

# The Catholic Record

"Christianus nomen est Catholicus vero Cognomen"—(Christian is my Name, but Catholic my Surname)—St. Papien, 4th Century.

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### THE ALL IMPORTANT WORK

Of all the tasks that fall to the average mortal's lot the leading of a child into the green pastures of faith and hope is the most delicate and difficult. If the perception of beauty on the lower levels of earthly experience be rare, how should the soul's consciousness of the higher order and purpose behind the world of time and change be other than a slow and gradual accomplishment? Yet with what clumsy instruments the work of moral and religious guidance is sometimes carried on! How the tragedy of the World-War has opened many blind eyes to the immeasurable need of the individual and society. Millions, as they recall faces that will never smile on them again, mazed with doubts and sick with fears, get glimpses of:

"The future and its viewless things—That undiscovered mystery Which one who feels Death's winnowing wings Must needs read clearer, sure, than he!"

Now, what knows the child of death? Life, bursting bud, and scented blossom fill its vision. More life and fuller is its demand. To direct and satisfy this craving, to mould it into habit while the pinions of the spirit are unfolding themselves to dare the upward flight and desires that enoble, even though doomed to disappointment, are refining the personality—is not this the supreme object of education? Meanwhile the life that now is attains its due development. We want men and women, not machines. Germany has forever destroyed the illusion that a nation can be built up on that sandy foundation. The future beckons us onward to a grander destiny than force and craft can ensure. In the better time that our children will face the heritage of freedom and progress we can leave them will be valued more than all our material gains and bequests. To what greater task can the surviving generations address itself than to purify its slums, elevate its counsels, and dignify its institutions, so that a regenerate world may await the finer race that will succeed to its duties and consolations.

### OF GREAT USE

Weather has been defined as the small talk of fools. But there is no denying the fact that it is the very life of the farmer and the only thing which appeals to everyone, now in a wet skin, now in a bronzed face, now in the quake which hysteria suffers under thunder, now in the anxiety which the gardener feels when he sees his flowers stricken down under the frost, now when the skater thinks "The ice will bear." Instead of being merely the matter of the rapid conversation of society, weather is everything. The fall in the mean temperature by a few degrees would put an end to our "civilization," as we proudly call it, and reduce us to the level of the Eskimaux. We have had glaciers in this country, and then ice-climbing was not a cult, as it is now—like all cults, claiming in the Alpine regions its human victims. As we grow older the weather becomes even more important. Children can laugh and smile under clouds that scowl; but old people's spirits require sunshine to raise them to the living point; and how comfortable is the sunny afternoon to old bones. And yet we deride the paramount subject, the weather. Were it not for the weather, our literature would be without its smiles and metaphors—it is the sky that is always reflected in the page. Without the weather and the changing drama of the sky, mankind might as well be a mole or an earthworm; but even these subterranean animals depend upon celestial phenomena, and even burrowings go on better under some conditions than under others.

Then we see that the human race under the directions of a fumbling medical profession, have to follow the sun or the weather to keep or to recover health. Formerly men were herded into hospitals where the walls were poisonous with the germs of disease; nowadays men are sent

to the high alps or to dry Colorado, or to the deserts of Egypt, to be placed under the care of the only physician, the weather.

### A GREAT WORKMAN

It was the weather that used to conduct our commerce, and the mariner had a "weather eye" for favorable winds, and his ship used to creep between the slamming doors of the wind from port to port, where strong stone arms were held out to protect them from the weather. Now we have embowelled our ships with machinery and coal, and we pretend they can go in the teeth of the wind. But even these are delayed by fog, which is a terrific form of weather in crowded seas, and are sent to the bottom by collisions with icebergs, which the weather is drifting south from the ice-house North into Southern seas. These are the great aspects of weather which even nowadays influence War and politics. Wars are declared in the spring or summer—and we still have the old world phrase—"going into winter quarters," applied to armies in the field. It is not necessary to go into the scientific aspect of weather. But it is weather or weathers that has to a large extent sculptured the features of the world. It is rains and mists which have furrowed the hillsides by brooks and streams; it is these, when they are collected into rivers, that cut great trenches in the land. So, too, it is the slow accumulation of snow in fastnesses of the Alps which creates that graving tool of the rocks, the glacier, which with a haft of ice and a blade of stone grinds down the hills and scours the bones of the earth. And geology itself speaks of the "weathering" of the rocks and the great strength of time.

