

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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WHY

Why is it that so few people make it their business to preach the cheerful doctrine that inherently life is a joyful thing? Long-faced moralists abound who would fain have us believe that our pilgrimage on earth is a doleful journey, that virtue is somehow allied with lugubrious air, that we ought always to be trembling because, for anything we know, we may be on the brink of some calamity. Indeed there are not a few good and pious people who have a sort of superstitious dread lest merriment, gaiety of spirit, and frank happiness should be dangerous frames of mind, tempting a zealous Providence to punish frivolity.

SANELY JOYFUL

They regard laughter as ringing the bell for the coming of disaster. They use their power of looking before and after, scanning the past and forecasting the future, to paralyse the enjoyment of the only time that is surely ours—the present. Against that doleful process the natural instincts of all living things unite in protest. The poets are not free from blame for failing to give the joy of life its rightful place. Though much of their inspiration comes from the beauty of the world, which is predominantly cheerful, a large part of their work is more or less "sicklied o'er with the pale cast of thought." They are far stronger in elegy than in hope. It was not so in the beginning—at any rate, of our own literature. Chaucer is the most buoyant of all the poets. The Elizabethans sustain an impression of life. But most of the late poets begin to feel the burden of life. When Wordsworth wishes to see youth leap "as to Tabor's sound" it is because he needs a foil to his own feelings, which are incapable of more than a solemn joy. Some of the healthier poets, like Scott, keep up a very agreeable, hearty, honest bustle, even in tragedy, but few indeed dare, like William Blake, to break forth into genuine clear laughter. We all know, sadly enough, that there is a time for grief and tears, when laughter is altogether out of place and cheerfulness for the present a mockery. If we do not now dwell on that it is because custom emphasizes it sufficiently. We are liable to forget, in the shadow of our sorrow, that gloom is really an enemy. It is a sign that we are surrendering to the troubles of the past and allowing them to becloud the future unnaturally. Much thoughtless sympathy has been lavished on the English king who "never smiled again" after losing his heir. Was he or any mortal on earth the better for that orgy of gloom? In all probability many were the worse for it. Such damping of men's spirits must undermine energy and initiative and lead to ineffectuality. While the storm of grief must have its way, the healing touch of time comes in an equally natural sequence, and in due course a chastened cheerfulness recurs. Let not that happier time pass condemned and unused.

THE WAY TO GAIETY

We suggest that at all ages it is a device of wisdom to cultivate a spirit that is able to receive joy, that welcomes it, does not doubt it, or deny it harborage, or regard it as an intruder alien to serious thought. No doubt natural delight in life suffers grievously from the fact that much popular mirth takes forms of inane frivolity. There are few sadder sights than the kind of amusement that seems to satisfy the unthinking. Much that is arranged to enliven the public is of so poor a quality that it only tickles the ears of the groundlings. Indeed we shall be subject to constant disappointment if we rely on others for our daily joy. The true secret of happiness is to find it in what we think and know and do ourselves. If we suppose we can be galvanized into a joyous spirit by other people's efforts, we shall be mistaken in the long run. Our own heart is the laboratory where our own joy is

made. To be joyous in youth is intensely natural as long as normal health is preserved; but, later, the matter may well be given some organizing thought. All of us should seek to bring into our lives, and sustain in them, simple sources of unaffected and hearty happiness, unless we are bold enough to face years of dulness, gloom, ennui, and hopelessness. We need some interest that will stir us briskly into self-forgetfulness. It is either the sluggish or the wrong-headed person who sinks into the quagmire of joylessness. Open to all of us is the delight of friendship, which grows as the ministering circles become fewer and smaller with the lapse of time. Then, again, there is the absorbing preoccupation of a hobby, or study, or task, or favorite aim capable of giving great pleasure, but always to be guarded against lest it should become a tyranny and narrow, instead of broadening, life.

Another most legitimate and natural source of joy that may last far on into age is the adapting of the physical powers to a succession of games. Games are the organization of joy for people who will not relinquish youth. And, last of all, there is the joy of looking on and listening, which has been with us all the while through life, if we have the right spirit, and will never leave us while the heart remains unsoftened by harshness and unembittered by regrets.

