

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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BRAVELY AND WITH CONFIDENCE

It is wonderful to see how large and important a part fear plays in human affairs. The lives of famous sufferers reveal the working of strange apprehensions of impending danger. Cowper's case was typical of many which have never found biographers. Some have trembled for years under the dominion of ghostly terrors which had no foundation in fact. The fear of death still haunts many of us; though we have it on credible medical testimony that men and women in articulo mortis are very rarely conscious of severe pain or troubled about their earthly departure. As for the mere mode of dying, does it much matter? Some would cheerfully prefer that a bomb should launch them into eternity with a good clean death rather than linger long in the living grave of confirmed invalidism, worn and wasted by disease. Yet even here there is room for calm submission to the inevitable. It is a great thing to accept the allotted portion of mortality, not repining nor slavishly brooding over the impending day and hour.

TEACHING US

This war is teaching us, among other lessons, that not the close but the trend of life is of moment. Our brave sons and brothers are facing fearful odds for altar and home and country. Do they shrink from pain and danger? Their supports are real, though not easily defined in terms of the schools. The cause of freedom is sacred to them, and worth even a life's sacrifice. The least we can do—we who are protected by their courage—is to emulate their confidence and hearten, instead of undermine, the assurance of the weak brethren around. When we try to analyze the mental phenomena that lay certain types of people open to this weakness, we have to conclude that sheer ignorance, or at least a very jumbled and contracted experience, usually forms its ground-work.

STEADY

An incapacity to measure occurrences by a suitable standard, to compare less and greater injuries—as the few hundreds of Zeppelin casualties with the losses of a single regiment in action, or the small percentage of submarine successes with the weekly return of outgoing and incoming vessels—afflicts some natures; while others are at the mercy of every wild rumor that assails them in the street, the public house or a sensational press. Like many of their foregoers, they suffer from a chronic inability to think clearly, reason soundly, and rely upon the constancy of the great laws that control the happenings of the ongoing world. Crude and credulous followers of the false god Chance too many are. They attempt life's voyage unprovided with chart, compass or sextant. They scan the horizon anxiously and hail any passing ship that may give them warning or cheer at second-hand. Yet we would not seem to be untypical in our judgments of these unreflecting folk, who are the easy prey of quacks in every department of affairs. Temperament, generally an ancestral bequest, is a potent factor in our personal outfit. Even "great wits are oft to madness near allied." What, then, are ordinary ones capable of under severe strain and stress? How long and moving is the catalogue of morbid and melancholic children of genius. The Great Frederick, the Kaiser's idol, carried poison about with him for years. His biographer, Carlyle, was often down in the dumps as his discerning readers well know. True, he was fond of scourging pessimists, but that was often a sort of whistling to keep up his own spirits. Napoleon and Grant, brave soldiers and clever strategists, were often in the pit of despair. Sages and poets have been darkly shadowed, like the ancient mariner, to their grief and hurt. In a most affecting passage one of these, as a boy, tells his

mother that a nameless fear is on him, "Mine is a dread of I know not what, and there the horror lies."

THE GOAL

Surely the pitying love that wrapped the boy round in childhood and endured to the end is the type of the mysterious Providence that over-arches our human lot. When education has achieved its noblest work, planting the seeds of a never-failing trust in the heart of the young; when the scramble for prizes and the trampling down of the weak by the strong give place to a reasoned and inspired social theory, guarded by statute but also written in men's hearts, preached and practised as the gospel of the world's highest need; when manhood and womanhood join in the great crusade for the happiness that lives and grows in purity and peace, panic will be only a sad memory. Fear is but a name for torment. Where love has made its home, suspicion cannot abide. The war-wasted earth, soaked with the blood of contending hosts, waits for that glad day.

