

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 WRONG WAY

Don't be a grave digger. It is an honorable profession but conducting to gloomy thoughts: it is not necessarily to be envied. And yet some of us are not averse to it. We dig graves for the hopes and works of others: thrust into them aspiration and achievement and flatten them with undisguised delight. It is easy to make the world a charnel house and to dwell among shadows, listening all the while to the siren voice of self-approval. It is easy to sit in judgment upon others: to use the weapons of sneer and insinuation, and to spit out venom upon things and persons with a joy that harmonizes neither with commonsense nor with Christianity. And it is incredibly foolish. Foolish, indeed, because without consideration and love and forbearance and a due knowledge of our limitations we doom ourselves to uselessness. By querulous complaint and harping upon others and exposing mistakes and by ceaseless proclamation of our dignity as critics and censors we eliminate ourselves from the factors that make for the glory of life. And we also become nuisances and bores to be avoided by all who believe that the cheery smile and the kindly word and the helping hand are characteristic of those who are faring forth to the eternal gates.

SMILE

A sad saint who is sad is a very poor saint, writes St. Francis de Sales. And another writer, far removed from this most amiable of all saints, tells us that some people believe they are pious when they are only bilious. They are inclined to be pessimistic and eschew cheerfulness as a grave menace to spiritual youth. They walk in the path which they have surveyed and marvel that others should not follow their example. They strive, unconsciously if you wish, to make religion hard and repellent, a mere bundle of arbitrary rules—a monstrosity born of their overheated imaginations and fears. They forget that cheerfulness is a powerful help to the practice of all virtue. Joy is the keynote of the gospel. Optimism, cheerfulness, buoyancy ring out in the lives of the saints the best representatives of the Church's spirit. Of St. Teresa another saint has said: "God be blessed. Here is a saint whom we can all imitate. She eats, sleeps and laughs like other persons; without affectations: without ceremonies; and yet with all that it is visible that she is filled with the Spirit of God."

St. Ignatius of Loyola said to one of his sons in the grip of moodiness: "My son I want you to laugh. I want you to be happy in the Lord; a religious has no reason to be sad, and he has many reasons to be cheerful." And St. Teresa gives us through her religious some sound advice: "What would become of our little community," she used to say, "if everyone endeavored to bury the little bit of humor and wit that she has. Nobody can have too much of it. Let everyone show in all simplicity whatever amount she has of it for the common joy and pleasure. Do not imitate those unfortunate people who as soon as they have acquired a little piety, put on a gloomy and peevish air and seem to be afraid of speaking or breathing lest their piety should fly away."

Were not the saints, says a writer in the Catholic World, themselves responsible for the making and development of that spirit of decided optimism so noticeable throughout our liturgical books. The martyrs themselves preserved that peace and cheerfulness in the midst of the most refined tortures. Whoever reads for the first time the passion of St. Lawrence must experience a strange surprise and emotion at the triumphant pleasantness thrown by the holy martyr into his torturers' face: "This side is well done! Turn me over and eat."

St. Teresa as we said was no friend of sour-faced piety. No melancholy sanctity was her watchword. Please, she said in a letter, narrate to others all the misfortunes we have had with that kind of saintly

people. It would be better to abstain from opening new houses than to put in them melancholy subjects. So let us cultivate cheerfulness. The smile can be a manifestation of mental health and an invigorating tonic. No pessimistic preaching, but "Be glad and rejoice."