A TYPE

The worldly Catholic places self in first and God in second place. Not that he abjures his faith, but he has his own ideas which, however they may harmonize with his methods of action, are not in harmony with the Gospel. He does not like Bishops, for example, to trespass upon the domain which is governed by those who are hand in hand with compromise and expediency. He poses as being prudent, which serves to cover a streak of too pronounced a color to be in honour among real men. For example he waxes wrathful on pronouncement against mixed marriages. Too drastic he says—not in consonance with the times. I know many happy mixed marriages, etc. What he does not see is that this spirit of pride is the mark of the world denounced by Christ, and is in direct contradiction to the obedience which Catholics give to their spiritual guides in all that concerns religion and morality.

In regard to facts every observer will admit that the mixed marriage is the fruitful mother of indifference and apostasy. Men and women will persist in gambling upon the chance of happiness in a mixed marriage, but they realize, and sometimes ere the brightness of the honeymoon has faded away, that the Church's admonitions were not without reason.

It is true that in some instances the devotion of a Catholic wife has merited for her non-Catholic husband the grace of conversion, but the percentage of such cases is small and not sufficient to hazard the difficulties in so many other directions.

TO BE REMEMBERED

We should remember that the suffering that God sends us is of the greatest value in wiping out the temporal punishment due to our sins. And this because God sends them. He knows what remedy we require. It is never more than we can bear. Don't talk about your burdens and sorrows. Accept them gladly as the Angels of God's mercy and love.

Be assiduous in alms-giving, which St. Thomas puts before prayer and fasting. Read what the Scriptures say about it. Self-denial will enable you to give. "Fasting" of course, is prejudicial to our health. It seems to be able to withstand the labour of theatre-going, bridge-whistling, but it fails when exposed to a suspicion of retrenchment of food. It may be that some of us are not honest with ourselves when debating whether we fall under the law of fasting. But at any rate we can all do the little acts of self-denial which discipline and strengthen the will. Instead of idle visiting give the time to the Red Cross work. Go to Holy Mass, receive Holy Communion as often as possible. Pray earnestly, realizing that Christ is not a mere

personage of history, but the Living God ever ready as of old with the outpourings of His beneficence. When we feel this, prayer is not mere words, but a force that spiritualises us by its own spiritual power. It is then a coming face to face with our Creator—a contact with God that transforms us. "When we pray," says the Catechism of Trent, "God allows Himself to be taken hold of by our interior powers; in our earnest striving for His holy favors there comes upon us the spirit of goodness, and a cleansing process takes place in which the evil within us is washed away."

FRENCH TEACHING

While most of the public men and all diplomats of Great Britain speak French freely, Mr. Lloyd George lacks this ability and in conferences with France and the other Allies has been forced to have either a colleague or a secretary as interpreter. No one doubts that this inability has been a drawback to him, as frequently lack of French has embarrassed representatives of the United States abroad. The Antigonish (N. S.) Casket tells a story of Mr. James B. Reynolds, who was Assistant Secretary of the Treasury during the Roosevelt-Roosevelt regime. Mr. Reynolds had been selected to go to Paris to confer with French officials, and Mr. Root said: "Of course you speak French?" Said Mr. Reynolds: "Oh, yes, I know a little French. I have no difficulty in making the waiters and cab-drivers understand me." "I see," said Mr. Root, "but suppose there should be no waiters or cab-drivers at the Conference!"

Beyond all question a working knowledge of two modern languages is of immense value to any man, seeing that it doubles his efficiency in expression and increases his range of thought. It is very desirable that we should have more intensive study of French in the High Schools and universities of Canada. English must be the language of the primary schools in the English Provinces. It is not possible to give two languages equal status in Public Schools. It is possible to treat French fairly in French-speaking communities and yet insure that every child in Ontario shall have a good knowledge of English.

We of the English provinces do not interfere with education in Quebec. The French agitators are unwise, illogical and unpatriotic when they interfere with education in the English communities. The Constitution of Canada was peculiarly designed to protect the rights and privileges of the French minority. There is no disposition in any English Province to restrict those rights and privileges. The real enemies of Quebec are those who deny the plain language of the Constitution and by encroaching upon the English Provinces excite a public feeling which threatens the legitimate rights and privileges of Quebec under the Constitution. This is not a threat, for The Daily News desires only good relations between Ontario and Quebec. It is a simple statement of fact which the true friends of the French Province should seriously consider. If the English Provinces insist upon priority for English as Quebec gives priority to French this is not evidence of hostility to the French language or the French-Canadian people.