OUR DUTY

How confident multitudes of comfortable folk are now that they see through the flimsy veil of the "conscientious objector's" case against military service. But do they respond to their country's claim in certain other ways? Are we all moral cowards in this supreme crisis? Can we shirk the plain obligation to offer all that we have and are on the altar of glad consecration? If we are keeping back part of the price of a real patriotism to indulge private appetite or taste, how can we play the Pharisee when fanatics or weaklings plead exemption at the bar of public opinion? Conscience should be sacred to us, and its education should be our chief concern. Too many keep it only half informed as to the duties of the hour. Bigots drill their conscience into mechanical subjection to some unreasoned rule. Lovers of their own selves drug the inward monitor, lest it should hamper their conduct in matters of indulgent choice or convenience. So by reflex action it becomes an echo of their self-will, ceasing to trouble them by remonstrance even when evil presents itself as good and danger overhangs the path of passion or pride. It is the very mystery of iniquity that a people or a nation that is bound up with injustice may persuade itself that wrong is, first, expedient and then wholly right.

It was Goethe who advised his readers to accustom themselves to "taking their happiness piecemeal." It was sound counsel. Exorbitant appetite is its own punishment, in greater matters as in lesser ones. There are indeed inspired moments which exalt those who lay themselves out for them into an enchanted state wherein shapes and sounds take on a celestial pattern; but these are apt to leave behind them a sense of the dullness of the common world. Who has not sighed over the reaction from youth's exuberant joy to the sober realities of later life?

BEAUTY AND GLADNESS

It is not easy to let go the early vision of earth "apparelled in celestial light," to enter a world of hard fact and adjust our views and expectations to its insistent demands. "Where is it now, the glory and the dream?" we ask as the doors of custom close upon us. We have now to take up our new standard, but those first affections were not misleading. They were the illuminated primers that introduced us to the sphere of ideals—"the fountain light of all our day, a master light of all our seeing." When we become tremblingly alive to the sources and occasions of joy we shall wonder not at the sparse distribution of happiness, but rather at its abundance and adaptation to human needs. There is no street so devoid of passing interest as to leave a healthy mind unvisited by kindly thoughts and sympathies. There is no country lane so sterile as not to offer objects of contemplation to eyes which are made sensitive to the charm of natural beauty and resource. Even for those who are denied the full preparation of brain

and heart which makes of earth and sky and sea a resplendent revelation, there are not wanting simpler sensations—pleasurable glimpses of common traits—an unexpected scrap of attention, of remembrance, a snatch of song, or a child's delight in some trivial find, will often furnish cheerful excitement to a worn and weary nature, that rarely wanders far from one of the "mean streets" of the crowded city.

THE GROWING TOLL OF WAR

Some notion of present methods of warfare may be gathered from the statement made recently by German officers that as many as 90,000 shells an hour have been fired against their line by the Allies on the Somme front alone. They declare, moreover, that a conservative estimate of the number of shells discharged by the Entente on the same comparatively short line is not less than 1,000,000 in 24 hours. The frightfulness of the picture is beyond imagining, but it grows in gruesomeness, when one reflects that each single shell is freighted both with the hope of tearing open some loving human heart, and with the reasonable expectation that it will at least break down defenses and open the way to burying a bayonet in some throbbing human body.

At the beginning of the war, tales of carnage had their natural effect and filled readers with speechless horror. Rivers of blood have flowed since then, men have died by hundreds of thousands; and neutrals, the world over, have grown accustomed to the thought of corpses of men lying stark and stark with upturned faces, mangled beyond the semblance of human beings. Two years of fighting have made the nations of Europe masters of the science of taking life.

A thrill of joy lately ran through France when the Minister of Munitions informed the nation that the "production of heavy shells was now 94% greater than it was in 1914." The output of high explosives was 50 times as large as a year ago, "but the amount required was only 12,000 as great at the beginning of the war." "There was now being produced in four days as much howitzer ammunition as was produced during the whole of last year. And so his exultant report runs on, piling horror on horror until the heart grows sick at the mere recital. What France is doing the other belligerents are doing, and the United States also is adding her large quota to the hateful missiles of death. Who would dare count up the number of heart-broken wives and mothers and children who must stand and read the lists of wounded and of dead before this bootless struggle has wrought out its foul destruction to the bitter end? Are we Catholics praying to the Lord of armies and to the Prince of Peace to stop the murderous cannon's mouth.—America.

