

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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A VALUABLE ARTICLE

The pressing topic of the hour is—Coal: its scarcity and high price. The fact admits of no question: its exploitation sets countless tongues wagging and supplies many professional pens with an unwonted theme. That is something when the War and its alternations of gloom and brightness are apt to fill the whole horizon of popular thought. So let us turn aside from trench life to dwell for a few moments upon the uses and aesthetic qualities of the substance, costly both in cash and in the lives of men.

We are all more or less familiar with the history of the coal deposits situated in the vicinity, and never very far from the sea. Time and space open out into limitless vistas as the eye of imagination instructed by science, gazes into the past of our planet, visualising the vast forests which sank into their graves, burying with them relics of flora and fauna which had shared their exuberant life. Here in the north temperate zone, where most needed, the carboniferous strata are chiefly found.

How fascinating the story of the Earth's changes, with its gradual development of living forms, told in the Stone Book of the geologist all may know who care to read.

Few will dispute the priority of the fireplace in the homely dwelling. Furniture is of course necessary, but in our climate a good fire is a boon that has no rival. Once upon a time the ingle-nook was the vital centre of hospitality.

THE HEARTH

Mine host knew its value, and there are still rural spots which respond to its glowing appeal. With cheap grates, hot-water pipes, and gas stoves, the old idea of the sacred hearth has died out for multitudes who are fain to content themselves with such things as the builder provides. Yet what form of friendly intercourse can compare with the exchange of confidences which the heat and comfortable firesides encourage? Poets have sung the praises and scenes enacted under the stimulus of the radiating warmth that transformed even a "clay biggin" into a palace of the soul. Cowper, who blended the homeliness of Burns with the classicism of Pope, celebrated the humble glories of the genial guest-chamber, all aglow with the light and warmth of the blazing fire. Lamps and candles and logs seem to fit in with certain of our moods as truly as the sunset harmonizes with others. Southey speaks of the delight of contrast, for while the wind blows in the chimney and the hail dashes against the window "Tis pleasant by the cheerful hearth to hear of tempests and the dangers of the deep." Goldsmith, the gentle Elia, and how many others of our literary charmers we need not count, deem the fireside a favorite haunt of the muses—a confessional where secrets are whispered and counsels breathed to take effect in the long ears that make history and shape character.

There is another side to the open fire-grate question, as we are often reminded. Coal consumption involves much waste when not scientifically controlled. We have much to learn concerning the wise and economical use of the black diamonds hewn out of the strata.

ECONOMY

These are not inexhaustible, and we may yet have to go straight to the original source of heat—to the sun, whose splendour gave birth to primeval forests—parents, in turn, of the coal-beds upon which our wealth and labour jointly depended. How proud a place the open hearth fills, with its generous flame, fed by coal and fragrant wood. This is of course a luxury denied to the myriads who toil and lodge in places that are heated from basement furnaces. For these there is no play of coloured rays and flickering shadows, no bright fancies born of the leaping and sinking flames in their ever-changing patterns. What company one finds when alone with a bright

burning fire! Silent, yet in motion, fit helpmeet when easy chair and favorite book invite deliberate thought, who that likes solitude after mingling with crowds does not own the subtle charm of firelight and measured warmth? No mechanical heating apparatus can take its place. Dull pipes, radiators of sorts—all are prosaic substitutes for the ruddy blaze with its enchantments that liberate soul from sense. But the evening wanes and the sinking fire bids us to the couch of darkness. As we leave the cosy hearth let us give a thought to the crowd men who labor in gloom and danger to win the black diamonds that are more needful than the crystallised carbon the proud beauty wears. What national obligation can exceed the one that pertains to their heavy risk and toil. In peace and war they supply the sinews of efficiency. Let us honour their service and never grudge their reward. Would that all who handle the coal they win at such cost had hands and hearts as clean as theirs.