It is the weather in its varied aspect that clothes these bones of earth with verdure. It is the wind that sows millions of seeds. It is the shower which waters. It is the sun that draws. And the spring is nothing but a caravan of new and genial weather, which wakens the flowers, and brings back the birds in the resurrection of the year. The cobbler declared in the pride of his craft that there was nothing like leather. We declare with deep conviction that there is nothing like the weather.

### THE MEDIEVAL AND THE MODERN SIR THOMAS MORE

In dwelling on the personality of the late Duke of Norfolk the London Times reverts to the days of Henry VIII. to find his spiritual prototype in Blessed Sir Thomas More. Leaving aside the literary gifts of the author of "Utopia," the writer seeks far deeper for the points of resemblance between these two great Catholic laymen who occupied respectively the highest positions of dignity in medieval and modern England. Both loved their country intensely, because they loved God even more: "There was in them both a peculiar combination of qualities not very often found together. They both combined the capacity for intense loyalty to causes and to individuals with great personal independence; they were both courageous and yet cautious in public affairs; both were of an open temper and yet had marked gifts of diplomacy; they both frankly acknowledged the facts of life and the weaknesses of human nature, and yet preserved an undimmed sense of the ideal; they both combined an ardent seriousness with a boyish gaiety and humor that nothing could quench. There is a strong likeness even in the quality of their most trivial jests which seems to make a quaint echo through the centuries. Like More, too, the Duke combined an eager and active interest in public affairs with the most marked taste for domestic life. Both revelled in the humors and tender gaiety of a home circle. Both while stern with themselves, were inclined to think that life should be made easy to others. Both had a passionate love of their country and a profound loyalty to their sovereign. None could be found more typically English, none ever loved their country better, none were ever more devoted to the See of Rome than were Thomas More and Henry Fitzalan Howard."

However much many of his fellow-Catholics may in their convictions and sympathies have been opposed to the political or national sentiments of the Duke of Norfolk, they can all heartily agree in their admiration of the ideal of the Catholic layman so happily sketched for us here in the picture of the medieval and the modern Sir Thomas More.—America.

### FARM HELP

By Dr. G. C. Croelman, Commissioner of Agriculture

Never before was farm help so scarce in Ontario. Never before were prices so high for farm produce. The farmer says: "If I cannot get help I will have to do the best I can without it, and if the prices keep up I will do very well anyway, even with reduced acreage."

The townspeople are worrying about the next crop. Boards of Trade, patriotic societies and other organizations are holding meetings and trying to induce retired farmers and citizens generally to turn out and help the farmer during the season. High school boys are also being induced to enlist for farm work. Now, the city people are in dead earnest, the farmers are just as much in earnest. Then, why is everybody excited about greater production? It seems to me there are three reasons and all of them most important.

1.—The Allies are not getting all the food they need. The world is short of food. Ten nations are on short rations and six nations are on the verge of starvation.

2.—Great Britain lacks food for her people at home. The wheat of Russia is inaccessible. The Argentine has a short crop. India is 7,000 miles away and Australia 13,000 miles from Great Britain. A ship can make four round trips from Canada to England while it is making one trip from Australia. The great need, therefore, of Great Britain at the present time is an inexhaustible supply of foodstuffs from the Canadian Atlantic seaboard.

3.—Surely it is our great patriotic duty to see that our boys are properly fed in the trenches! What a shame and what a farce it would be if these splendid Canadian young men who are offering their lives for the freedom of the world should be rendered powerless for the want of food.

I do not know how much reliable help it is possible to get for our farmers for the seed time, but I believe it is the patriotic duty of every Ontario farmer at this time to sow all the crop he can possibly get in, and give it such attention as he can during the growing period. When harvest comes I think I can assure him that help will be available for the actual harvesting of his crop. If the men from the cities and towns are really serious, and I think they are; if boys who cannot get to the front want to do their "bit," if governments and municipalities and employers of labor realize the situation, and I think they do, then, if it is necessary in order to harvest the crop to close the schools and the shops and the factories this will be done, rather than any soldier of the empire at this crisis should go without food.

