

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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HOPE OF THE FUTURE

In one of Matthew Arnold's most suggestive addresses in America, a generation ago, he discoursed about The Remnant—Isaiah's returning patriot band, when the Babylonian woe was past. His thesis was sound and true for all time. Not the mass, but the minority who learn wisdom through suffering, are the hope of the age to come. What ambition can compare with the purpose to form a link in the golden chain that will bind mankind in a new compact, reopening the hidden sources of spiritual strength and shutting out hateful passions that have wrought desolation and misery untold. Knowledge releases from prejudice and study expands the mind. Yes, but while most will allow so much, how few act and think from day to day as those who feel that life is all too short for the attainment of high and broad cultivation! We regard Leonardo da Vinci as a prodigy: musician, poet, mathematician, painter—how did he find time and energy for such pursuits? Michael Angelo, versatile genius, sculptor and architect, Dante's comrade, sonneteer and friend of scholars—whence came such industry and capacity? Well, he lived all the time. We, alas! only live in spurts. Half our powers lie dormant. The world leaves us little that is our own. We idle through hours that might be made fruitful. The arts appeal to us in vain. Parnassus and Zion only draw an upward look at set times. Then when some crisis taxes our strength to the utmost we fail. We have no margin of trained faculty to fall back upon. Haste and worry will not serve. Only the happy warrior, called to face a supreme trial, is equal to the need—whom neither shape of danger can dismay, nor thought of tender, happiness betray—

"Who not content that former worth stand fast,
Looks forward, persevering, to the last,
From well to better, daily self-surpass,
Finds comfort in himself and in his cause;
Plays in the many games of life, that one
Where what he most doth value must be won."

SCARCITY

The world is bound to suffer from scarcity. That certainly threatens every nation, whether it is at war or living insecurely in peace. It is impossible that millions of men should be withdrawn from the most essential forms of labour to practice the waste of war and that the foods and commodities which mankind needs should be produced as usual. Yet most of these forms of labour remain necessary. In these circumstances there must be scarcity, now and for some years to come. No thoughtful person can view this prospect without disquietude or fail to wish that it had been otherwise, and yet there are some compensations worth noting. The scarcity that is sure to be felt is not wholly bad if we will read its lessons wisely and seize intelligently the advantages that come in its train.

ITS LESSONS

We suggest that for most of us scarcity and its effects may be salutary in a variety of ways. In a myriad of instances it is causing the love of spending for spending's sake to be checked. One commonly hears that in certain districts where war-workers are taking high wages their foolish indulgence in getting rid of money has been stimulated and saving is at a discount; but such rumors are always exaggerated, and on the whole indiscriminate spending is being curtailed by high prices, depleted stocks and restriction of incomes. Instead of spending lavishly we give what we can spare to show those who have fought and bled for us that we hold their sacrifices in grateful remembrance. Who can deny that such a change as this, however brought about, is good? Economy has become a necessity which the most thoughtless could not shirk, and among skilled housewives there has been a serious campaign of

research and experiment that has resulted in notable victories for cheapness, variety and wholesome sustenance. The experience gained and the habits formed by the food-providers of the household will be a financial asset long after the War is ended, and simplified tastes will approve of the change, for the natural appetite of the hungry human seeks a plain meal by preference.

TEACHES ECONOMY

Again, scarcity and the failure to secure a free choice of the foods and commodities we would like, with a restriction of their amounts, have had a most beneficial effect on management, domestic and general. Our ideas of essentials have been reduced to far more modest dimensions. We understand better than ever before what we can do without. Inflated methods of living that we did not always realize were inflated have been pricked, and we are left all the better for the collapse. In the matter of clothes the scarcity has been an influence in favor of simplicity and dress designed for use instead of show. The man who tries to draw attention to himself by dandy dress deserves to feel the cold wind of public disapproval. Though future generations reading the history of present day society may think the women of this period were so far oblivious of the responsibilities of the Great War that they did not allow their servitude to fashion to be affected, the truth is that the feminine dress obsession has only extended to one or two types—the women who live to dress and never think, and women who through the War happen to have more money to spend than they have ever had before.

