

The Catholic Record

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Editor and Proprietor, Thomas Coffey, L.L.D.

Assistant Editor, Rev. F. J. O'Sullivan

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CATHOLIC CHURCH EXTENSION

When more than five years ago, even then drawing near to that milestone of life which bears the half-century mark, we severed the manifold ties which unite pastor and people as well as breaking off of many other intimate connections, to take up a new work in a new environment, the keenest realization of the radical change lay in the sense of aloofness between the priest-editor and his people.

Such funds as the Catholic Church Extension Society gathers and distributes are provided by our Protestant friends under the title of Home Missions. Sometimes the vast sums thus raised by our Protestant friends are held up, and properly so, for the emboldened Catholics. Permit us to state a more personal form of comparison. There is probably not a single reader of THE RECORD who is not on terms of friendly if not intimate intercourse with some Protestant friend or neighbor. Our suggestion is this: find out from your Protestant friend or neighbor how much he contributes to Home Missions; how much is contributed by the church which he attends. We resist the temptation to insert here some personal information of our own. That would spoil the effect. We want each one to obtain for himself or herself this easily ascertainable information; each for himself or herself to draw their own conclusions and inferences, to form their own resolutions.

The Catholic Church Extension Society will have a permanent department in THE CATHOLIC RECORD. There week after week the President of the Society with intimate knowledge and enlightened zeal will gather around him, so to speak, an ever widening circle of readers whose interest will develop into active participation in the good work he has at heart. We invite you most cordially and urgently to read what he has to say; read it, if you will at first as a matter of duty; it will soon become one of the most interesting and inspirational of your good habits.

It is with the fullest realization of that great and growing confidence on the part of its readers in its judgment that THE CATHOLIC RECORD desires to commend to their consideration the far seeing and intelligent work of Catholic charity conducted by the Catholic Church Extension Society. Our readers may or may not have noticed the fact that we have hitherto had little to say about this society. Be that as it may we now commend this work, absolutely without reserve, as the greatest and worthiest Catholic activity in Canada. We speak here of activities national in scope as distinguished from, but by no means opposed to, local Catholic interests. At the moment beyond giving Catholic Church Extension our unreserved approbation we have only one or two thoughts to suggest in this connection.

The Archbishop of Westminster, now Cardinal Bourne, some years ago made an extended trip through Canada. We had the honor of meeting him on his return from the West. During the course of the conversation the future Cardinal frequently spoke of "Canada" with almost exclusive reference to the Western Provinces. Noticing this we remarked: "Your Grace is referring to conditions in the West?" "Yes the West; the West is Canada." And in this remark His Grace gave expression to a profound truth. To the churchman as well as to the statesman with an outlook into the future, to the man of vision the West is Canada. Another foreigner after a visit to the Canadian West exclaimed with enthusiastic conviction: "Why it is an empire you are building up out there." To the Catholic these are solemn considerations imposing in conscience solemn obligations. Every chapel, every mission station in this new territory which is being so rapidly settled, where a priest may gather together the scattered Catholics at the Holy Sacrifice of the Mass, where he may dispense to them the mysteries of God and keep the faith a living influence in their lives, every such

chapel or station may become the nucleus of a thriving parish some time in the future and in the not distant future bearing in mind the changed conditions of colonization and development of today as compared with a generation ago. To sustain these and like Catholic activities is the aim, the object and the reason for existence of the Catholic Church Extension Society of Canada. In the measure that it succeeds will the Catholic Church take root in the future Empire of the West and grow with its growth; in the measure that it fails—and its failure is our failure—the Catholic Church will have lost ground that in a century may not be regained.

Our duty to the West is plain and imperative. It is neither mainly nor Catholic for laymen to put this duty on the shoulders of priests; for priests to place it on bishops; and for bishops to pass it on to other bishops. We are all concerned; the opportunities, the privileges, as well as the duties belong to each one of us. If the Catholics of today measure up to their responsibilities and opportunities the future of the Catholic Church in Canada is assured; if they fall then the history of defections and losses on this continent where the Church did not keep pace with the settlement of new territory will repeat itself in the Canadian West.

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became Lord Chief Justice of England, the first Catholic to reach that office since the Reformation. Early in 1895 Mr. Gladstone wrote to Lord Chief Justice Russell: "I have never got over my wrath at the failure of our effort to repeal the unjust and now ridiculous law which kept the highest office in your profession out of your reach. It is, however, some consolation to reflect that you are on a throne only a little less elevated, and very far more secure. From that seat I hope you will for a long time continue to dispense justice in health, prosperity, and renown."

