women keep silence in the churches; for it is not permitted them to speak, but to be subject, as also the law saith," is not quite clear.

The position of the Catholic Church is not involved in these difficulties. Possessing by Divine

LOURDES MIRACLES

RT. REV. F. W. KEATING SAYS THEY REBUKE INFIDELITY

Preaching lately in the Cathedral of Westminster, Bishop Keating of North Hampton declared Lourdes to be the protest of the Catholic-soul against the insolence of incredulity. It rebuked he said, the modernism that would reduce religion to a mere ethical God—a sort of glorified Charity Organization Society, which was ashamed of religious fervor as though it were a secret ice, and which was matter of fact, and appealed to science to defeat religion. And Lourdes answered that science by the facts of its medical bureau.

It was sought to discredit the miracles of Lourdes in two ways. The first was simply to deny the facts. That was the self-conceit of the self-satisfied man who was too ignorant to learn. His was quite an impregnable position, for the simple reason that no one would trouble to argue with him. The second was to admit the facts, and then to label them as mere samples of faith healing, and put them in the same category as the odd performances of spiritualists and Christian Scientists, and relegate them to the purgatories. But there was nothing occult about the Lourdes miracles. They stood four-square upon the principles of Christianity, they claimed to be judged with regard to those principles, and they claimed to be tested by the same tests as were applied to the miracles of the gospels. Nowhere in this world could be seen and realized as it was seen and realized at Lourdes the demeanor of the crowds that followed Jesus Christ from place to place, and cried out to Him for help when it was known that He was passing by. The Lourdes crowd and the Galilean crowd were counterparts exactly the one of the other; there was the suspicion of the Galileans that Jesus Christ was more than man, however great, and there was the clear and absolute certainty of the Lourdes crowd that Jesus is very God; and they showed that faith, that confidence, that expectation which Our Lord Himself intended as a condition of His wonderful work, and which drew crowds after Him, sometimes fasting day after day, from the villages and towns.

With regard to the miracles worked at Lourdes, after all, said his Lordship, they were very few and far between. Out of the thousands that were taken there, only a handful were cured; but to see only one who a few minutes before had been brought down on his stretcher, leap from it cured, was something more than a sensation—it had to be seen to be believed, had to be experienced to be appreciated; and the witnesses of such a spectacle went back, not only radiant with joy, but beating their breasts as sinners, because they had been brought into such close contact with the Divine. Lourdes was not the stronghold of superstition; it was the last resource of the stricken victim, and it was also the strongest hope of a moribund world. The desperate case of the stricken men going to Lourdes as a last resource was only the type of the still more desperate condition of society; a society that was manifestly dying of naturalism, of agnosticism, of its fantastic fashions, and of the fatalistic idea that things would get themselves done, that things would right themselves, instead of thinking it to be incumbent upon themselves to put things right by the help of God, in obedience to the Divine command, in spite of all the opposition of man or evil. It was the Lourdes touch that was wanted to galvanize this almost corpse into life again. It was the Lourdes touch that had wrought the greatest miracle that had been wrought in the supernatural order for many a long year past—the restoration of faith in the French army. A few months ago those young men were professing atheism—they were slaves to human respect—afraid to call their souls their own; now they stood in their clean Christian manhood, neither afraid of the enemy in front, nor of the worst enemies that could be found elsewhere. That was the fruit of all those devotional pilgrimages, of all those processions, of all that multitudinous prayer.—Providence Visitor.

CATHOLIC NOTES

A marble monument is being erected at the shrine of Montevergine near Naples, to His Eminence Cardinal Rampolla.

In the great basilica of Notre Dame de Fourvières which rises so magnificently like a fortress crowning the city of Lyons, France, was celebrated recently the centenary of the foundation of the Marists.

The War Department has made a rough estimate that the punitive expedition and the measures taken to prevent raids on the Mexican border have already cost more than \$100,000,000. The expense is now about \$15,000,000 to \$20,000,000 a month.

Among the other credentials necessary for admission in good standing to the Catholic Federation of Societies, Bishop Casarin of Pittsburgh has suggested that it be made a condition that each member be a subscriber and reader of a good Catholic paper.

His Eminence Cardinal Gibbons, since his return to Baltimore from his vacation, is working on the new edition of his book, "The Faith of Our Fathers." He also expects to publish a fifth book this fall, consisting of addresses and sermons on various important subjects.

Few remember with what excitement the news was received when, in 1880, the Duke Charles de Broglie, at the age of thirty, forsook the pleasures of the world and became a Carthusian Monk. Ordained in 1884 he came to Rome in 1912 as Procurator General of his Order. In the Holy City, which he loved so well, he has passed to the joys and glories of a better life on July 5 of this year.

Dr. Charles L. Mattfeldt, of Catonsville, Md., a former president of the Board of Baltimore County Commissioners and formerly one of the leading laymen of the Lutheran Church in Maryland, has become a member of the Catholic Church. He was at one time connected with Salem Lutheran Church, at Catonsville, and took an active part in its affairs.

The pilgrimage to Croagh Patrick this year exceeded all expectations. Some 20,000 pilgrims were present on the summit of the mountain at the Mass of Supplication and Thanksgiving, while 2,000 persons received Holy Communion at the earlier Masses, having made the ascent fasting and barefooted. Amongst these latter was an old lady of eighty-five, who came from Roscommon. Sermons were delivered in Irish and English.

News has been received at the Vatican directly from Syria to the effect that, owing to the energetic intervention of Monsignor Dolci, Apostolic Delegate at Constantinople, in obedience to instructions from the Holy See, the Turkish Government has issued pre-emptory orders that persecution of Armenians and other Christians must immediately cease. As a result of this action the situation among the Christians in the Sultan's empire has very much improved.

Friends of John Ayscough will be grieved to learn that his mother, Mona Beougham Drew Brent, died recently at the Manor House, Salisbury Plain, England, at a great age. Mrs. Brent was a daughter and the wife of Anglican clergymen, and was born in Youghal, Cork, Ireland. She was a writer of books for children. In 1909, Pius X. conferred upon her the cross Pro Ecclesia et Pontifice, which she revered as a pious object but never wore or showed to anybody.

Charles M. Schwab has engaged a New York architect and landscape artist to prepare plans for new buildings and enlargements of St. Francis' College, Loretto, Pa. His ideas are to have the college grounds in keeping with his beautiful country home, transformed and the entire perspective changed. The project will entail an expenditure of \$500,000, and Mr. Schwab will contribute half of the money required. The remainder will be raised by alumni and in the parishes of the Altoona and Pittsburgh dioceses.

The Austrians, according to a special dispatch from Innsbruck, Tyrol, have found the famous treasures of the Detchani Monastery, near Cetinje, Montenegro, which the monks had buried upon the approach of the invaders. The accumulations were those of seven centuries, consisting of jewels and old coin of every generation since the thirteenth century, golden vessels, and richly-embroidered vestments. The value of the whole accumulation is estimated at several millions of dollars.

Canon Gerald Hay, who died at Genoa, Italy, recently, was known throughout the work he conducted on behalf of the British seamen in Genoa. He was born at Florence in 1855, of Protestant parents, and eventually took orders in the Anglican church. He was received into the Catholic Church by Monsignor Reggio, Bishop of Ventimiglia, and ordained priest in 1886. After a severe earthquake in 1887 Canon Hay opened an orphanage at San Remo. In recognition of his zeal he was made honorary canon of Ventimiglia.