OUR DUTY

The Dutch Government's declaration of aid from other nations in caring for the Belgian refugees in Holland ought to serve as a reminder of the nature of the obligation which the people of countries free from the afflictions of war should cheerfully assume. While many have given and given generously for these suffering people it is a mistake to regard the amount thus far contributed as coming anywhere near the amount which so extraordinary an emergency calls for. Indeed there has been a marked scarcity of these large individual donations which in a country like ours ought to be a matter of course. Although there have been no notably large contributions it is gratifying to see that small sums continue to flow in at a steady rate. However it cannot be too plainly said that the five or six hundred thousand dollars thus far received by the Belgian Relief Committee is but a small fraction of what we ought to send. It is hard for us to realize in adequate manner the condition of Belgium. Its cities are in ashes; its fane desecrated; its shell-scarred countryside dotted with graves. The women sit disconsolate by the blackened hearths of their ruined dwellings, and over the country march the Prussians, exultant at the desolation which they have carved with bayonet and bullet in the little country which preferred death to dishonor. Robbed and outraged the Belgians wait for bread from across the seas. Never in all history had civilized people such an opportunity to show that they admire tenacity of purpose and devotion to principle. And it is not charity; it is an acknowledgment of the debt we owe to Belgium, which at a critical moment halted the squadrons pledged to destroy the institutions which are the barriers to military autocracy and despotism. Let us not forget that a million and a half starving people stand in the bread lines every day in Belgium. It is well to bear in mind that the world is faced with the greatest tragedy it has yet witnessed in the possible extinction of an entire nation.

WAR RELIEF

There is one complaint or appeal that comes from all the countries involved in the war. It relates to the provision for the wives and children of soldiers. In Germany as in England this has been alleged to be far too meagre. The German Socialist press is cited as reproaching the Government for not having done more to care for the real heroes and martyrs of the war. Similar protests have been made by newspapers and writers speaking for the British Labour party. No doubt the authorities in all the warring nations have made great efforts to avert misery among the women and children and among men thrown out of work. In all this government activity in behalf of the needy and unemployed certain Socialists are seeing an adoption of their own position. What is now done temporarily in a terrible emergency will hereafter be done regularly on a great scale and as a part of the recognized obligations of government. Relief will continue to be organized; money from the public funds given to those who cannot support themselves, and the finding of employment or "making work" reckoned among the duties of responsible officials. This is surely too well known a social worker says that the lesson to be learned from the present European struggle is not to prepare for war but to organize for peace, and to do it by grappling more resolutely than we have done with the tough problems of industrialism and poverty.

CARDINAL MERCIER

The report that Cardinal Mercier had been kept in confinement by the German authorities in Belgium because of a pastoral letter has been denied in an explanation offered to the press. It is stated that the Cardinal was never either imprisoned or confined within his palace, but has always retained full liberty to come and go at pleasure. The document adds: "The German authorities realized the delicacy of their position if they would preserve order in Belgium and convince the people that only their best interests are sought. They consequently, in all courtesy, requested the Cardinal not to assume any attitude which would make the performance of these duties more difficult and might expose the people to danger."

The Cardinal, according to the Berlin correspondent, declared himself perfectly satisfied with the order that the pastoral should not be read from the pulpit, since grave consequences were feared. The Cardinal, it is said, assured the Military Governor, in a written explanation, that he had only desired to calm the people and ask them to yield obedience to the authorities; but that he had wished at the same time to show consideration for the national feelings. Such is Germany's version of the incident. Commenting upon the great reserve shown by the Vatican in the whole incident, the Staats-Zeitung of New York says editorially: "The Vatican can not be forced to assume any other attitude in its dealings than one of strict impartiality and good will toward all. It is understood at the Vatican that the Pope is destined to play an important role in the coming peace deliberations. His impartiality and good will are then to be the very factors which will obtain influence and a hearing for his voice in the reestablishment of peace."

This is a notable statement, showing the exalted position the papacy holds in the minds of men at the present moment.—America.

PASTOR RUSSELL AND HIS UTTERANCES

SOME FALSE STATEMENTS THAT CALL FOR CONTRADICTION

From The Baltimore Catholic Review

Pastor Russell is an independent preacher in and at New York City Temple. He is forming his own church, explaining the Bible and history in his own way and antagonizing all churches, Catholic and Protestant; posing as the only thing worth listening to, as the only expounder of truth these many years, finding fault with everything in the teachings and practices of all Christian churches—recognizing no authority save his own in matters of doctrine—a sort of lance in religion, with no responsibility save to God alone. He makes himself more a Pope than any occupant of the Papal chair in Rome ever did—an autocrat in the realm of spiritual belief. His sermons are syndicated and are published and their publication paid for in nearly all the papers of the country on Monday. We hope it is true that he is a kindly man, but his sermons are tirades, destructive of all existing religious systems that prevail in Christendom.