It was in the course of the speech in which he supported the "effort to repeal the unjust and now ridiculous law" that the Grand Old Man fearlessly paid this truthful tribute to the Catholic Church: "She has marched for fifteen hundred years (since the days of Constantine) at the head of civilization, and has harnessed to her chariot the horses of a triumphal car, the chief intellectual and material forces of the world; her art, the art of the world; her genius, the genius of the world; her greatness, glory, grandeur, and majesty, have been almost, though not absolutely all, that in these respects the world has had to boast of. Her children are more numerous than all the children of the sects combined; she is every day enlarging the boundaries of her vast empire, her altars are raised in every clime and her missionaries are to be found wherever there are men to be taught the evangel of immortality, and souls to be saved."

And this wondrous Church, which is as old as Christianity and as universal as mankind, is today, after its twenty centuries of age, as fresh and as vigorous and as fruitful as on the day when the Pentecostal fires were showered upon the earth.

Acting upon the report of Lord Durham, referred to in our last issue, the imperial parliament in the year 1841 passed the Act of Union making Upper and Lower Canada one province, thus forming the nucleus of future confederation. The first federal parliament met in the city of Kingston in June of that same year. The Family Compact was opposed to the union fearing lest its privileges might thereby be taken away. Lafontaine, the recognized leader in Quebec, was likewise opposed to it for reasons which he thus sets forth: "It is an act of injustice in as much as it is forced upon us without our consent; in that it robs Lower Canada of the legitimate number of its representatives; and in that it deprives us of the use of our language in the proceedings of the legislature against the faith of treaties and the word of the governor general." Once, however, it became an established fact both concurred in it, the former because their refusal to do so might seem a denial of their protestations of loyalty, the latter because he saw in it the only hope of securing responsible government.

We need not dwell upon the squabbles that took place in the old limestone city during the two years that it was the seat of government. There was, however, one significant incident that is worth noting. Sir Charles Bagot, who succeeded Lord Sydenham as governor, received an enthusiastic welcome from the Loyalists because it was thought by them that he would favor their policy; but when he showed an inclination to select his advisers from those who represented the majority of the people, he was called an imbecile and a slave to the Toronto Patriot. It is sad to reflect that the crude brutality of his critics brought to an early grave the man of whom the historian of that day thus speaks: "When the list of those is written who have upheld the fabric of British colonial government, the name of Bagot shall find an honored place among their number."

Then came that jolly Englishman, Sir Charles Metcalfe, fresh from his successes in Jamaica and India. He set about to put those colonialists in their proper place. "Fancy such a state of things in India," he wrote to a friend, "with a Mohammedan council and a Mohammedan assembly, and you will have some notion of my position." He made no secret of his preference for the Tory party, which naturally was profuse in their manifestations of loyalty to him. "By sheer force of iteration," says the historian, "the Conservatives convinced themselves that they were the one and only section of the people truly loyal to the Crown." On the ground that the contest in which the Draper ministry came into power was a conflict between loyalty and treason the governor openly took part against Baldwin and Lafontaine. We find

these interesting references to that election of three quarters of a century ago: "The Tories stuck at nothing to carry the elections in Upper Canada. To their affronted loyalty the end justified the means. British loyalty, the old flag and imperial connection were put to their customary illogical use and did duty for better arguments against responsible government. Even the Mohawk Indians of the Bay of Quinte were pressed into political service." The victory though was of short duration. Metcalfe feeling that his policy had failed resigned and was rewarded for his perhaps well-meant but misguided efforts by being made a peer of the realm.

With so many breakers ahead there was need at the helm of a man of more than ordinary prudence and ability. Happily one was found in the person of Lord Elgin. This portrait of him by the late Sir John Bourinot will be of interest: "He possessed in a remarkable degree those qualities of mind and heart which enabled him to cope most successfully with the racial and political difficulties which met him at the outset of his administration, during a very critical period in Canadian history. Animated by the loftiest motives, imbued with a deep sense of the responsibilities of his office, never yielding to dictates of passion but always determined to be patient and calm at moments of violent public excitement, conscious of the advantages of compromise and conciliation in a country peopled like Canada, entering fully into the aspirations of a young people for self-government, ready to concede to French Canadians their full share in the public councils, anxious to build up a Canadian nation without reference to creed or race—this distinguished nobleman must be always placed by a Canadian historian in the very front rank of the great administrators happily chosen from time to time by the imperial state for the government of her dominions beyond the sea."