HISTORIC EVENT IN WALES

PALLIUM CONFERRED ON ARCH-BISHOP BILSBORROW, FIRST ARCHBISHOP OF CARDIFF

The ceremony of conferring the pallium on the Right Reverend Archbishop Bilsborrow, Metropolitan of Wales, which took place at St. David's Cathedral, Cardiff, recently, was unique in many ways. After Solemn High Mass, celebrated by the Archbishop of Birmingham, that prelate, delegated by the Sovereign Pontiff, conferred the pallium on and received the allegiance of the Most Rev. Dr. Bilsborrow, the first Archbishop of the new Welsh See of Cardiff, which is distinct entirely from the English Province with the Bishops of Clifton, Menavia and Plymouth were present in the sanctuary and the preacher was the Bishop of Northampton. There was a very large congregation, including the Mayor and town clerk of Cardiff, and leaders of the great Catholic families of Wales, Colonel Vaughan of Courtfield, Major General Sir Ivor Herbert, Mr. Herbert Corey and others. The Marquis of Bute, whose munificence has helped to make such a See possible, is away on active service.

The sermon was a striking utterance which has called forth wide attention. Bishop Keatinge spoke of the Celtic peoples, and pointed out that Wales had never nationally apostatized; she had only ceased to be Catholic when she was cut off from all Catholic worship by methods of "frightfulness" and the stringency of the religious blockade. A great deal of rubbish had been cleared away and Wales was now coming into her own again. Protestants had endeavored to show the creation of the new archbishopric was an aggression of the Roman Pontiff, coming as it did at the time of Welsh disestablishment, but it was merely the legitimate outcome of

that restoration of the hierarchy commenced as long ago as 1840.—St. Paul Bulletin.

THE POPE AND THE PEACE CONGRESS

According to Rome, Count Roberto Corniani, an Italian liberal, well known for his historical, political and social writings, has published in the *Rassegna Sociale* an article on "The Pope and the Peace Congress," in which, among other things, he disposes of the objection that Italy has anything to fear from the Pope's participation in the Congress, and shows at the same time that Italy cannot afford to go on record as insisting on the Pope's exclusion. The Count does not write from a purely Catholic standpoint, and some of his arguments and expressions are not taken with certain reserve, not to say with disapproval. One point, however, in the eminent publicist's contribution to the *Rassegna* will meet with the approval not only of Catholics, but of all those who have at heart the interest of peace.

It has been said, so argues Count Corniani, that the Pope cannot be represented at a Congress of States which have subjects, armies, territories, and which represent civil and effective governments, since he has nothing of all that and his power is purely spiritual. His answer is that the Pope also possesses a sovereignty which, although of an altogether special nature, is recognized by non-Catholic as well as Catholic nations which have their representatives accredited to the Holy See. The Holy See, the publicist continues, does not possess armies or material forces, but it is precisely in this that would consist the importance of its participation in the Congress. For then a voice would be heard in the midst of its heated deliberations, which does not rely on the support of armies or navies or material forces of any kind and which has no program of territorial or commercial aggrandizement to forward, but is backed simply by a spiritual authority and the prestige which the Pope enjoys as the Head of the Faithful scattered throughout the world. This gives him an immense influence.

After expressing the hope that when the time comes for the Congress to convene, the Italian Prime Minister, whose name he fails to mention, will fully grasp the supreme importance of the question of the intervention of the Pope, Count Corniani concludes with a striking statement which is summarized by Rome as follows: "The sublime and patriotic conduct of the Italian clergy during the Libyan war, and still more during the present war, the equally patriotic conduct of the Catholic laity, the reawakening of religious faith simultaneously with that of patriotic confidence which has taken place in our army and in the country, would find a painful antithesis in the work of a Government which deprived the Head of Catholicism, the Roman Pontiff, of the power of exerting his peaceful work, from which nobody has anything to fear and from which Italy has much to hope. The Perseveranza has also treated the question of the Pope and the Congress in a very calm and friendly spirit.—America.