VACATION

Change of air and scene seem to be a necessity during the summer season and we often hear people speak with some pity and more contempt of a poor man or woman who has never been out of his native town or beyond the boundaries of his parish. What a life! they think. Indeed, it does not seem life to them at all, but a living death, a stagnant existence, a rooted life like that of a limpet on a rock, or some vegetable which, although it may have winged seeds, yet is anchored in some poor yard of earth, and can never get away from that one tedious spot. But possibly these philanthropists are throwing away their pity. All nature was meant to localise. Even birds with wings which could fly leagues are confined within a narrow ambit, and we have heard, on the questionable authority of entomologists, that there are insects peculiar to one certain locality, and found nowhere else. So that to those folks who cannot rest at home, but must need travel, the wings of these would seem to be thrown away. But if you inquire into it, even man's wings—such as the patient old stage-coach, the railway, the electric car, the motor, the aeroplane—do not really change habitats. But it is certain that habits are stronger than wings, and that men and birds and insects take root, and live comfortably and die easily enough, although they have never seen the world.

TRAMPS

There are those who think that their neighbors who stay at home are to be pitied like a bird in a cage, and who think to assert their freedom by this will-o-the-wisp proceeding of going from place to place. But in many cases the caged bird is better in the room than in the forest, and the man who does not love his cage, home, is only a tramp. The tramp doubtless, seems a hero to boys, but he really is an idle loafer; and these waifs of the highways, who really go afoot from place to place, are not only peripatetic pickers up of unconsidered trifles, but are one of the nuisances of our times. It is these that are the shuttles which carry the fatal thread of disease from place to place.

BETTER THAN CHANGE

This was natural enough in a child, but for people that have grown up there ought to be something better than mere "change," and they ought to know—for nature has taught them—the error of their ways by the wholesome disease we call "Home sickness," which is the centripetal force which nature has set against the centrifugal, fly-off-at-a-tangent force, which is the ruling motive of those runabouts of which we have been speaking.

Travelled heads are better than travelled feet, which, as a fact, bring home nothing but foreign mud. But it is a fact also that the travelled head and the travelled feet are almost incompatible. The feet travel because the head is empty, and the head that is full does not care to cull common experiences by jaded travel. Indeed, the wise head sees that we have those who will travel for us, if we will only stay at home. Here is

the sun, which has been "round the world," as we say, since we saw him last, and the moon, and the stars. These too, are travellers, and their great orbits make our little tours look ridiculous.

THE POPE'S APPEAL

TEXT OF LETTER

"To the leaders of the belligerent peoples:

"Since the beginning of our Pontificate the horrors of a terrible War having been let loose on Europe, we have had in view above everything three things to observe: perfect impartiality towards all belligerents, as is suitable for him who is the common father and who loves all his children with equal affection; continually to attempt to do all the good possible, and that without exception of person, without distinction of nationality or religion, as is dictated to us by the universal law of charity, of which the supreme spiritual charge is confided to us from Christ; and, finally, as our pacific mission also requires, to omit nothing so long as it was in our power which might contribute to hasten the end of this calamity by trying to lead people and their leaders to more moderate resolution and to hasten a serene deliberation of a peace just and durable.

"Whoever has followed our work during these three painful years which have just passed has been able easily to recognize that if we have always remained faithful to our resolve of absolute impartiality and to our attitude of benevolence, we have not ceased to exhort the peoples and the belligerent brothers again, to become brethren, although publicity has not been given to all that we have done to attain this very noble aim.

"Towards the end of the first year of the War we addressed the nations in conflict most lively and the part to be followed to arrive at a stable and honourable peace for all. Unfortunately our appeal was not heard and the War continued desperately for another two years with all its horrors. It became even more cruel and extended over the earth, over the sea and in the air, and one saw desolation and death descend upon the cities without defence, upon peaceful villages and on their innocent peoples; and now no one can imagine how the sufferings of all would be increased and aggravated if other months or, worse still, other years are about to be added to this sanguinary triennium.