The test of strength came about through the introduction by the Baldwin-Lafontaine ministry of the Rebellion Losses Bill, providing for compensation to those in Lower Canada who had suffered loss of property in the uprising of '37. The Draper ministry had some time before passed a bill indemnifying those who had suffered loss in Upper Canada. It was a simple matter of justice to treat both provinces alike; but the opposition, led by Sir Allan McNab, objected on the ground that "aliens and rebels" should not be rewarded. "The issue," says Bourinot, "was not one of public principle or of devotion to the Crown; it was simply a question of obtaining a party victory per fas aut nefas." The bill passed and was presented to Lord Elgin for his signature. A weaker man would have hesitated to give his royal consent in the face of such bitter opposition, but he followed the line of duty heedless of consequences. What followed we need not dwell upon. The once popular governor was hooped, jeered at, and even pelted with unsavory missiles by the multitude. The parliament buildings were burned to the ground. A petition was signed, headed by the Molsons and Redpaths of Montreal, looking to annexation with the United States. But the storm soon spent itself. At the first session held in the following year, 1850, in Toronto, Lord Elgin was again welcomed with public acclaim. Notwithstanding that the Globe, hitherto a supporter of the government, began its anti-Catholic crusade and that Papeau leading a bunch of extremists, the Parti Rouge, in Quebec voted with the opposition; yet the ministry had the record of not having the royal consent refused to a single one of the bills that were passed. By the way, one of these bills granted to the Catholics of Upper Canada their separate schools. The work of Baldwin and Lafontaine was accomplished. Representative government became an acknowledged fact in Canada.

THE GLEANER

NOTES AND COMMENTS

WE HAVE NOT seen in the Canadian papers any reference to a rather startling discovery made in Rome a short time ago which is held to give grounds for believing that the Kaiser has had higher ambitions in the way of world power than even he has been given credit for. Some years ago the German Government obtained by purchase the freehold of the Palazzo Ciferelli which was occupied by the German Ambassador as an Embassy. This palace adjoins the Capitol, and

occupies one of the most commanding positions on the famous hill. Since the entry of Italy into the War and the consequent departure of the German Ambassador from Rome, the Palazzo Ciferelli has remained closed. Recent investigations have, however, resulted in the discovery referred to.

IT SEEMS that not only did the Ambassador leave behind him in care of trusted custodians a considerable body of secret archives, but also a remarkable piece of furniture in the shape of an imperial throne, magnificently carved in wood. This has given rise to the not unreasonable supposition that it was the Kaiser's intention after completing the conquest of the World to enter Rome and be crowned a new Imperial Caesar on the Capitoline Hill, in which event he would no doubt also have aspired to receive the diadem from the hands of the Pope himself. Why, indeed, he probably reasoned with himself, should he, as world ruler, accept honors inferior to those assumed by a mere conqueror of Europe even though he were the mighty Napoleon?

THIS DISCOVERY has, we are told by Roman correspondents, given rise to a movement to regain the freehold of the Palace for Italy by applying the "Zona Monumentale" Law, passed in 1887 ostensibly for the preservation of what remains of the ancient city, but too often used by an infidel Government for the destruction of beautiful old churches and convents which proclaimed so eloquently the glories of Christian Rome. By this Law the Palazzo Ciferelli and all its contents could be seized and razed to the ground or otherwise dealt with. The Palazzo Venezia, an old Papal property, and latterly the seat of the Austrian Embassy, was seized by the Italian Government at the outbreak of the War. Why, Romans have been asking themselves, should the German Embassy be differently dealt with?

SO GREAT has been the demand on the part of the soldiers of France for the little badges of the Sacred Heart with which Catholics everywhere are familiar, that, it is announced, it has been found very difficult to keep them supplied. These badges are being worn during the War on a background of the national colors. Testimony to the multiplied help and protection, and to the faith and zeal which the wearing of this insignia has incited about in letters from the soldiers themselves and from those of authorized press correspondents. And the wearing in itself is a very effective testimony to the revival of faith amongst the rank and file of the French people of which this great crisis has been the occasion.