It is unfortunate that so few English-speaking people in Canada have any adequate knowledge of French, and alike for social and political reasons, we would like to see this number greatly multiplied. Many of our differences would disappear if English speaking political leaders could go among French Canadians and speak to them in their own language. In the knowledge of two languages which the political leaders of Quebec enjoy, they have a certain advantage over their English fellow-citizens. Nor is it enough to say that the public men of Quebec must know English in order to take an effective part in the public life of the country. The fact that they must know English shows how necessary English is on this continent, but the duty of English-speaking public men to know French is not lessened. Moreover, a knowledge of French grammar cannot be substituted for practical acquaintance with the language. It is possible to know every rule of French construction and still to stand dumb when a Frenchman asks a simple question. We train the eye and neglect the ear. We must do better if the younger generation in the English Provinces is to have the knowledge of French which it is desirable for many weighty reasons that they should possess. — Toronto Daily News.

Let us never forget that an act of goodness is of itself an act of happiness. No reward coming after the event can compare with the sweet regard that went with it.

CATHOLIC VIEW OF THE WAR

By Monsignor Rickerstaffe Drew, K. H. C., etc.,
Protector Apostolic Senior R. C. Chaplain
to the Forces in the United Kingdom

Catholics in England have noted with deep satisfaction that, for some time past, a change in the language and attitude of their co-religionists has been slowly but surely manifesting itself in the Catholic Press of neutral countries. In the early days of the War we could not help being conscious, with dead pain, of the coldness of those co-religionists of ours towards us and our country, towards our cause and that of our Allies.

That this absence of sympathy was due to absence of appreciation of the facts of the case we fully understood; and the absence of knowledge was not difficult to account for; when the War broke out, for instance, Great Britain had no diplomatic representation at the Vatican; France had none; whereas the Central Powers were represented there by exceedingly astute, active and industrious diplomats, who had for a long time been energetically engineering the formation of opinion highly favourable to their countries and policy, and highly unfavourable to ours. Germany had also a press of her own in Italy, earnestly pursuing the same propaganda. In Spain, in Latin America and in the United States she had also her press, engaged in the same industrious formation of opinion against us and in her own favour.

It is not difficult for those who choose for their own ends to do so, to represent England as the Arch-Protestant Great Power; for a long time Catholics in England were under persecution; for a much longer time they were under depression—deprived of many civil advantages and under many disabilities. Uninstructed foreign opinion may easily be led to suppose that the state of things formerly existing exists still. But the truth is that in no country in the world now does the Catholic religion enjoy such absolute freedom; in no country is its practice so unfettered; in no country is the Catholic Church so entirely untrammelled in her relations with her children.

Great Britain might at present be as reasonably regarded as a Great Mahometan Power as the Great Protestant Power. Her Mahometan subjects far outnumber her Protestant subjects, and enjoy the same liberty of religious belief and practice.

But, to return; there is no country where Catholicity has so free a hand as in England. There are definitely Catholic organizations, societies, or religious orders are illegal; in the British Empire every Catholic society and religious order is allowed full freedom of existence and operation.

In our Army there is more careful provision for the spiritual needs of Catholics than in any army in the world. But Catholics are in a minority in England, though their numbers are steadily increasing, not in England only, but throughout the Empire. That is so; and, for that very reason, we who are Catholics feel the more sensitively when there is an appearance among our co-religionists of neutral countries of coldness towards us. We cannot help feeling "Now during the War, and when at length the War shall be over, our compatriots of England and of the whole Empire must say *Your friends have not been our friends; in our day of trial they were not on our side.*" We cannot help keenly alive to the disadvantage this will be to the position of Catholicity in England, throughout the vast British Empire, and in the countries of our Allies. We cannot blind ourselves to the simple truth that this sense among our fellow citizens and our Allies of the coldness of our co-religionists in neutral countries, were such coldness to persist, must for a very long time after the War prejudice the prospects of our religion in our Empire, and in the countries now sharing our burdens and our aspirations.