"Is this civilized world to be nothing more than a field of death? And Europe, so glorious and so flourishing, is it going, as if stricken by a universal madness, to run into the abyss and consummate its own suicide?

"In such a terrible situation and in the presence of a menace so serious, we, who have no particular political aim, who do not listen to suggestions or to the interests of any of the belligerent parties, but are solely compelled by sentiment of our supreme duty as the common father of the faithful, by the solicitation of our children who implored our intervention and our pacifying word, we, through the voice even of humanity and of reason, once more emit the cry of peace, and we renew a pressing appeal to those who hold in their hands the destinies of nations. But in order no longer to speak in general terms, as the circumstances had counselled us in the past, we now wish to make more concrete and practical proposals and to invite the Governments of the belligerent peoples to come to an agreement upon the following points, which seem to be a basis of a just and durable peace, leaving to them the task of analyzing and completing them.

"First of all, the fundamental points must be that the material force of arms be substituted by the moral force of right, from which shall arise a fair agreement by all for the simultaneous and reciprocal diminution of armaments, according to the rules and guarantees to be established in a measure necessary and sufficient for the maintenance of public order in each State. Then in substitution for armies, the institution of arbitration, with its high pacifying functions, according to the rules to be laid down and the penalties to be imposed on a State which would refuse either to submit a national question to arbitration or to accept its decision.

"Once the supremacy of right has thus been established, all obstacles to the means of communication of the peoples would disappear by assuring by rules to be fixed later, the true liberty and community of the seas, and would decrease the numerous causes of conflict and would also open to all new sources of prosperity and progress.

"As to the damages to be repaired and as to the war expenses, we see no other means of solving the question than by submitting as a general principle complete and reciprocal condemnation, which would be justified, moreover, by the immense benefit to be derived from disarmament so much so that no one will under-

stand the continuation of a similar carnage solely for reasons of an economic order.

"If for certain cases there exist particular reasons they would be deliberated upon with justice and equity, but these specific agreements, with the immense advantages to be derived from them, are not possible without a reciprocal renunciation of the territory at present occupied.

"Consequently on the part of Germany the complete evacuation of Belgium with the guarantee of her full political, military and economic independence.

"Also the evacuation of French territory. On the part of other belligerent parties, similar restitution of the German colonies.

"As regards the territorial questions, as, for example, those which have arisen between Italy and Austria, between Germany and France, there is reason to hope that in consideration of the immense advantage of a durable peace with disarmament, the parties in conflict would wish to examine them with a conciliatory disposition, taking into consideration, as we have said formerly, the aspirations of the peoples and the special interests, and of the general welfare of the great human society.

"The same spirit of equity and justice ought to be followed in the examination of other territorial and political questions, notably those relative to Armenia and the Balkan States and territories making a part of the ancient kingdom of Poland, whose noble and historical traditions and the suffering which it has endured, especially during the present war, ought to compel the sympathies of nations.

"Such are the principal bases whereon we believe the future reorganization of the peoples ought to be built. They are of a nature to render impossible the return of similar conflicts, and to prepare a solution of the economic questions so important for the future and for the material well-being of all belligerent States.

"Therefore, in presenting these bases to you, who direct at this hour the destinies of the belligerent nations, we fervently hope to see them accepted, and see thus the conclusion at an early date of the terrible struggle which more and more appears a useless massacre.

"The whole world recognizes that the honour of the armies of both sides is safe. Incline your ear, therefore, to our prayer. Accept the fraternal invitation which we send you in the name of the Divine Redeemer, the Prince of Peace. Reflect on your very grave responsibility before God and before man.

"On your decision depend the repose and the joy of innumerable families, the lives of thousands of young people, in a word, the happiness of a people whose welfare it is your absolute duty to obtain.

"May the Lord inspire your decision in conformity to His very holy will. May God grant that while meriting the applause of your contemporaries you will also obtain in the future generations a splendid name of pacificators.