THIS OUTWARD evidence of religious rejuvenation has been instrumental also in drawing together groups of officers and soldiers devoted to the Sacred Heart who have pledged themselves:

- 1. Never to use irreverently the name of God, or of His Son, Jesus Christ.
2. To recite the Act of Contrition daily.
3. To always wear the badge of the Sacred Heart.
4. To foster devotion to the Sacred Heart.
5. To receive Holy Communion on the first Friday of each month.

It is indeed, the League in active operation, and as France is the birthplace of the devotion in modern times, and her sons and daughters most active in its propagation, it is fitting that the French armies should lead the way in wearing the badge as the symbol of fidelity at once to God and to Country.

To a Catholic soldier Brigadier-General Carton de Wiart, it has fallen to make what is perhaps a record in the matter of wounds. A few weeks ago his name appeared in the "Roll of Honor" as being again wounded. This is the ninth time this eventuality has befallen him—six times in the present War, twice in South Africa, and once in Somaliland. In the latter, where he won the D. S. O., he lost an eye. At Ypres he lost his left hand. In September, 1916, he won the Victoria Cross. This gallant soldier though fighting under the Union Jack, is a Belgian, being a near relative of the Belgian Minister, and of Mgr. Carton de Wiart, a prominent priest of the Archdiocese of Westminster. Those who try to persuade themselves that Catholics are necessarily half-hearted

in the War had better apply to the Brigadier.

AN INCIDENT worth noting by those possessed of crude ideas as to Catholics and the War is that Cardinal Mercier has lodged with the Papal authorities a solemn protest against a contravention of ecclesiastical laws by certain of the German Bishops. It seems that Cardinal von Hartmann, Archbishop of Cologne, and other prelates who have visited Belgium, have officiated in its churches without the formality of asking the permission of the diocesan, and altogether ignoring the Cardinal Primate. The Cardinal has given the dates and places of these infringements of ecclesiastical laws. The incident but accentuates anew the Pope's office as *Securus judicis orbis terrarum*. And it should be sufficient testimony to the world at large that the imputation of pro-Germanism against the Church is nothing more than the veriest calumny.

A PARAGRAPH that recently went the rounds of the Catholic papers is very significant. It was to the effect that in the "Carnegie Library" of a Western city, there are twice as many books as there are people in the city, but that in the library catalogue there are less than twenty books classified under the head "Religion." Two of these, it is stated, are on Mormonism—one for and one against, "several others" are works of Swedenborg, and among the remainder are all the works of Mrs. Eddy. If this is correct, there must be something seriously wrong with the Catholic community of the city in question. Charity perhaps dates that its name should be withheld from the public. It should, however, be communicated to the Catholic Truth Society or the Knights of Columbus.

ON THE BATTLE LINE

COMING YEAR HARDEST OF THE WAR

London, Jan. 11.—Winston Spencer Churchill, British minister of munitions, in addressing the American Luncheon Club to-day said: "We must put away from our minds all clouds of illusion. The task still is unfinished and victory is not won. It may well be that the fiercest shock has yet to be sustained and world conclusions of Armageddon have yet to be endured."

"It is a grim fact which had better be plainly realized, for we are not afraid of facts and must face the truth unflinchingly, because by that means alone shall we succeed, that there is between the most moderate and disinterested statements of sober-minded opinion in Great Britain and America, on the one hand, and the present hopes and ambitions of the Prussian military authority and the ruling classes in Prussia, on the other hand, a veritable abyss, which no bridge can span at the present time. The military party in Berlin still is in complete control of the whole resources not only of Germany, but of Austria-Hungary, Bulgaria and Turkey. They have not yet abandoned hope of a decisive military victory."

"It is their hope and intention to vindicate by force of arms, or to use their characteristic expression, 'by blood and iron,' the action which Germany has taken during the war and before the war, and which they believe themselves capable of making good in the teeth of hated England, the scarcely less hated America. If their violation of Belgium was a regrettable military necessity then the sufferings of her people are a well deserved chastisement for their contumacy, they salute the pronouncement of the allied peace terms by the sinking of a hospital ship in defiance of the clearest conventions."

England must melt all her resources, he continued, into war work. Women must draw nearer to the firing lines and do more manual labor to relieve workmen or the ranks of the army. Rations, he said, must be cut down. "The only way to shorten the sufferings and torment," the minister asserted, "is to increase the pace."

Although he had no doubt of victory Mr. Churchill declared the coming year would be the hardest of the war.