In short, on the negative side, the economical conditions brought by the War have subjected men and women to the discipline of giving up the unnecessary—a form of training of very high value which vast numbers of us were missing. By stern experience we are being taught to distinguish between what is essential and what is comparatively unimportant, and the net effect should be salutary in a high degree both to pocket and to character. On the positive side one effect has been to cause every thoughtful man and woman to ask what he or she is doing personally to deserve life during a period of national and world-wide stress. The honor of each of us is at stake. The alternatives are to be a help or an incubus. Such a searching inquiry never came home to millions in the easy days of peace. The interdependence of the whole community has been proved and illustrated till it cannot escape the notice of the dull-est. It has been acknowledged with magnificent loyalty and devotion by the nation's virile manhood in the War, and scarcity gives us this final advantage—that it forces the idea of national unity upon us all and compels us to organize our lives upon that basis—a consummation that will never again be forgotten.

TEACHES THRIFT

While it is natural for many of us who have suffered grievous personal loss to feel that no compensation short of the inauguration of a world-wide pact of safe-guarded peace, with freedom, will balance the bitter cost of the War, and while for all there must be grave material loss, and for the poorest anxious privation, we cannot glance over the broad effects of the calamity with a temperate mind without seeing that it is bringing some conditions to us individually, and to the country collectively, that may well be of permanent value. We are set face to face with life's plainest realities. Thrift regains its place as one of the prime virtues.

MODIFIED EDUCATION BILL

ENGLISH CATHOLICS DO NOT FAVOR IT EVEN IN AMENDED FORM

(G. P. A. Service)

London, (Eng.)—Catholics in England are busy examining the new Education Bill just introduced into the Commons, which, according to its author, Dr. Fisher, is designed to meet all objections. He says that he has met the fears of certain religious bodies who thought the new measure would interfere with the voluntary religious schools and with religious instruction therein. He proposes to

set Catholic anxieties at rest by a clause which decrees that, should any child be sent to school for special instruction during the hours when religious instruction is being given in that child's own school, facilities shall be given for such instruction on another occasion and, further, that no local authority shall have power to make any child attend a special or any other school on any day set aside entirely for religious observance by the church to which the child belongs. This, of course, meets the case of holidays of obligation for Catholics. But so far we have heard no mention of an amendment to that part of the bill which vitally affects us. This consisted in certain provisions whereby the secondary schools and their training colleges for teachers lost their denominational character. If you have not a Catholic teacher how can you have a well trained Catholic child? That is where the trouble is, and we must protect our Catholic colleges and training schools.

DR. MANNING PRAISES K. OF C. WORK

The Rev. Dr. William T. Manning, rector of Trinity Episcopal Church, New York, and chaplain of the 302nd Engineers at Camp Upton, spoke as follows at the Hippodrome meeting of the K. of C.:

It gives me special pleasure to be at this meeting presided over by His Eminence Cardinal Farley, for whom in common with all good citizens of New York, I feel a profound respect and regard, and to have some small part in this campaign which you are carrying on to help win the War.

I am glad to have this opportunity to pay my tribute of honor and admiration to your great communion for its splendid contribution to the spirit of loyalty and patriotism in our land; for its stand in this tremendous struggle for right, for America, and for God; for the great number of men it is sending into the armies of our country, and last, though by no means least, for the way in which you are following up your men and giving them the blessed supports and comforts of religion in the camps, in the trenches, or wherever they may be.

You are setting an example which we may all be proud to follow in the care and devotion with which your priests are carrying the help of Christ and His Church to your boys. And your men in the ranks are showing in a wonderful way the power which religion has over them and its practical effects in their lives. You are showing to America, and to the world, that the Catholic religion makes not only good Christians but also brave soldiers and true Americans.

I confess that I look with deep pride at the great service flag with more than 500 stars on it which hangs in the churchyard of Old Trinity down near Wall street. But I want to say here that I look with no less satisfaction at that magnificent service flag which hangs over the door of St. Patrick's in New York. I believe, and I hope with all my heart, that this experience of war is going greatly to lesson that narrow religious prejudice and bitterness of which we have had too much in the past. It is going to bring all of us, Jew and Christian, Protestant and Catholic, nearer to reality and to God; and as we stand nearer to Him we shall be drawn nearer to each other.