"As for us, closely united in prayer and in penitence with all those faithful souls which sigh for peace, we implore for you the light and counsel of the Divine spirit.

(Signed) BENEDICT.

At the Vatican, Aug. 1.

FRENCH CATHOLICS WANT THE IMAGE OF SACRED HEART ON NATIONAL FLAG

(Catholic Press Service)

The Bishop of Nice (France), Mgr. Chapon, has published an important note in his diocesan journal regarding a new movement amongst French Catholics. He says he has learned with pain that a petition has been distributed throughout the diocese of which neither the object nor the text have been submitted to him.

The object of the petition is to request the public authorities that the image of the Sacred Heart should be superimposed on the national flag of France. Praiseworthy in itself, the Bishop considers that it is destined to certain failure, and he cautions therefore against the petition. He says, rightly, that it will be impossible to obtain from the present government of France that which Blessed Margaret Mary was unable to obtain from Louis XIV. three hundred years ago, at a much more favorable hour.

He considers that the petition provokes a refusal and opposition, which may perhaps end in blasphemy, while it will create division amongst Catholics themselves, which will be fatal to the sacred interests they desire to secure. Finally Bishop Chapon points out that the movement is vitiated in its origin, since it is established at Paris without, and even against, the advice of the Archbishop, Cardinal Amette, than whom there is no more ardent devotee of the Sacred Heart, and who has disavowed the enterprise.

Our self-respect is largely due to the love we get in childhood and youth.

PRESIDENT'S REPLY TO THE POPE

August 27, 1917.

"To His Holiness, Benedictus XV., Pope:

"In acknowledgment of the communication of Your Holiness to the belligerent peoples, dated August 1, 1917, the President of the United States requests me to transmit the following reply:

FOLLY TO TAKE STEP

"Every heart that has not been blinded and hardened by this terrible War must be touched by this moving appeal of His Holiness the Pope, must feel the dignity and force of the humane and generous motives which prompted it and must fervently wish that we might take the path of peace he so persuasively points out. But it would be folly to take it if it does not in fact lead to the goal he proposes. Our response must be based upon the stern facts and upon nothing else. It is not a mere cessation of arms he desires, it is a stable and enduring peace. This agony must not be gone through with again and it must be a matter of very sober judgment what will insure us against it.

THE POPE'S PLAN

"His Holiness in substance proposes that we return to the status quo ante bellum and that then there be a general condemnation, disarmament, and a concert of nations, based upon an acceptance of the principle of arbitration: that by a similar concert freedom of the seas be established; and that the territorial claims of France and Italy, the perplexing problems of the Balkan States, and the restitution of Poland be left to such conciliatory adjustments as may be possible in the new temper of such a peace, due regard being paid to the aspirations of the peoples whose political fortunes and afflictions will be involved.

THE IRRESPONSIBLE LEADER

"It is manifest that no part of this program can be successfully carried out unless the restitution of the status quo ante bellum be a firm and satisfactory basis for it. The object of this War is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment controlled by an irresponsible government which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honor; which chose its own time for the War; delivered its blow fiercely and suddenly; stopped at no barrier, either of law or mercy; swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children also, and of the helpless poor; and now stands balked, but not defeated, the enemy of four-fifths of the world. This power is not the German people. It is the ruthless master of the German people. It is no business of ours how that great people came under its control or submitted with temporary zest to the domination of its purposes; but it is our business to see that the history of the rest of the world is no longer left to its handling.

RESTITUTION OF POWER

"With such a power by way of peace upon the plan proposed by His Holiness the Pope would, so far as we can see, involve a recuperation of its strength and a renewal of its policy; would make it necessary to create a permanent hostile combination of nations against the German people who are its instruments; and would result in abandoning the new born Russia to the intrigues and the manifold subtle interference, and the certain counter-revolution which would be attempted by all the malign influences to which the German Government has of late accustomed the world. Can peace be based upon a restitution of its power or upon any word of honor it could pledge in a treaty of settlement and accommodation?