One of our Allies, martyred Belgium must have felt this coldness as a wound more bitter than any inflicted on her by an avowed and pitiless enemy. From the enemy she had only enemy to expect; to be sensible of evil sympathy among the Catholics of Neutral States must have cut her resolute and unconquerable heart.

It can, therefore, be easily conceived with what thankfulness we, who are Catholics, have become gradually aware that our co-religionists in neutral countries are awakening to the true facts of the case, and with that growing knowledge warming in their sympathies towards us and the cause for which we and our Allies are making incalculable sacrifices.

It may be said that we and our Allies have only ourselves to thank if neutral countries have only at a late hour begun to be enlightened as to the truth; that the same methods employed sedulously during years past by astute Germany might have been used in those countries by our

self; that we might have had our stipendiary Press in those countries carrying on our propaganda, and engineering a public opinion on our side; that we might have had our agents all over Spain and Latin America preparing, during long years the minds of those peoples to believe us in the right, and to mistrust every profession of our enemies.

To that the answer is very simple, simple that every candid mind of any acumen must admit its unanswerable force; they who mean War prepare for it thus; they who have no purpose of War hidden in their heart do not dream of any such preparation of the world's opinion in their favour. Had England, France, and Russia been steadily moving on in relentless purpose, never for a moment during long years losing sight of the one ruthless intention of plunging Europe into a selfish War, then indeed might they have acted precisely as Germany has in fact acted; then might they have planted their agents everywhere, and suborned their own press everywhere, so that at the first cry of "War" the eyes of the Neutral Nations might be blinded by the dust sedulously thrown in them.

Our neglect is our justification, as our enemy's astute foresight is his condemnation. He who means no offence is not at pains to hoodwink all possible judges beforehand.

DUKE'S ESTATE

MAY FALL TO A PROTESTANT HEIR

London, Feb. 22, 1917.—Sincere sympathy will go out to the Duchess of Norfolk, who within a few days of the loss of her husband, has sustained a second heavy bereavement in the death of her mother, Lady Herries, which occurred yesterday at Everingham Park, York. Lady Herries was present on Thursday last at the funeral of the duke at Arundel, and was then in good health. It was noticed, however, that neither she nor the Duchess was present at the Requiem Mass on Tuesday in Westminster Cathedral, at which the other members of the family were present. The reason was the sudden illness of Lady Herries, which had summoned her daughter to her Yorkshire home, and which terminated fatally yesterday. The deceased lady was a sister of Lord Howard of Glossop and of the Dowager Lady Bute and was the widow of Baron Herries, who died in 1905. She had two daughters, but no son, and the Duchess of Norfolk, as the elder, inherits the barony of Herries in her own right. The other daughter is the wife of Sir Eric Drummond, private secretary to Mr. Balfour. The family is an old Scots Catholic one with many connections.

Cardinal Bourne has addressed a letter from Rome to the clergy and faithful of the Archdiocese of Westminster extolling the virtues of the late duke and asking the prayers of all for his soul and for the duchess and her children. This was written before the second heavy blow fell on the widow. The Duchess of Norfolk has an important task before her, the building of the character and the protection of the health of the little duke, the frail life of nine summers which is all that stands between a Protestant succession to the clergy and the illustrious Catholic title of the United Kingdom, for Lord Edmund Talbot has no children, and the Shrewsbury family, to whom the title would pass after him, are Protestants.

Father Bernard Vaughan, S. J., was unable to be present at the Duke of Norfolk's funeral, because he was too busy making a record conversion. A Canadian soldier came to him and told him one morning last week that he was going back to the front the following day, and that he had descended low into the cesspool of London that he felt the only way to cleanse himself before returning to face death was to go to confession. As he was not even a Catholic, it took Father Bernard Vaughan all his time to get facilities, instruct and receive the young man before evening, but it was done, and he went back to the front baptized and confessed.—New World.