We are still going to have our different convictions. We are not going to surrender our religious principles. We are not going to join in that thoughtless cry which declares that creeds are unimportant, as though religion could continue without any clear and definite belief. We are going to be clear and loyal each in his own faith, but we are not going to hate and suspect and malign one another because we differ in some of our convictions. We are going to respect and believe in one another all the more for the honesty and consistency with which each one holds and practices his faith.

Of all the newspapers, secular or religious, in this whole land, the one that is most appropriately named is that which bears the sinister title of the Menace. If such an organ could be taken seriously it would be a menace indeed. But thank God, few people to day do take such a paper as this seriously.

From my heart I wish you the fullest possible success in this campaign for the noble work of the Knights of Columbus. I hope the fund which you are seeking to raise will be subscribed and largely over-subscribed, and I hope all patriotic people, with respect to creed, will give their support to it.

This winter at Camp Upton I had opportunity to see what this work of the Knights of Columbus is accomplishing and I say it deserves the support of every intelligent and patriotic American.

It is sometimes suggested with the best of intentions that the Y. M. C. A., the Knights of Columbus, and the Jewish Welfare Board, ought all to be combined in one organization. I want to say that this would be the greatest possible mistake. You

might as well say that the army would be strengthened by combining the infantry, the artillery and the engineers. We need them all, and each one has its own work to do. To combine them would be a loss of power, and it would not work. Two terrier dogs will play around the same yard with perfect friendliness and good feeling, but tie their tails tight together and you will soon see what will happen. There will be a fight that will rouse the whole neighborhood.

Under the present arrangement these agencies work in the friendliest spirit of cooperation. I found myself a short time ago sending a letter written on Y. M. C. A. paper, in a Knights of Columbus envelope, to a woman of my own church about some things needed by a Jewish boy in my regiment. No agencies are doing more to help win the war than the Knights of Columbus, the Y. M. C. A. and the Jewish Welfare Board—and they are all needed.

We are going to give to this struggle the whole life and strength of this great nation. Because we want peace, true and lasting; because we believe in righteousness and freedom we will listen to no suggestion of peace with an undefeated and unrepentant Germany. Our battle-cry as we go into this conflict is "Once and for all, never again; the task shall now be fully done."

For the sake of the world and of humanity we will stop at no sacrifice until peace is secured by full victory for the right. And there is no way in which you and I can help better to bring that victory soon than by giving our help to such work as is being done for all our boys by the Knights of Columbus.—N. Y. Catholic News.

POPE LAUDS CARDINAL

HOLY FATHER ORDERS WAR POLICY ARTICLE BY BALTIMORE PARLAIKE WIDELY DISTRIBUTED

Rome, March 30.—Monsignor Cerretti, Assistant Papal Secretary of State, has submitted to Pope Benedict an article written by Cardinal Gibbons on "The War Policy of the Pope."

After reading it the Pope expressed his approval of the article and his appreciation of the clear and exhaustive manner in which Cardinal Gibbons had explained the attitude of the Holy See during the War and pointed out the ways in which the Pope had striven to alleviate the sufferings and sorrows of the struggle and his efforts in the cause of order, civilization and peace.

The Pope ordered that the article be translated and widely published, considering it the most able exposition that has been given of the circumstances of his difficult position.

"There will be no Consistory until the War is over," Pope Benedict said today upon hearing a report that he had intended to call a Consistory shortly.

The last Consistory occurred after the beginning of the War, but it was before Italy's participation in the conflict and at a time when the creation of a German Cardinal was possible.

Now, however, despite the most loyal efforts of the Italian Government to carry out the spirit, as well as the letter of the law guaranteeing the Papal status, it is considered that the holding of a Consistory might prove an embarrassment, especially as the Pontiff feels that he must announce in the next Consistory the creation of two Cardinals, one of whom is a German and the other an Austrian.