RELICS OF THE TRUE CROSS

CHURCH COMING INTO HER OWN

Roman Correspondence of Philadelphia Standard and Times

That the Church is coming into her own in every country in Europe is no longer questioned; the grand movement for any of her enemies to call it into doubt. Let us see, reader, a few examples of high official circles and in lowly spheres. From the gayest of capitals comes the first. Time was when the reopening of the courts in Paris was marked by the attendance of judges, barristers, attorneys and solicitors at the "Red Mass" in the "Holy Chapel" to invoke the blessing of heaven on the work of the judicial year. In parenthesis, it may be explained the Mass was called "red" because of the toga which the high magistrates wore. Nothing more impressive was to be seen in Paris than this function in that jewel of Gothic architecture dating from the thirteenth century and founded by St. Louis for the reception of the precious relics of the Passion which he had brought from the Holy Land at the time of the Crusades. As a rule, the Cardinal Archbishop of Paris celebrated on the occasion, and he profited by it to preach to his learned audiences on the norms of Christian justice.

THE RED MASS

But, unfortunately, the laws that drove the Crucifix from the tribunals had a forerunner in the abandonment of the "Red Mass" in the "Sainte Chapelle." In homage to free-thinkers, advocates little by little began to absent themselves from the traditional ceremony. From the "Sainte Chapelle" in the Palace of Justice the "Messe Rouge" was driven to Notre Dame. Finally came the law of separation, which definitely

closed the "Sainte Chapelle" to religious worship and converted it into a mere historic monument of art.

But the war has opened its portals. And the august Victim of Golgotha has returned to the "Sainte Chapelle." On May 22, at the instance of the Council of the Order of the Advocates of Paris, a Solemn Requiem was sung in the beautiful chapel for the repose of the seventy Parisian advocates who have fallen in the war.

What can be said of the religious revival in France can be said of other countries, so there is no use in multiplying examples. But let us rather turn to that sweet story that comes from the north of Italy, a story worthy of the best traditions of the catacombs.

PRESERVING THE HOST FROM INSULT In a village the military authorities considered it necessary to intern the parish priest and his assistant by night without previous warning. The command was given to the inhabitants to evacuate the place. The people knew that in their little church there was One which they should not leave exposed to danger of insult from any quarter. They were simple villagers, pious and good as gold, and they set themselves to solve the problem. Their priests were gone, and they entertained no hope of seeing one before the hour for evacuating their homes should arrive. What plan did these improvised theologians choose?

They picked out a boy of six years of age whom they knew to have learned well his catechism. They paid extra attention to his personal cleanliness. They dressed the child in a white robe and led him to the church. The entire village had already gathered there for the ceremony, simple and sublime, that was to be held.

Two men led the little boy to the rail and bade him mount the steps—they would not enter the sanctuary in their humility. He opened the tabernacle and took out the Lord of Hosts, the God of Battles, and taking the lid off the ciborium, he descended the altar steps to the rail, where those who believed themselves in the grace of God were kneeling. And there in that out-of-the-way little church the boy of six administered Holy Communion to the people until the last sacred particle was consumed. Then he purified the ciborium as he had often seen the priest do, and the village with tears and sobs left the church.

THE POPE'S APPRECIATION OF BOYS' ACTS

Tidings of this could not but come to the Holy Father. About the same time as this touching incident occurred the Bishop of Padua (in whose diocese the village mentioned is located) was about to write to Pope Benedict XV. to execute a commission which he had received from another little boy. This boy had, through the Papal bureau, obtained news of his father whom he had lost for a year. Overflowing with joy and gratitude, the boy besought his parish priest to ask the Bishop to thank the Pope on his behalf.

The Bishop of Padua executed both tasks in the same letter, and in a few days he received the following note from His Eminence Cardinal Gasparri, Secretary of State:

"His Holiness has read with paternal pleasure the two moving episodes which you have had the goodness to narrate to him. He graciously intends for the two children the gifts which you ask for them, and which you will receive in separate packets, as an act of sovereign kindness."