In a recent sermon he makes some false statements that it is well not to leave uncontradicted. He says that the Catholic doctrine teaches that the clergy alone constitute the Church and that the common people are the children of the Church; that they are not members of the Church. If all his interpretations of the Bible and Christian teachings are like this, he is sadly wanting in intelligence or he purposely perverts the truth. The clergy are the children of the Church as much as the laity or the common people; together they form the Church. The clergy are the governing part, the laity the governed—both together make the whole body. We have Federal Government in these United States, and the people are governed. Do not the people make up the American nation as well as the Government? Because they are governed, are they any the less part and parcel of the nation? Does the nation consist merely of those who exercise the authority of Government and make the laws? These are bound by the same laws and are members of the nation just as the people who are governed. Are children less members of a family though there be a father at the head who governs? The government of the Church is in the hands of the clergy, who, however, are bound by the same teachings and laws that administer. Mr. Russell's idea that the distinction between clergy and laity results in making the Church consist only of the clergy indicates his clearness of mind is defective. It is not the doctrine of the Catholic Church that the common people are not members of the Church.

He says that in the year 800 the Church became the kingdom of God; that Catholics hold that the millennium, or Christ's thousand-year reign,

begun that year. Catholics believe no such silly trash. He says that the Pope are declared Christ's Vicegerents—reigning instead of Christ. We believe no such thing. The Pope is the visible head of the Church—the real Head, though invisible, is Christ. As we believe Christ established a visible society in which all His followers were to be united in the profession of His truth, there must be a visible head. The Pope is Christ's visible representative—some what an exaggeration is the official visible representative in foreign lands of his king and country.

The distinction between the clergy and laity originated long before Pastor Russell thinks. It was observed in apostolic times as an institution of Christ Himself. The powers of preaching and governing were given to the Apostles and not to all the Disciples. The Apostles formed the Church in every city and village and town; laid down the Christian law and taught the Christian doctrines; the Christian communities were composed of converts ruled by the men whom the Apostles appointed. Such conditions have prevailed ever since. Pastor Russell finds fault with the various titles and honors which are paid or accorded to the clergy; he might as well find fault with the titles and honors allowed to the holders of civil authority and governing power. Perhaps he does; he seems to be rather socialist. But such fault-finding is futile.

The Bishops and priests of the Church are not puffed up with pride as Pastor Russell says they are and have always been. They realize the responsibility that is theirs and are conscious of their duty, and labor to acquit themselves nobly of both. They strive, however, or rather in consequence to be humble and simple, and the Church is just as free from hypocrites in her clergy as she was in the centuries when persecutions rendered them humble and simple. They have never sought to impress the world with their rank and importance. They have humbly presented themselves before both as the "witness of Christ and His truth."

The above are samples of what intellectual and spiritual pabulum Pastor Russell is handing out to the people who go to hear him at New York City Temple. Pastor Russell will pass away and with him his idiosyncrasies, but the institutions he reviles and the doctrines he misinterprets or falsifies will remain after him.

THE POPE AND PEACE

In response to the London Daily Chronicle's request for a New Year's message from the Pope His Eminence Cardinal Gasparri, Papal Secretary of State, sent the following response:

"The Pope weeps over the war, and, being unable to stop it, he is doing all in his power to lighten its grievous and unnumbered pains to the unhappy prisoners and their desolated families."

"Meanwhile he uplifts fervent prayers to the Redeemer that he may inspire in the governments of the belligerent nations feelings of Christian charity that will at least end this frightful war which is desolating humanity."

This shows that His Holiness has not relaxed his efforts on behalf of peace. Although he has not succeeded in bringing about cessation of hostilities he has been instrumental in securing from Emperor William of Germany, King George of England and Emperor Francis Joseph of Austria Hungary, the assurance that they will cooperate with him in bringing about an exchange of prisoners incapable of further fighting. Official notifications of similar import are confidently expected from France and Montenegro and other belligerent powers, and it is hoped that, as a result of the Pope's intervention, 150,000 of the warring nations will be allowed to return to their homes during this month. The manner in which this exchange will be effected has not yet been fully determined, but it is not unlikely that it will take place through one or other of the neutral powers of Europe. The efforts made by the Holy Father on behalf of peace are in keeping with the announced program of his pontificate which is "to make every effort that the charity of Christ may prevail amongst men."