A NEW ANTI-CATHOLIC FORGERY

Timely attention is called by the Knights of Columbus' Commission on Religious Prejudices to the latest Lincoln forgery which recently appeared in the New Age Magazine, the official publication of the thirty-third degree Scottish Rite Masonry. The martyred President is credited with saying:

"I have the proof that Archbishop Hughes, whom I had sent to Rome that he might urge the Pope to induce the Roman Catholics of the North, at least to be true to their oaths of allegiance, and whom I thanked publicly, when under the impression he had acted honestly according to the promise he had given me, is the very man who advised the Pope to recognize the legitimacy of the Southern Confederacy and put the weight of his tiara in the balance against us in favor of our enemies. Such is the perfidy of Jesuits."

The only authority cited for this imposition is a book of the Menace type, professedly written to besmirch and discredit the Church. In reply the Knights of Columbus' Committee states the following facts:

"It is a matter of common familiarity to all who know anything at all about the subject, first, that Lincoln did not send Archbishop Hughes to Rome, but to France; second, that his mission had no reference to the Catholics in this country, but was to help to prevent France and England from forming an alliance to recog-

nize and aid the South, as was being discussed in foreign diplomatic circles at the time; third, that the Pope did not recognize the Southern Confederacy, but on the contrary refused to accord it recognition, and on the whole acted toward our Government in a manner probably more satisfactory than any of the great European powers; fourth, that Archbishop Hughes was not a Jesuit, as none would know better than Lincoln and Secretary Seward, one of his most intimate friends."

The Knights of Columbus are to be congratulated on the excellent work they are carrying on in defense of the Church. The latest calumny recalls the forged Lincoln utterance about the dark cloud he saw on the horizon, signifying the presence of the Jesuits in these ill-fated United States. The utterance was discredited by Robert Lincoln after a careful examination of his father's writings and papers.—America.

FRESH MURDERS

AMONG BELGIAN NUNS

Nothing more shocking has happened during the occupation of Belgium than the murder in Antwerp, of two sisters of the Hospital of Ste. Elizabeth, together with the chaplain of the institution. Men fight men, and that is bad enough. But what can be said for the brutes who fight defenseless and charitable women?

In the very center of the old City of Antwerp, near the Botanical Gardens and the Park, not far from the Cathedral, the Theater Royal, the Conservatory of Music and the Academy of Science and the Law Courts, stands the magnificent Hospital of Ste. Elizabeth, the largest and best hospital in the city, run by the Sisters of the Beguine of Ste. Elizabeth, that noble order of Belgian women of all ranks, devoted since its foundation in the twelfth century to the religious life, works of charity and self-maintenance—an institution which has passed almost scathless through the storms of centuries—which Joseph II. spared when he destroyed other religious houses, and which remained unharmed, also, during the French Revolution.

No organization stands higher in the eyes of the Belgian people than the Beguine of Ste. Elizabeth. The uniform of the sisters is a blue robe with a curious white headdress with large floating wings. It is a uniform known wherever there is sickness or want. Hundreds of Belgian artists have put it into their national pictures. Nothing could possibly be more picturesque than that soft delicious blue and snowy white, especially when the sisters gather for vespers and one sees them kneeling in the evening light, in a chapel illumined by only a few scattered lamps.

It is from among these women, so long respected and revered, that the Germans have chosen their latest victims. For some cause unknown to which we may be sure have no evil in it, the Sisters of Ste. Elizabeth being noted for their unblemished character, the military authorities of vanquished Antwerp had two nuns and the chaplain of the hospital taken from their work of mercy, among those whom German domination had crushed and sickened, conveyed in the direction of the River Scheldt to the barracks, a part of that great arsenal once looked upon as one of the strongest fortresses in Europe, and the chief defense of Belgium against the violation of her neutrality, and there, in the courtyard of the building, which, but for treachery, would have been their safeguard, these innocent people were executed.

We are not told by what means they were killed. We know that they suffered for things they counted dearer than their lives—gazed their last look on heaven in that pale square of Belgian sky, wondered a moment, and—died.—London Free Press.

AN APOSTLE OF THE ITALIANS

James J. Walsh, M. D., Ph. D., in April, Catholic World.