### GREAT CATHEDRAL TO BE ENGLAND'S WAR MEMORIAL

WALLS AND PAVEMENT OF CHURCH TO BE COVERED WITH NAMES OF CATHOLICS FALLEN IN WAR

London, March 8, 1917.—The long expected scheme for commemorating in a suitable manner the dead of the great War has now made its appearance. It has the blessing of Benedict XV. and is under the presidency of Cardinal Bourne. It is entitled the Soldiers and Sailors Requiem Fund and its object is to build and endow a church in the Tyburn district of London commemorating all who have fallen in the struggle. The committee represents the army and navy and the four countries of the United Kingdom. It consists of Cardinal Logue, the Hon. J. Maxwell Scott, the Marchioness of Bute, Sir Stuart Coates, Admiral Kerr and Surgeon General Keogh. The editor of the Catholic paper, Tablet, of London, Mr. Smead Cox, who has lost all his sons in the War, is the treasurer, and Lady Margaret Macrae is the secretary. The walls and pavement of the proposed church will be covered with inscriptions of the names of the fallen, and each donor of one guinea has a right to one inscription. If the church is built on the site of the present Tyburn convent, it will occupy a commanding position on a main thoroughfare looking across Hyde Park, and the good work of prayers for the souls of the dead will also establish firmly the good work of perpetual adoration for which the nuns of Tyburn are famous and which they offer for the conversion of this country.—New World.

### "NUN WHO RAISED REGIMENT"

TEACHES HER VOLUNTEERS WHAT AMERICANISM MEANS AND MAKES PATRIOTS OF THEM TOO

By Nikola Greeley-Smith, in Evening World

Future chroniclers of these times will know her as the nun that raised a regiment.

To-day she is Sister Marianne of Jesus, Mother Superior of the Institute of Christian Doctrine at No. 173 Cherry Street, in the heart of the Italian quarter.

Through the efforts of the patriotic nuns of the Columbus Volunteers, four companies of the National Reserve have already come into being and are drilled regularly by Lieut. Stanley Saulnier of the Officers' Reserve, who has been assigned to that duty by Major Gen. Wood.

Two companies have already been equipped from rifles to puttees by Sister Marianne and her associates, and the gentle Mother Superior told me recently that she hopes eventually to make the Columbus Volunteers a full regiment of twelve companies, which will offer their lives to the Government when the call comes.

Every penny of the money required for the equipment of these men was raised by the nuns of the institute. The company rifles are kept in the institute, and every Tuesday night before drill the boys of the Columbus Volunteers mount the steep steps of the old brick building which is the convent, take their rifles and listen to a little talk on patriotism and the duties of American citizenship from Sister Marianne of Jesus.

Standing at attention in the long old-fashioned room where enshrined saints look down from sombre walls upon the boys in khaki, Italian, Armenian and Syrian youths hear from the gentle lips of a nun of the debt of honor they owe to the United States.

SISTER MARIANNE OF JESUS TAKES NO PERSONAL CREDIT

When I saw Sister Marianne of Jesus, she refused to take any personal credit for the Columbus Volunteers, though every one in the Cherry Hill district knows that she was the originator of the plan and that it is through her efforts that the money for the companies already formed has been obtained. When she told me the story of the Columbus Volunteers in the little reception room of the convent, which looks out upon one of the most unruly sections of New York, she would not admit that she had done anything as an individual. She said always "we did," "we thought," "we plan."

But when you have read her story I am sure you will agree with me that there is no finer patriot in the United States than this quiet nun, and perhaps no other woman who has done so much for her country in this turbulent hour.

The Mother Superior spoke in the most matter of fact way of her undertaking. Apparently it is not a matter of astonishment to her that a poor nun with neither money nor power should determine to raise a regiment for her country. But Sister Marianne of Jesus comes of Revolutionary stock. She is a militant American as well as a soldier of the faith.