That Pope Benedict's efforts on behalf of peace are meeting with general approval is evidenced by the fact that a congratulatory telegram was sent to His Holiness by Mr. Wamsley of Philadelphia, who advocated the sending of such a message at a banquet given last week to Governor Brumbaugh, of Pennsylvania. The following telegram was sent in care of Bishop Kennedy, of the American College, Rome: "We express our profound appreciation to the Pontiff on his accession to office turned his heart and soul immediately to the efforts for peace and later in his anxiety for his spiritual children engaged in the conflict has again raised his hand and voice in appeals for the cessation of warfare."

The Pope's efforts in the cause of peace are in keeping with the senti-

ments expressed in his first encyclical letter and reiterated in substance in his address to the members of the Sacred College of Cardinals who were received in audience by him on December 24.

On that occasion he expressed his regret at the absence of some of the Cardinals, owing to illness, referring especially to Cardinals Agliardi and Martinielli. He added that the latest news regarding the health of Cardinal Agliardi made it apparent that his recovery would be speedy. He then enumerated the efforts he had made to render the war less terrible and said that he would continue to devote all his energies to the suppression or limitation of the inhuman sacrifice of life.

Pope Benedict dwelt on the efforts he had made for peace and to mitigate suffering. These efforts, he said, had entailed upon him more anxiety than any other task incumbent upon him by reason of his position. Publicly and privately, he had left no way untried to show that there was indeed a desire for peace. He also had suggested a short Christmas truce.

Unfortunately, he added, Christian intervention had failed, but he was not discouraged. He intended to continue his every effort to hasten the end of this unequalled calamity or to alleviate its sad consequences. He spoke hopefully of the project for an exchange of wounded prisoners, incapable of fighting further and encouraged pastors and individuals to redouble their prayers in public and in private for a cessation of the war and to the end that "when the arms fall to the ground the hands that held them may be returned to the labors of civilians and peace.—St. Paul Bulletin.

AWFUL DEVASTATION

IN EARTHQUAKE SHAKEN DISTRICT

The latest news as we go to press from that part of Italy (62 miles distant from Rome) visited by the appalling earthquake is contained in the following special despatch to the Globe.

(Special Cable Despatch to the Globe)

Rome, Jan. 15.—Official and semi-official reports to Premier Salandra 24 towns and villages in the 300-mile belt stricken by the earthquake on Wednesday and the subsequent tremors which have wrought no little additional havoc report approximately 20,000 dead. Forty-four towns have not yet been heard from with reports of casualties. Premier Salandra counsels conservatism, saying this number likely will be reduced considerably, as hundreds of those buried alive and given up for dead are being rescued, and the semi-official estimates are based on deductions computed from the number found alive among the total population.

Premier Salandra states that 20,000 even may exaggerate the total loss of life, while King Victor Emmanuel, who has just returned from a visit to Avezzano and Sora, expressed the belief that the casualties would be much less than the reports to Premier Salandra indicated.

120 SHOCKS RECORDED

A statement from the Minister of the Interior says:

"We are hopeful that the losses shown by the necessarily fragmentary reports will be greatly reduced." Since Wednesday the seismograph here has recorded 120 shocks. Except for the first of the disturbances, which was responsible for the major portion of the damage, the shocks were slight and scarcely felt.

The property loss will amount to several hundred million dollars. It was announced to-day that in view of the international situation in Europe the Italian Government will refuse all offers of help from foreign countries without exception.

FLOODS A NEW PERIL

A new peril now confronts the population of the stricken valley below Avezzano. Debris from the earthquake has dammed Lake Fucino, and unless the engineers now grappling with the herculean task are able to provide an outflow for the fast rising waters it is feared a break will come and the valley will be deluged.

Pneumonia has struck down hundreds of refugees forced to camp in the snow in the open places without proper shelter. Panic and fear still hold the inhabitants of the smaller villages in their grip, and terror reigns even among the larger towns, where the troops have been able to cope with the extraordinary situation to better advantage.