NO ECONOMIC WAR

Responsible statesmen must now everywhere see, if they never saw before, that no peace can rest securely upon political or economic restrictions meant to benefit some nations and cripple or embarrass others, upon vindictive action of any sort, or any kind of revenge or deliberate injury. The American people have suffered intolerable wrongs at the hands of the Imperial German Government, but they desire no reprisal upon the German people, who have themselves suffered all things in this War, which they did not choose. They believe that peace should rest upon the rights of peoples, not the rights of governments—the rights of peoples, great or small, weak or powerful—their equal right to freedom and security and self-government and to a participation upon fair terms in the economic opportunities of the world—the German people, of course, included, if they will accept equality and not seek domination.

THE REAL TEST

"The test, therefore, of every plan of peace is this: Is it based upon the faith of all the peoples involved

or merely upon the word of an ambitious and intriguing government, on the one hand, and of a group of free peoples, on the other? This is a test which goes to the root of the matter: and it is the test which must be applied.

SEEK NO GAIN

"The purposes of the United States in this War are known to the whole world—to every people to whom the truth has been permitted to come. They do not need to be stated again. We seek no material advantage of any kind. We believe that the intolerable wrongs done in this War by the furious and brutal power of the Imperial German Government ought to be repaired, but not at the expense of the sovereignty of any people—rather a vindication of the sovereignty, both of those that are weak and those that are strong. Punitive damages, the dismemberment of empires, the establishment of selfish and exclusive economic leagues, we deem expedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind.

WORD IS VALUELESS

"We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure, unless explicitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting. Without such guarantees treaties of settlement, agreements for disarmament, covenants to set up arbitration in the place of force, territorial adjustments, reconstitutions of small nations, if made with the German Government, no man, no nation could now depend upon. We must await some new evidence of the purposes of the great peoples of the central powers. God grant it may be given soon and in a way to restore the confidence of all peoples everywhere in the faith of nations and the possibility of a covenanted peace.

(Signed) ROBERT LANSING,
Secretary of State of the United States of America."

BITTER ANTI-CATHOLIC SPEECH

INFIDELS PLAN TO ROB ORPHANS OF THEIR FAITH

(C. P. A. Service)

London, August 2.—Certainly at the present time the Catholics of France have all they can do to protect their essential rights from the dominant infidels. Recent events in the Chamber of Deputies prove this.

M. Pion, a Catholic deputy, has just made a remarkable speech, pointing out the dangers of loss of religion to which the orphans of the War are subject by the new bill for their care and education, and the fury with which his fine speech was received has sufficiently unmasked the designs of the infidels against this sacred trust of souls left them by the dead heroes of France. The eloquent deputy submitted that if the "Law of the Orphans" was a national work it should include in its central organization all the national forces. Yet among the ninety-nine members composing the committee responsible for the administration of the law, every political and civil organization is represented except religion. M. Pion moved an amendment that representatives of the Church be included in its administration.

VIVIANI'S BITTER ATTACK

Viviani replied in a speech forecasting persecution after the War. He said the Catholic Church in France had no legal existence since she had not made "Associations Cultuelles," and consequently the law did not recognize her ministers! This argument was smashed by M. Pion, who pointed out that even under the Law of Separation the State recognized the chaplains for the army, for hospitals and for schools, and the pastor of parishes. Were they not included in the National Committee of Succor? Had not the government called upon them to promote the "Sacred Union" which they themselves were now violating.

Viviani then claimed for the minister of public instruction the sole right of applying the law, alleging that this work for the orphans was rather one of education than of assistance, and his subordinate declared that the religious convictions of the father would be respected in the bringing up of the child. M. Pion asked whose convictions would protect the child in the case of orphans who had lost one or both parents, and he pointed out the moral debt we owed our brave dead. But all in vain. The amendment was lost, and Law of the Orphans becomes yet another work of oppression against the Church in France, designed to cut off her supplies by capturing souls in their first youth.