ENGLISH ASK FOR MILITARY BISHOP

London, Feb. 10, 1917.—There is talk of the creation of a Military Bishop to look after the Catholic chaplains of the army and navy during the present struggle. It is understood that the government has asked for such a prelate, and suggested Mons. Keating, who has already been promoted to the rank of general, as a suitable occupant of the new post. The matter is now before Rome. It is said to be one of the things which are detaining Cardinal Bourne in the Eternal City, as the ecclesiastical authorities here see difficulties in the appointment. Meanwhile, the demand for chaplains is greater than ever and the supply insufficient. Moreover, the priests here hardly know where they stand in relation to the new voluntary service campaign. The Protestant Archbishop of Canterbury has offered all his clergy for voluntary service of special sorts, and the suggestion has

already been made that Catholic priests should act as special confessor suggestion repudiated immediately by the Archbishop of Birmingham, as unseemly in a priest. That the clergy are ready to do everything in their power is shown by the work they are already accomplishing in emergencies. Thus, in the recent Eastend munition factory explosion, the local priests fed, sheltered and clothed two hundred Catholic victims, and one parish priest took the children from tired mothers who were sheltering in a hall, and gave the little ones a meal while the exhausted women slept. At the huge hospital for disabled soldiers at Rochampton some young Jesuits from the neighboring Manresa House attend every day to do some of the menial work for the wounded.

THE FRUIT OF BAD FAITH

The Ottawa Citizen of March 19 says editorially: "Bishop Fallon, of London, is beginning to doubt the gospel of imperialism which he has so eloquently preached in the past. The refusal of the British government to implement its pledges in the matter of Home Rule for Ireland is beginning to bring fruit abroad. Perhaps the strongest advocate of imperial relations in this country is the Bishop of London, possessing, as he does, oratorical powers unsurpassed in the Dominion. The defection of such men as Bishop Fallon from any cause, and for any reason, must be serious. In this case it is doubly unfortunate because of the undoubted hold on the sentiments of the Irish Catholic people of the Dominion of the Bishop of London. It is evidence of division of that sympathy and practical aid so essential at this time if Canada is to do her full duty to the empire and by herself. Surely our statesmen, particularly those now in Britain, realize the feeling of the great majority of Canadians in this matter, and appreciate that insofar as it affects the internal unity of the overseas dominions it is more than a problem for home settlement alone. Any movement to bind the empire closer must take cognizance of factors which will surely militate against such unity should they be disregarded at the time most opportune for their discussion and settlement."

SPIRITUALISM

PROTESTANT EXPERT'S WARNING

The Catholic Church (writes Alfonso) has long warned her children about the dangers, as well as the follies and absurdities, of Spiritualism and the occult arts generally. A good deal of it is diabolism, a good deal of it fraud and imposture. A very general experience is that those who fall under its sway become unsettled, not only in their faith, but also in their morals—a result very naturally to be expected from people who deliberately leave the safe and beaten track of Catholic authority and follow paths of their own choosing where pitfalls exist on every side. It is some satisfaction to know that Protestant authorities are now awakening (as they generally do after a time) to the wisdom of the teaching and discipline of the Catholic Church, and are warning foolish people against spiritualistic dangers. Dr. George M. Robertson, Physician Superintendent of the Royal Edinburgh Mental Hospital (a euphemistic term) made the following remarks in his annual statement recently: "Spiritualism is recorded amongst the causes of insanity. He feels it to be necessary, as the result of several cases that had come under his care, to utter a note of warning to those who were seeking consolation in their sorrows by practical experiments in the domain of spiritualism. He did not profess to pass any judgment on spiritualism itself, although he had been interested in it for thirty years. He recognized that it was a difficult subject worthy of patient and unobtrusive inquiry by competent investigators. He did not, however, consider that those who were versed in normal, and particularly in morbid, psychology, were qualified investigators, and, least of all, that those who wished and longing for and unconsciously expecting certain manifestations from friends they had lost, made reliable observers. Needless to say, therefore, that he regarded the publication of 'Raymond' at this psychological moment as much to be deplored. He desired to warn those who might possibly inherit a latent tendency to nervous disorders to have nothing to do with practical inquiries of a spiritualistic nature, lest they should awaken this dormant proclivity to hallucinations within their brains."

In a recent issue of The Month (we may add) a narrative was published which, while not professing to be literal fact, gave a vivid idea of the dangers of Spiritualism and their source. And readers of Father Ben's novel, "The Necromancers," will remember how its pages outlined so clearly the perils attending pursuit of this cult.—Catholic Herald.