Thirty thousand soldiers, mobilized against the chance of Italy entering the continental conflict, are now relief workers, and the thousands of stores of equipment and commissary stores assembled for use in that contingency have been applied to the relief of the sufferers.

Late this evening there came from Avezzano a report that orles of seven girls entombed in the wreckage of the Normal School could be heard. Apparently they had been trapped in one room of the dormitory and were pinned together beneath the wreckage. Desperate efforts immediately

were made to dig a tunnel to them by which they might be brought out.

A THRILLING EXPERIENCE

One of the students of the college, Miss Toroski, who escaped by the narrowest margin, told of her experiences. "When the shock came," she said, "we were all in the chapel at prayers. Suddenly the golden cross was shaken from its place and crashed to the floor. The building trembled and the walls began to crumble. Many girls fainted. I gained the lower floor before I lost consciousness. When I recovered my senses I was in a dark room. A teacher lay dead at my feet. All about me were unconscious forms of nuns and students. The doors were blocked and the windows were sealed with the debris. A sickening sensation came over me—I realized that I was buried alive. Suddenly I heard voices—it seemed days I had waited. They came nearer. Finally the stones and mortar began to fall away and a great light streamed in upon us. It was only a thin ray, but it seemed that heaven's own radiance had broken in upon us. It was the rescue party. They uncovered the roof of our prison and they heard our voices. Soon they had me and those who were still alive in the open air."

EIGHT DEAD IN ONE SPOT

At Sora the rescuers clearing the ruins of the Santa Restituta Church found Father Annoni and seven nuns dead in one spot. The priest had been giving the nuns Communion when the shock came. He still held the pyx in his hands.

LECTURER DEFENDS CHURCH IN MEXICO

WITH LIBERTY IT WOULD BECOME THE SUPREMACY AID TO STABLE GOVERNMENT

"Catholic priests in Mexico extort money from the poor Indians and peons to build their great cathedrals, is one of the reasons some ill-informed Americans give for the poverty in that country," said Louis W. Young, a Protestant, in his lecture on "Catholic Persecution in Mexico," held at Powers on Sunday, Dec. 13.

"But how could the priests extort money from those that have none?" It is also said that the Church conspires to keep the poor Mexican in ignorance, that she is responsible for the fact that out of the 14,000,000 population, 90 per cent. are uneducated. On the contrary, the priest is not only the friend of the poor, but often his school teacher.

"But it is true that the owner of the huge Mexican ranch does not want to have his peons taught and made discontented."

"Another popular illusion is that the Catholic Church is mixed up in Mexican politics."

"Neither the Church nor the common people have domination in Mexico. The Government under ordinary conditions has a president who rules over the thirty-two States of Mexico. To these States he appoints Governors and his own personal representative, the Jefe Politicos.

"These Jefe Politicos are practically absolute in their own dominion and friends of the large land owners. And, as they have paid high for their positions, they plan to get as much money out of them as possible. If a man kills some one, he can escape punishment by payment of a certain sum to the Jefe Politicos."

"If the Jefe Politicos dislike a man or covet his property or his wife or daughter, they can send him to the National Valley—the unhealthiest part of Mexico—where tobacco is raised and men work as slaves."

"Dislike of the clergy is a mark of the Jefe. 'Don't talk to a priest,' was the advice given to the lecturer, 'the Jefe might see you, and he wouldn't like you as better for it.'"

"So much greater is the confidence of the poor in the priest than in the Jefe and his representatives that American business men who have labor troubles there ask the 'padre' rather than police to help them out."

"But aside from his position as friend of the poor and a possible assistant in the economic development of the country, every Christian believes that Mexico will not have a stable Government until Mexico grants religious liberty to Catholics, and every well informed American knows that the supremest aid to stable Government in Mexico would be the Catholic Church."—From the New World, Chicago.

Man may work, but if he is to work with success he must work in God's way. When you wish to erect a hill, you study to erect it so that Nature herself shall work for you and drive your machinery. In morals you must follow the same method, only you are here to seek to avail yourself not of nature but of grace. You must work, but you must work to let God Himself work in and for you. He has provided for the redemption of man from all evils, and your business is to accept and conform to His provision; and then it is no longer you that work but He that worketh in you and for you.—Dr. Brownson.