"The boys of this district," the Mother Superior told me, "are generally foreign born or born here of foreign parents. In the main they are Italian, Armenian and Syrian, and it is these races which have furnished recruits for the Columbus Volunteers. The nucleus of the first company was formed by the boys of the St. Aloysius Club, an organization which has been developed by the institute."

"Our boys leave the Public schools when they are fourteen to go to work. At that time they have thought little and heard little about what they owe to America. To them it is a place where they can make more money than if their parents had remained in Italy or Syria or Armenia. Liberty is just a word to them. They do not grasp an abstraction and the State is not personified, made visible to them by a sovereign, as it is in the countries from which they sprang."

"It was with the idea of making America real to them, of giving them an insight into the duties and responsibilities of citizenship that we began the movement which resulted in the formation of the Columbus Volunteers."

THIS VOLUNTEER MOVEMENT A YEAR OLD

We started a year ago last May and our first company was raised and equipped in time to act as a guard of honor to President Wilson when he was notified of his nomination, and later the boys acted as guards to the visiting cardinals during Catholic Week. We have now two companies equipped with uniforms and rifles. Another company is being organized in the neighborhood around Thirty-third Street, and still another on Staten Island, but they are not equipped yet.

"We have carried this thing as far as we can by ourselves. We have bought every rifle, every uniform,

every pair of leggings ourselves with money that has been given to us. It takes \$2.50 to equip a man, and if we are to get our full regiment we must have help.

"The cost of equipments going up, of course. The price of leather is frightful, but we feel that the boys are giving everything they have in the offer of their lives to the Government—and that the people may really wish to help."

"Our first meeting was held in the convent and Major Gen. O'Ryan of the National Guard came down to talk to the boys. We have had talks from members of the Naval Reserve and of the Aviation Corps. The boys of the Columbus Volunteers are interested in their Government for the first time in their lives. They realize that there is something that they can do for their country. Before the convent undertook to teach them what America means to them, and what they should mean to her, they did not like political questions. To them politics meant ward politics—in the past identified in this section with an endless series of sanguinary feuds."

BOYS LEARN REAL MEANING OF AMERICAN POLITICS

"To-day there are no more enthusiastic Americans in the United States and they wait impatiently for the drill now held weekly, but which Lieut. Saulnier tells me may now take place more frequently."

"The companies drill in the large school building which is part of the institute and in the street in front of the convent, and Lieut. Saulnier thinks the street drill is best because the boys in the neighborhood sometimes throw things at them or jeer, and when they have learned to march straight ahead without paying attention to these interruptions they have learned a valuable lesson in self-control."

"Some of the boys have already spoken to me about joining the Roosevelt Brigade, but I do not think they have decided how they shall offer their services. They are all poor boys whose families need their wages up to the last moment, but when that moment comes they will volunteer for the duration of the War."

"Meantime we cannot equip our recruits. If people will help us, if a certain number would agree to provide uniforms and rifles for a man, we could get a full regiment and our work would be complete."

### ADMIRAL BENSON

THE NEW HEAD OF THE AMERICAN NAVY

Admiral William Shepherd Benson, who has just been given chief command of the United States Navy, is a fourth degree Knight of Columbus and a convert to the Catholic faith.

Admiral Benson was born in Macon, Georgia, September 25th, 1855, the son of Richard A. and Catherine Benson. Both father and mother were college graduates.

In 1877 Benson graduated at the United States naval academy and has served twenty two years at sea and has occupied every position on land and sea that his rank would justify.

He was on duty under the naval advisory board of South Boston until March, 1885, when he was ordered to the branch hydrographic office at Baltimore. After a year at Boston he was assigned to the fish commission steamer "Albatross," where he spent two years, being engaged most of the time in deep-sea soundings and investigations of marine life off the eastern coast of the United States and in the Bahama group. For several years he was instructor in torpedoes and ordnance at the United States naval academy and was also detailed for a time to duty in the coast and geodetic survey.

His first important command was the Utah, where, without making any show, he inspired men and officers to give their best to the service. Next, he was selected for the administrative office of commandant of the navy yard at Philadelphia. There he continued the same old method—just kept on planning and working, not only making things go, but making them go right by the quiet forcefulness of his personality, unremitting devotion to hard work, and a high conception of duty.