The end of reading (as of every thing else we do) should be self-improvement.

CATHOLIC NOTES

The emigration from Ireland last year was only 7,302. Twenty-two years ago, the number was 48,708.

In the catacombs of St. Sebastian, Rome, there are buried 46 Popes and 147,000 martyrs.

In fourteen months, ten new Catholic churches have been dedicated in Chicago.

Four important sees are now vacant in the United States—the Sees of New Orleans, Los Angeles, Trenton and Denver.

In Birmingham, England, a new Sacred Heart church is to be erected in honor of the souls in purgatory as a war memorial.

The "Summa" of St. Thomas, that wonderful work, has been translated even into the Chinese language by the Jesuit Fathers.

Sir Alfred Keogh, chief of the British medical service, is a native of Roscommon, Ireland, and was a student in Dublin University. He is a Catholic.

The Church in Greenland is the oldest in the Western Hemisphere. It was established about the year 1000. At one time it had as many as sixteen parishes. After the fifteenth century the Church there practically disappeared.

The Sultan of Egypt has conferred upon the Earl of Denbigh the Order of the Nile. Lord Denbigh is one of the senior Catholic peers of England, and no family among the aristocracy has done more War work than the Fieldings, of which he is the head.

Most Rev. Edward Thomas O'Dwyer, Bishop of Limerick, Ireland, died Sunday, Aug. 19, at the Palace, at Corbally, Limerick. For a generation the Bishop had been a prominent figure in Irish politics. He was born at Holycross, County of Tipperary, in 1842, and was consecrated in 1886.

It is not as well known as it should be, especially by anti-Catholic bigots, that the city of San Antonio, Texas, was founded more than two hundred years ago by the Franciscan monks. Coming up from Mexico they claimed the country for Spain, laboring to convert the native Indians to Christianity.

Replying to Mr. Byrne, M. P., in the House of Commons a few days ago, the British under secretary of war admitted that the Irishmen serving at the front in the English army have not been allowed a single holiday since the start of the War. Englishmen, however, have received their regular furloughs from time to time.

Dublin, Aug. 23.—This year's pilgrimage to Croagh Patrick took place despite the removal of all railway facilities, the curtailing of trains and the absence of low fares. The Masses began at 7 a. m. and continued uninterrupted till noon. At the last Masses there were sermons in Gaelic and in English. The former was preached by Father Corcoran and the latter by Father Maguire, of the China mission, from Maynooth.

A very widely known and esteemed Jesuit Father has died at Malta—Father Strickland, S. J. Italy was his adopted country, and he spent many years there, teaching at Florence and at the great Jesuit college of Mondragone by Frascati. Since the War broke out he had been serving as chaplain in the English forces and was one of the first priests in khaki to be received in audience by Pope Benedict XV., while passing through Rome two years ago.

A model of a priest's last will and testament is furnished by the following paragraph taken from that of the recently deceased Monsignor O'Brien, who was for many years pastor of the Sacred Heart Review, Boston: "I recognize the fact that I came to this parish a poor man. Whatever property I have has come to me from the people, and, except for a few mementoes, I feel morally bound to leave it for religious and charitable purposes. If my relatives will bear this in mind, surely they will have no feeling of disappointment when learning of such disposal of my estate according to my conviction of duty."

John Bennett Gray, his wife and their three boys, Stephen Gifford Peter Paul, John Howard, an entire family, are converted to the Catholic faith, says the Denver Catholic Register. "This family comes from a little town of Colorado, known for its prejudice against the Catholic Church. Sickness brought two members of the family to Mercy Hospital, Denver, last year. They were shocked at first at finding themselves in a nun's house, but the great work they could observe for themselves soon caused them to change their mind. They concluded that the Christian spirit was with the Catholic Church and they asked for instruction. The father and the mother were the first to be baptized and they decided, at the price of great sacrifice, to bring their children to Denver, so that they might have the advantage of attending the Sisters' school.