15,000 SOLDIER CONVERTS

WAR HAS CAUSED MANY ENGLISH PEOPLE TO ENTER CHURCH

According to the official records for last year 10,000 people in England who had been reared in other religions, turned to the Catholic Church, says The Catholic Convert of New York. This was an increase of some two thousand over the average of other years, yet it told only part of the story. The figures were for those who went down in the baptismal records of English churches and convents.

They took no account of that prolific source of conversions just now—the western battle front. Contrary to what has been supposed over here, careful statistics are kept of the soldiers received into the Church. Chaplains are required to send in the data and from their reports it appears that 15,000 converts have been made in the trenches since the beginning of the war.

The stimulus given to conversions to Catholicism is a natural part of the general religious revival in England, resulting from the war. In returning to the practise of religion, the great majority of English Protestants have been satisfied to remain with their own churches. But a substantial minority—enough to swell the normal total considerably—have not stopped until they came into the Catholic Church. Soldier boys, shot in battle, have made their submission in the hour of death, and many instances are recorded where their act has influenced their entire families at home to become Catholics.

A CHAPLAIN'S EXHORTATION

"Now, lads, throw a kiss to the girl at home and we will open the ball. God bless you." With these words ringing in their ears the Irish Guards went into a memorable action recently. The words closed a stirring exhortation from their Chaplain, Father Brown, who was injured a few days later, and was decorated with the military cross for his devotion to duty. "Remember, boys," said the chaplain, "you are going over today ground won by Irishmen last Friday. That ground is saturated and sanctified with the blood of your fellow-countrymen."

"Those poor lads who lie out there heard one, as well as you, the whistling wind over an Irish bog, the song of the lark over an Irish meadow, the wild song of the sea breaking on the Irish coast, and the happy laugh of an Irish colleen at the moonlit cross-roads dance. For thus thank God, it has ever been, from Cork to Galway's shore, The lads that loved old Erin's dance Loved Erin's honor more. As they lie out there they hear those sounds again. In a few minutes they will hear a sound that will ring from this battlefield to the court of the God of Battle. In less than ten minutes most of you boys will have joined them in heaven. You will stand before the Man of Sorrows, the Captain of us all. Say to him, boys, 'Captain, we are not worthy, but through blood we come to You,' and have no fear. 'Mary's Son' won't be too hard on a man that dies for men.' Then the chaplain closed with the Benediction and the boys 'went over' to gain renown in the 'ball of battle.'"

FAMILY OF FIFTEEN

RECORD GIVES THE LIE TO DEGENERATE ADVOCATES OF RACE SUICIDE

While thousands of his fellow-countrymen are winning war medals, another Frenchman has won a distinction of another kind, one that is well-nigh unique. He is Francois Gannax of Salanches, in Savoy, and he has just received one-half of a prize awarded by the Institute of France because he is the father of a family of fifteen children, every one of whom is living and the oldest of whom is still under eighteen, having been born in March, 1899. The other half of the prize was awarded to Firmin Verjat of Buffieres, in the Department of Haut-Savoie, France, who has a family of sixteen children, all alive. This, at first sight, would seem to be more remarkable than the record of Gannax, but the latter's fellow-villagers, who are inordinately proud of him, point out that the sixteen children of his rival range in age from thirty-four to eight, whereas Gannax's oldest is a few months over seventeen, and his youngest only fifteen months old. Not only do they consider this aspect of the case more wonderful than the record of the chief of the Verjat family, but they call attention to the fact that it is quite likely that, within the next few years, there will be more little Gannaxes than there are Verjats.

Henri Bourdeau, the well-known French novelist, now an officer in the French Army, was on furlough a few months back when he heard of Gannax and his remarkable brood, and decided to pay the Savoyard a visit in his little village, which is not far from snow-covered Mont Blanc. He describes his experiences in an article entitled "The House of a Fifteen Children," published in a recent issue of L'Illustration of Paris.

Gannax lined up his wife and their fifteen children before his house, which looks just like a Swiss chalet, and eyed them with paternal pride while the novelist inspected the troop. He also showed pride when he brought out the documents from the Institute telling him that he had been awarded one-half of the Etienne Lamy Prize. This prize, by the way, is no empty honor. In addition to the distinction involved, it bears with it a cash donation of 10,000 francs (\$2,000)—no insignificant item for the father of a family of fifteen, all of whom, as Mme. Gannax feelingly informed Henri Bourdeau, had excellent appetites.

"Why we have to get three thousand kilograms of bread alone in a year," she said. "It is quite a baker's bill, I assure you!" Gannax and his wife were married on April 12, 1898. Both of them