Many people, even Catholics, feel that very little has been done, especially by Catholics, for the solution of this vast problem, although it mainly concerns our Italian Catholic brethren. Such a thought, however, betrays ignorance of an immense work that has been developing around us during the last twenty years. The recent death of Mother Francis Xavier Cabrini at the Columbus Hospital, Chicago (Dec. 1917), has emphatically called attention to the fine results secured in this important matter by her congregation of the Missionary Sisters of the Sacred Heart. Not quite seventy when she died, she had established over seventy houses of her religious. Her institute, less than forty years old, numbers its members by thousands.

Scarcely more than a generation has passed, Mother Cabrini has thousands of co-workers and many hundreds of thousands of beneficiaries. What will the fruit of her labors mean three generations from now, if anything like the original initiative

be maintained? Only the future can reveal the full significance of her story. One thing is certain, that after reading the brief sketches of her life that have thus far appeared, we may not doubt that God still provides the necessary agents for great works. When needs are most crying, someone is raised up who is equal to them. When conditions are at their worst, someone comes to find a way out of the difficulties. After the pioneer work is done, its difficulties are lost sight of by those who enjoy its results. But the pioneer stands only by the personal immolation of self and the ability to lead others to the same heights of sacrifice.

SOLDIERS' HOME TO BE ERECTED

ENGLISH CATHOLICS PREPARE TO CARE FOR INJURED

London, England.—A new Catholic project of note—a direct outcome of the War—is about to be launched. Cardinal Bourne has issued an appeal for it through the press, and in taking the chair this week at Mr. Hilaire Belloc's lecture on Lourdes he also took the opportunity to impress the Catholic public with the urgent need for it—St. David's Home. It is proposed to found a home under the charge of a religious order of women who will be trained nurses and will be assisted by lay nurses, for Catholic men rendered utterly helpless by the War. There are, unhappily, a large number of such—limbless men and paralyzed men who can never stir from their beds and have to be dependent on others for the smallest movement.

The Cardinal points out that in most cases these cannot be properly provided for in their homes, and at non-Catholic hospitals, even were there accommodation, they will lack the spiritual consolations of which they stand in so much need. Once established, the home will be no burden on the Catholic public, for the capitation grant of the Ministry of Pensions will cover the expense of upkeep. What Catholics have to do now to render this refuge possible is to provide a suitable house. Such property has been found, and the site has been approved by the Ministry of Pensions. But the house, grounds and the cost of the necessary alterations and additions will involve an expenditure of about \$50,000. It is for donations towards this sum from those who have not suffered in the War because of the sacrifice of these men, that the Cardinal appeals. It is proposed to have a chapel, a resident chaplain, and Catholic charity and spirituality will do all that is possible to lift the heavy burden which lies upon the patients.

THE DRIVE ON THE POPE

English Catholics are much concerned at the moment by the drive on the Pope. Various sources of bigotry have set upon a campaign of misrepresentation and vilification against the Holy Father. This had reached such proportions that the Catholics felt the necessity of responding to it in a pamphlet that is being given wide distribution. The motive back of the drive upon the Pope is plain. For the first time many Englishmen have secured information on the Papacy from other than Protestant sources, and necessarily one after another of the cloaks of infamy beneath which the Reformation sought to hide the Holy Father, have fallen away. The Pope in his role as the prayerful agent for a just and lasting peace, as the mediator in behalf of the prisoners of war and the minister to the wounded, the widowed and orphaned, was becoming familiar to the mass of the British. With such conceptions, the anti-papal policy of the Established Church must become ridiculous in the eyes of its very adherents. For daily it is more true that Anglicanism can survive only as long as the Pope remains a bug-a-boo in British eyes. It is almost hopeless, though, to seek to check this propaganda. Its sources are so deeply dyed in their prejudice and their interests so selfishly interwoven in it, that the drive will go on. Yet the effort will be without effect, except possibly for a score or two to be heard in Parliament. It must be borne in mind that the British Tommy, who returns from France, has been given a wholly new conception of religion and particularly of the Catholic Church. The very internal reforms that Anglicanism has sought to accomplish, the reservation of the Sacrament, prayers for the dead and the erection of altars, are the testimony. Again many indeed by this time are the wounded and the war prisoners, the widows and the orphans who have received aid of some sort through the Vatican bureau. And in the English heart there is gratitude. The drive on the Pope may be serviceable, though, in one way. Its very failure may bring home to the authorities the weakness of the Established Church in England and its absolute failure to carry with it the masses of the empire.—New World.