CATHOLIC NOTES

In the United States \$25 schools are teaching Irish history.

The Bishops of Ireland have issued a note urging the people of Ireland to co-operate with the civil authorities for a greater increase in tillage and food productions.

The Scottish Catholic Directory, which has just been issued, estimates the Catholic population of Scotland at 547,960, distributed among the dioceses as follows: Glasgow, 400,000; Galloway, 20,469; Dunkeld, 83,000; Argyll and the Isles, 12,500; Edinburgh, 70,000.

The bill recently introduced in the Texas Legislature calling for the inspection of private sanitariums, hospitals, asylums, monasteries, private colleges, etc., has been killed in the committee to which it was referred, only one vote being cast in its favor.

Bishop Dougherty has invited the Catholic Educational Association to meet in Buffalo on June 25 to June 28, 1917, and he has assured the President General of the Association, Dr. Shaban, that he will do everything to make the meeting a success. The entire time will be devoted to the discussion of educational matters of deep interest.

Mr. and Mrs. George F. Johnson, Birmingham, N. Y., non-Catholics, contributed \$10,000 towards the building fund of a new Catholic church in that city. The Rev. James B. Greene, pastor of St. John the Evangelist Church announced the gift. Mr. Johnson is president of a large manufacturing concern.

Rome, March 8.—Most Rev. Father Theissel, the General of the Dominican order, is preparing to go to Spain for the purpose of formally visiting the houses of his order in that country. From Spain he hopes to be able to proceed to America to make a lengthy visitation tour on that continent, where the Dominican houses have not been officially visited for a long time. He will be accompanied by the Very Rev. Father Horn.

"The Catholic Archives," a collection of documents, books and relics of the Catholic Church containing the history of the Catholic Church in America, which is said to be the most valuable collection of its kind, is believed to have been practically destroyed when a weak main in the main building at Notre Dame University burst and flooded the library and several other rooms. Many of the most valuable books and documents of the collection cannot be replaced, and the total loss may reach several thousand dollars.

A church at Pretoria, for lepers, was dedicated recently by Right Rev. Dr. Cox, Bishop of the Transvaal. The church is of the Romanesque style and is lighted by twenty-five windows, twenty of which were given by the Trappists of Pinetown, Natal. Other windows were donated by the Monks of Caldey and Mr. Hardman of London. Frank Bangwyn, the distinguished artist, has promised to give the Stations of the Cross, fourteen large paintings. Father de Hoya, O. M. I., composed the music of the Mass, and trained a choir of the lepers.

Irish immigration continues to show a steady decline. The official returns for 1916, just published, are the lowest on record. Only 7,392 persons emigrated as compared with 10,659 in 1915, 20,314 in 1914 and 30,967 in 1913. Only 4,207 went to the United States or 2,474 less than the previous year. Prepaid passages to the United States used to make up the bulk of the emigrations to this country. Last year they numbered only 811. The emigration from Ulster is still the highest of the four provinces and amounted to 2,753 in 1916.

In a letter addressed to the members of the Hierarchy of the United States Pope Benedict XV, warmly commends the work of the Holy Name Societies in that republic, in glorifying God's Name and upholding the faith and morals of its members; urges the societies to keep up their efforts to promote the spiritual welfare of youth under the guidance of the Church amidst the dangers that are so rife in the world at the present time; and concludes by bestowing his apostolic blessing upon the bishops, the moderator, Rev. John McNicholas, and all the members.

Melbourne, Australia, March 8.—John Gavan Duffy, widely known barrister and publicist and eldest son of the late Sir Charles Gavan Duffy, K. C. M. G., is dead at his home in Melbourne. John Gavan Duffy was long prominent in Australian public affairs. He was born in Dublin in 1844 and was educated at Stonyhurst and Melbourne University. At the age of thirty he was elected for Dalhousie and sat for it almost continuously until 1904. He was a member of several ministries. He was chosen Minister of Lands and Agriculture in 1880. He was Postmaster-General from 1890 to 1892 and again from 1894 to 1899. He was Attorney-General in 1892 and Minister without portfolio in 1896. He was created a Knight of St. Gregory in 1909 and held many other positions of honor and responsibility.