In the spring of 1915 Congress enacted that there should be a Chief of Naval Operations, who should be charged with the operation of the fleet, and the preparation of plans for its use in war. Rear-Admiral Benson was chosen for the position. His work in the organization of the office was so successful, and had so fully demonstrated the need of the office, that Congress in 1916 enacted that the Chief of Operations should have authority to issue orders within his jurisdiction in the name of the Secretary of the Navy; that the Chief, while holding that office, should have the rank of Admiral, and, to insure permanency, that not less than 15 officers should be assigned to duty under him.

One of Admiral Benson's recent duties has been to tell the House

Naval Committee what the Navy needs most, and it is said that its action was largely based on the recommendations of the late Chief of Naval Operations.

A brother officer and shipmate said of him:

"Whatever ship he served was sure to be a happy and efficient ship. Not, however, until he took command of the superdreadnought Utah did he find his real element, where the force of his personality could make itself felt. It was there that he initiated and created the Utah spirit, famous throughout the battle fleet, and now famous throughout the Navy, because he brought the Utah spirit to the Navy Department with him. Before he had been here long people began to find out that the Utah spirit was the Benson spirit."

The entrance of the United States into the War makes Admiral Benson's position of supreme importance. Those who know him best feel confident that the qualities developed during a life time of hard work, high ideals of service and conscientious devotion to duty will enable him to cope successfully with the grave problems that will confront him as commander of the fleet in time of war.

### TO SETTLE THE IRISH QUESTION

The Irish question is a thorny one, as many a statesman has found to his cost; and yet it can be settled, and it ought to be settled. The recent outbreak on the part of the Irish leaders was met by the Government with an uncompromising front, but more mature deliberation has convinced the leaders of the Government that the present condition is exceedingly undesirable, and possibly dangerous. And it does seem like a strange irony that Britain should compliment Russia upon the securing of greater self government while at the same time it denies this boon to the Irish. The Government realizes this keenly, and it announced last week that it would make another attempt to reach a solution. It seems to us that Ulster might agree to waive her scruples and try the new proposal for a limited period, with the pledge that at the close of the time, if the things which she deems come to pass she could withdraw. This would not probably be wholly satisfactory to either party, but the case is one in which neither party can expect to get all it wants, and some compromise must be reached or a solution must be deferred indefinitely. We trust that the cooler and wiser heads will succeed in reaching at least a working agreement.—The Christian Guardian.

### TWENTIETH-CENTURY NEED OF A ST. PATRICK

"The thing that impresses me most about St. Patrick and his time," said the Hon. Bird S. Coler in his address to the Friendly Sons of St. Patrick, at Staten Island, "is that he and the man whom he converted thought straight. They went to the point like a well-aimed shot. No lesson could be better chosen to point a moral or to urge a course. Men have lost the power of true thinking and the law-driest counterfeiters are accepted for truth if clothed in esthetic language. The same holds true of their religious beliefs. The absurdities of the Christian Science hierophant are accepted for gospel by thousands."

"What we need in the twentieth century is the light of the fifth century. What we need among modern men is the clear thought and true speech and sincere spirit of St. Patrick. What is the name of a century fifth or twentieth, to truth? Give us the vision of St. Patrick; that is true for all the centuries. Give us the common-sense that takes things for what they are. Give us St. Patrick's sympathy with and understanding of facts. They did not know airships then. They did not know wireless telegraphy and electric lights, and a thousand other marvels, but they knew that a tree was a tree, and a man a man, and a lie a lie forever. . . . We need St. Patrick's spirit in our nation. We need it to drive out the snakes of a superstition that imputes magic powers to the silliest and most grotesque of sociological flibbertygibnets. We need it to make a man love his country, and insist that in their schools children be taught to love their country. We need it to expel flag burners and altar desecrators, and those who thrust the raging fire of life into the hands of little children. We need it to banish from our minds the unclean things that go around with books at 10 cents a copy in one hand and a hammer, to break the laws of decency, in the other."

There is need of not only one, but of many such men as St. Patrick was in his time, to convince the press of hypocrisy and the world of sin, to teach men to think correctly, to speak honestly and to discriminate the true from the counterfeit in all the things of life, but particularly in the fields of religion and morality.—America.