FRANCE

PROGRAM OF GODLESS EDUCATION

In May the Masonic Educational League held an international Congress in Paris, with the intent of mobilizing the educational forces of Freemasonry. J. Guiraud now gives details of the proceedings in the review, *Dieu, Patrie, Liberté*; his article has been reprinted in *La Croix* of Paris. French Catholics have been deeply stirred by the program and methods of the Congress. For an attempt has been made to unite the Masonic forces not only of France, but of its allies in a plan to further the godless education which has been thrust upon the country. For the last forty years the *Ligue de l'Enseignement* has been the soul of this anti-Catholic movement. If the people have not always backed the conspiracy, Ministers of Public Instruction and parliamentary majorities have too often carried out the program. Even now, says M. Guiraud, the Government seems to be supporting the plans of the League. It openly patronized the Congress, and the Minister of Public Instruction, M. Painlevé closed his sessions by a speech at the Sorbonne, in which he glorified the godless school and pointed out as the source and the cause of the heroism displayed by the French people during the war. This will undoubtedly be news to many. But M. Painlevé and his Masonic supporters wish even to go further. The godless school, in

their view, is not doing enough. Its pupils are withdrawn too soon from its influence. By a system which they call "enseignement post-scolaire obligatoire," or a "post-scholastic," additional and enforced term of attendance in the State institutions the deficiency is to be made up. Many children are still educated in Catholic schools, with the greatest difficulty and at the cost of heroic sacrifices on the part of the teachers; others again leave school at the age of twelve or thirteen. By the plan of M. Painlevé and his associates, this "post-scholastic" education will be obligatory, and is intended to carry boys over the years intervening between graduation from the primary school and entrance into the army. They hope the Catholics burdened already as they are with the educational and charitable works they are supporting, will not be able to meet this additional requirement, that the official, obligatory "post-scholastic" program will have no rival, and that thus the State school alone will have the training of the rising generation.

In summing up the situation, M. Guiraud says, that the present assault on the religion and the soul of the young in France is far more terrible and critical than the attack made by Jules Ferry when he introduced the law of godless obligatory education. M. Guiraud did a patriotic work in unmasking these treacherous tactics.—America.

CARDINAL PRAYS MIDST RUINS OF RHEIMS

Rheims, France, August 22.—An inspection of the famous church of St. Remy shows that it was damaged in numerous places by the recent bombardment, which destroyed the civil hospital Cardinal Luçon is among those who still remain here. He was found on Sunday alone and kneeling in prayer on a heap of debris from the cathedral. In spite of the noise of the cannoning then in progress the Cardinal declared he intended to remain in Rheims and would not desert the city under any circumstances.

At the same time Monsignor Ginisty, Bishop of Verdun, who, since the bombardment of that cathedral, has been staying at Bar Le Duc, celebrated Mass in Vassin Court, which was the scene of bloody combats in September, 1914. Ringing of bells joyously announced the arrival of the bishop of the frontier, as he is known. Monsignor Ginisty delivered a stirring address.

THE SOWER

There is a picture by Millet less familiar only than the "Angelus." It represents the sower at his work. He is passing with long strides over the far-stretching field. With swinging arm and open hand he is scattering the seed. The dusk of a late twilight is over the landscape, and his features are indistinct, while his eyes are hidden in deep shadow. The rich earth is ready to receive the grain, but the harvest remains uncertain, although it is already a golden hope in the sower's heart.

That stalwart figure passing in the gloaming suggests the work of Catholic Federation. Its seedtime is Catholic Week. The rich-loaned soil is ready for the sowing. The gathering of Catholic societies is the opportunity of scattering broadcast the ideas of social, civic and religious service in the interest of Church and nation. The results, it is true, cannot be fully seen or clearly estimated. The sower's eyes are in the shadow, but the hope in his heart is strong and there is good reason to trust that the Lord of the harvest will give the increase.

Not every seed will prosper. Glorious ideas are doomed to perish by the wayside. Practical suggestions are choked in the tangles of weeds. Resolutions fail of their effect or produce but scant results. Yet some seeds at least will fall upon good soil. They will spring up and thrive and bear fruit, some thirty, some sixty and some a hundredfold. If our hopes are to be most fully realized seedtime must be followed by the year's hard toil. The sowing is but the beginning. It is the lightest of all the tasks that await the husbandman. The growing crop must be watched and tended and protected that we may look with joy and gratitude upon the golden harvest fields. The work of Federation, begun in Catholic Week, must be continued ceaselessly throughout the year. Only thus can the splendid ideas and the glorious resolutions develop and produce their hundredfold: only thus can the sower's vision turn into reality.—America.