CATHOLIC NOTES

In response to the appeal of Archbishop Walsh of Dublin the Catholics of his diocese have contributed over \$15,000 for the relief of suffering Belgians.

A community of Belgian nuns from Belgium have purchased a small estate near Ennisceortly, Ireland, with the intention of establishing an Abbey.

The French Government has awarded the distinction of the Legion of Honor to no less than eighty-seven Catholic priests and one hundred and twenty-seven nuns.

It is reported that Emperor William has offered to replace at his own cost the priceless golden crown which was given by a Pope and which decorated the celebrated misanthropic statue of Our Lady in the great Polish monastery of Czestochowa.

Archbishop Walsh, of Dublin, has offered to pay the corporation the sum of \$60,000, the amount expended by them in acquiring and clearing what is known as the Ormonde Market site, with a view to utilizing the ground for the erection of a cathedral fully worthy of Dublin.

Many Americans will be glad to hear that the bright little Catholic weekly printed in English in the Eternal City—"Rome"—which had suspended publication for some months owing to conditions over which the editor and his assistants had no control, has now resumed its weekly visits to its old clients. Mgr. O'Kelly has returned to Rome much improved because of his holiday and is once more in harness.

Amongst the gifts received by Bishop Shahan, rector of the Catholic University of America, on the occasion of his consecration was a silver chalice from priestly relatives in England. It was first used by Bishop Shahan's great granduncle, Father Thady Shahan, in 1810. Father Thady Shahan used the chalice for fifty years and then gave it to his nephew, the Rev. Cornelius Shahan, on the day of his ordination. The Rev. Bishop Cornelius Shahan used it for sixty years and used it in celebrating his first Mass as a Bishop.

Rev. O. A. Welsh, one of the Paulist Fathers of San Francisco, had the unique and interesting experience of delivering an entire course of Catholic lectures in the Congregational Church in Cheney, Wash. The local Catholic church was entirely too small to accommodate the non-Catholics who wished to hear Catholicism explained. The Congregational minister offered his church and this was gladly accepted by Father Welsh. Night after night the church was crowded, the congregation being composed of nearly all Protestants.

News has reached Rome of the death of Cardinal Dubillard, Archbishop of Chambéry. This is the seventh death in the Sacred College during the year 1914. The late Cardinal was born in 1845, and was ordained priest in 1869. For three years he was professor of dogmatic theology at the Besancon Seminary and afterwards became rector of the institution. In 1899 he was appointed Bishop of Quimper, and later succeeded to the archbishopric of Chambéry on the death of Mons. Pellouet. He was created Cardinal by the late Pope in 1911.

Miss Lucy Dahlgren, a member of a socially prominent family of Washington, New York and Philadelphia, will forsake the life of a society girl and enter the convent of the Sisters of the Blessed Sacrament at Cornwells, Pa. Miss Dahlgren is a relative of Mother Katherine Drexel, who founded the convent where is centered the order that is committed to work among the colored race and Indians. Mother Drexel took the veil in 1899 and has contributed \$1,000,000 to the work to which she has devoted her life.

The latest issue of "The Catholic Mind," contains "The Menace and the Mail," a keen exposition, by Mr. Paul Bakewell, the eminent St. Louis lawyer, of the postal law providing for the exclusion of indecent matter from the mails. Though the Postmaster General has decided that the law as now worded, "does not cover the case" of the Menace, Mr. Bakewell in this open letter to the Attorney General, proves conclusively that the law is already sufficiently clear and drastic for the purpose of keeping in from the mails the Menace and its kindred. All that is needed is to enforce the law.

If Renan left to the world a blasphemous legacy in his anti-Christian writings, he has some atonement made for him by his nephew, Ernest Psichari, who has been killed in battle. Converted by a Dominican priest, young Psichari—was only thirty—has acted as a kind of missionary by reason of his holy life in France for years. He was a tertiary of the Dominican order and had decided to study for the priesthood until the war called him to the front. Had Providence chosen to spare his life, the young thinker and litterateur could have without doubt done much to undo the injury wrought to religion by his uncle—for whom, it is said, he entertained little respect from any point of view.