CATHOLIC NOTES

Press despatches last Friday brought news of the appointment of Right Reverend Charles J. O'Reilly, of Baker City, Ore., to the Diocese of Lincoln, made vacant by the transfer of Bishop Thibon to Denver, Colo., and of the appointment of Rev. Edmond Heelan, D. D., as Auxiliary Bishop of the Diocese of Sioux City.

Most Rev. Joseph Weber, D.D., C.R., Titular Archbishop of Darna, general of the order of the Resurrectionist Fathers of the United States and Canada, died Sunday, March 24, at the Resurrectionist Monastery, Cragin, Ill. His Grace the Most Rev. George W. Mundelein, D. D., Archbishop of Chicago, pontificated at the Mass of Requiem for the soul of the deceased prelate.

Richard Barry O'Brien, of London, distinguished Irish author and lawyer, is dead. Mr. Barry was born in Kilrush, Clare County, Ireland, 1847. He studied in the Catholic University, Dublin, and was called to the Irish Bar in 1874 and in the following year to the English Bar. He was one of the founders of the Irish Literary Society of London and served it as president.

Fifteen hundred policemen, all members of the Holy Name Society, attended Mass at St. Patrick's Cathedral, New York, Sunday March 24, and received Holy Communion. Mgr. M. J. Lavelle said the event was the greatest happening in the history of the Cathedral. Mayor Hylan, Police Commissioner Enright and a large number of priests attended the services, which are observed annually by policemen in the Holy Name Society.

London, March 7.—Cardinal Bourne was present, together with the Protestant Bishop of London, and the Rev. R. J. Campbell by special invitation last week at the first display of a new moving picture film of the life of Our Blessed Lord which is being produced under the title "Christus." This may be considered the latest development of the old Catholic miracle play, although a very modern adaptation thereof. The film has taken four years to produce and is 10,000 feet long.

Under the direction of the Archbishop of Chicago a great ecclesiastical university is to be erected near Libertyville, on the shores of Lake Michigan Area, says the Sacred Heart Review. Property comprising three hundred acres have been purchased, and a campaign will soon be started to raise funds to pay for the buildings. It is expected that their construction will not be begun for some time, possibly not until after the war. The Archbishop is having courses of study for the priests who will form the faculty, mapped out, and these they will take in different seats of learning near Chicago until the seminary buildings are erected.

The great novena for the conversion of England is in progress at Tyburn convent, and it is always followed by a number of individual conversions. Moreover, practical efforts to convert the English people are increasing. Last week the Bishop of Cambrypolis opened a new branch of the Catholic Reading Guild, a public library in the heart of London tastefully decorated and equipped, with a hall for meetings attached and the nucleus of a study circle. Numbers of non-Catholics come in daily to scan the Catholic papers and periodicals and to borrow books on Catholic doctrine. There is a good selection of the latter which are always out.

London, March 7.—From the commencement of the war a few pious souls formed the project of building at Jerusalem a basilica in honor of the Sacred Heart. This project was taken up by the Archconfraternity of Gethsemane at Toulouse, France, and resulted in the solemn formulation of the "vow" at the Chapel of the Visitation there on the feast of the Sacred Heart last year. The project is now being promoted enthusiastically by a larger public, since the conquest of the Holy City opens the way to its realization. It is hoped that the nations whose representatives participated in the entry into Jerusalem will combine to make this basilica an international work of thanksgiving for the liberation of the sacred places from the hands of the Turks.

A story that is significant came to us the other day, says Valerian in Boston Pilot. A non-Catholic family in a suburb of Brooklyn had a son who joined the Sixty-ninth Regiment. Not long ago a letter was received from Chaplain Duffy announcing the sad news of his death on the field of honor; "he had died quite happily," wrote the Chaplain, "because a few weeks before the end I had the happiness of baptizing him in the Catholic faith and he received Holy Communion before his last battle." When this fact became impressed upon this Long Island family, they took counsel and together the entire family visited the Catholic priest of the neighborhood and all at present are under instructions. Soon they will all be of the same faith as their dead son. War, indeed, is bringing its peculiar blessings.