### CATHOLIC NOTES

Six hundred members of the Benedictine Order are now serving as chaplains and in other capacities in the European War.

Father Henri Mathieu who went to France from the Franciscan Convent at Taunton, Mass., has been killed at the front.

The Rev. Bonaventure Hammer, O. F. M., who was prominent as a writer and translated General Lew Wallace's "Ben Hur" into German, died in Lafayette, Ind., on Friday, January 19.

Mother Jemaid, superioress of the Sisters of St. Joseph of Cluny, at Madagascar, has been awarded a prize of \$2,000 by the French Academy, in recognition of her work as an educator.

George L. Duval, Brooklyn Catholic well known for his generosity to charities, has made a donation of \$100,000 to the San Juan de Dios Hospital, Valparaiso, Chile, South America.

There are 1,400 Salesian Missionaries now working in Argentina. The first foundation was made in 1875 in Buenos Ayres. There are now twelve Salesian communities in that city and 5,000 pupils are under instruction.

News comes from Australia of the death of the Right Rev. Monsignor R. Dunne, Archbishop of Brisbane. He was a native of Cork, where his family was well-known. He left his native land for Australia in 1871 and had never returned.

Rome, March 14.—Apostolic letters that have just been issued erect as Vicariates-Apostolic the Prefectures-Apostolic of Alaska and the Yukon (Dominion of Canada), the latter acquiring territory from the Archdiocese of Vancouver.

The Philadelphia Chapter of the Knights of Columbus is planning for the establishment of a national home for the aged members of the order. They propose assessing each member \$1 a year, which in three years would amount to \$1,000,000.

Robert Spencer, a great great-grandson of Daniel Boone, the famous Kentucky pioneer, was received into the Catholic Church recently and made his first Communion in St. Leo's Church, Denver, Sunday morning, March 18. He was instructed by the Rev. William O'Ryan.

Some months ago five priests, with the approval and blessing of the Bishops of Ireland, commenced to organize an Irish mission to China. Since that time they have been preaching and raising funds throughout Ireland. Their success has been phenomenal. Fourteen priests, forty or fifty nuns, and many students have volunteered for China.

Cardinal Mercier, Primate of Belgium, has been awarded, by the Academy of Moral and Political Sciences of Paris, its grand prize of 15,000 francs. In awarding the prize to Cardinal Mercier the Academy "desired to honor his noble patriotism, his respect of right, his zeal for justice, his firmness in the face of oppression and his devotion for the poor and oppressed."

Archbishop Hanna of San Francisco has organized a social service work of far reaching importance. It is called the Boys' Welfare Society and has enlisted the aid of the most efficient laymen of San Francisco. Primarily Catholic in its idea and spirit it is planned also to cooperate effectively with all organizations dealing with problems affecting the welfare of boys and young men.

In the death of the Rev. Bernard P. Murray, pastor of St. Bernard's Church, Stewart avenue and West 66th street, on March 22nd, Chicago lost one of its most widely known and revered priests. The funeral on Monday was attended by Most Rev. Archbishop George W. Mundelein, Rt. Rev. A. J. McGavick, several monsignori, and 300 priests, many of whom had come from long distances to attend. Hundreds of persons were unable to get into the edifice.

Mayor Rolph of San Francisco has suggested that Archbishop Hanna be appointed head of a board of arbitration to settle all labor disputes in that city. He further suggested that the Archbishop should be empowered to appoint four other clerical members representing various denominations. "No other member of the community," said the Mayor, "possessed the confidence of all classes to such an extent as did the Archbishop."

As a result of the recent reorganization of the Canadian Chaplain Service, Major Rev. W. T. Workman, of the Franciscan Friary, Montreal, has been placed at the head of the Overseas Catholic chaplains with the title of Assistant Director of Chaplain Services, Roman Catholic. He is attached to Canadian Headquarters, London. Capt. Rev. F. L. French, of Renfrew, Ont., has been appointed Senior Catholic chaplain in France, with the title of Deputy Assistant Director of Chaplain Services. There are now four Catholic chaplains with each Canadian Division in France.