BLESSED MOTHER OF GOD

As there is no true devotion to Christ's sacred humanity which is not mindful of His Divinity, so there is no adequate love of the Son which disjoins Him from His Mother, and lays her aside as a mere instrument, whom God chose as He might choose an inanimate thing, without regard to its sanctity or moral fitness.—Faber.

CATHOLIC NOTES

The history of the missions in Indo China is a long series of vexations and persecutions. More than 30,000 Catholics have shed their blood for Christ.

In Kingsville, Tex., was established recently a council of the Knights of Columbus with thirty-four members, no less than eight of whom are recent converts to the Catholic Church.

Charles George Herbermann, editor-in-chief since 1905 of the Catholic Encyclopedia, died in New York recently. He was born in Germany and was professor for many years at the College of the City of New York.

Count de Salie has been appointed to succeed Sir Henry Howard as minister on special mission to the Pope. Sir Henry Howard was appointed in November of 1914. Count de Salie, minister to Montenegro since 1911, has been in the British foreign service for many years.

In Sir Douglas Haig's latest despatch from the front, no fewer than sixty Catholics of all ranks figure for special mention. Among them are chaplains and soldiers, an Irish doctor who has gained the V. C., and the Earl of Denbigh and his son, both of whom are mentioned for great gallantry on the field.

Following the report made to the recent A. O. H. convention by Rev. Edward J. Fitzgerald, of Washington, D. C., on the progress made by young students at the Catholic University, as a result of the establishment of a Gaelic chair by the Order, the convention voted to establish two fellowships at the Catholic University, and also to establish a Gaelic library.

Rome, Aug. 24.—Cardinal Bourne, Archbishop of Westminster, has been paying a visit to the British fleet. He has pontificated at Mass on board one of the battleships—the first time that an English Cardinal has done so since the Reformation. He has heard the confessions of many of the sailors, and has received three of them—Protestants—into the Church.

The General of the Jesuit Order has seen fit to detach Honduras, British Guiana and Jamaica from the Province of England and place them permanently under the jurisdiction of the American provinces, to-wit: Honduras has been attached to the Province of Missouri; British Guiana and Jamaica to the Province of New York.

A few hundred feet from the principal entrance of Camp Wilson, at Fort Sam Houston, San Antonio, Texas, there has been built by the Knights of Columbus a "field station" or club house for the use of the many thousands of soldiers now encamped there. The use of the building and its equipments is not limited to Catholic soldiers and Knights of Columbus; all the troops in camp are welcome to avail themselves of its accommodations and privileges.

Sister Benedicta from the Hawaiian Islands has been at the motherhouse of the Franciscan Sisters at Syracuse, N. Y., attending the provincial chapter. She has had charge of the children of leprosy parents for the last thirty-one years. Although she has passed the three score milestone, she is still active and in good health. Returning to Hawaii about the first of September she will take up her duties among the lepers of Molokai.

Chicago is to have a public Chapel of Perpetual Adoration, where, day and night, before the exposed Sacred Host, sisters, laymen and women will kneel in prayer. This is in accordance with the plans of His Grace, Most Rev. George W. Mundelein, D. D., Archbishop of Chicago. The chapel, which is to be newly erected, will be attached to the Convent of the Poor Clare-Coletines, which Order has been favored with the privilege of Perpetual Adoration.

Rome, Aug. 24.—On the occasion of the second anniversary of the death of Pope Pius X., many holy Masses were offered up at his tomb, and thousands made pilgrimages to the tomb, the crypt and the cross, the pavement above the last two being covered with flowers. Cardinal Merry del Val, who was compelled to leave Rome on Friday, August 18, celebrated a memorial Mass for the soul of the illustrious Pontiff on that day, there being present at it the sisters, the niece, and the nephew of Pope Pius, Mgr. Parolin.

There were great rejoicings throughout the diocese of Ballarat, Victoria, Australia, when the announcement was made that the Very Rev. Daniel Foley, parish priest of Terang, had received the appointment of Bishop of Ballarat, in succession to the late Right Rev. Dr. Higgins, of revered memory. The new Bishop was born in Cork, Ireland, fifty-six years ago, and came out to Victoria when he was in his thirty-first year, during the term of the late Bishop Moore. Father Foley is a cousin of the Most Rev. Dr. Mannix, Coadjutor-Archbishop of Melbourne.