

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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LONDON, CANADA, SATURDAY, SEPTEMBER 2, 1916

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THE GOLDEN RULE

We Canadians—whatever certain would-be autocrats may say—have outgrown the stage of moral and political childhood. We can no longer escape accountability for our own choice of alternatives. This it is that singles us out for serious thought about our duties in small and great matters. We have to inquire into things that seemed simple to our forefathers, to review our acts and their motives in the clearer light of this revealing time. No doubt this modern calling involves trouble; with many of us real perplexity. We are tempted to judge our neighbors instead of ourselves. It is so much easier to point to the mote in another's eye than to discern the beam in our own. What right has so-and-so to keep a motor car. Those people sport in just the same manner as they did a year ago; and we notice the parcel vans calling at next door as often as they used to do. Yet it may well be that we have more to answer for than they—that they are more concerned to avoid sudden interference with established custom, less prone to thoughtless, social experiment and individual self-will than we. Had we not better overhaul our own hasty solutions of the complicated problem of adaptations to such novel conditions in this unique crisis of our national fortunes?

There is only one invariable rule to which it is as safe as it is obligatory to bow. It is the law of neighborliness. The Golden Rule, now if ever, should supplant the rule of gold. There are cheering signs that it is achieving that miracle. Holland and America are supporting millions of Belgians; did ever the home of thrift and sphere of "the almighty dollar" conspire to play the part of the Good Samaritan on such a scale and so effectively?

Yet our sense of duty, quickened by sympathy, must not be allowed to waste itself in futile expressions. It should find practical outlets in acts of thoughtful and industrious service. The hoarding of money or food may be more injurious to the common weal than rash spending or lavish use.

THE SAVING HABIT

The saving habit is good, providing it does not chiefly inconvenience others who are worse off than ourselves. Enlightened economy is the equivalent of a reasoned regard for the social well-being. We cannot go far wrong in revising our expenditure to meet altered circumstances when we are cutting off needlessly luxurious diet, dress and pleasure. To cajole our consciences by showy negotiations—such as ignoring a poor tradesman's bill or discharging the claim of a helper who has rendered long and faithful service—no more resemble true public spirit than dropping a spurious coin into the poor-box at church resembles charity.

Our worst foe at home is selfishness. If only we could rise to the same level of heroism as those who are risking all in the battlefields. Then casuistry would be a needless impertinence and sacrifice would prove its own reward.

THE WATCHWORD

It would ill become us to boast of our good works and sacrifices these trying times, but we are all learning the best of lessons—how much more blessed it is to give than to receive. We dare not indulge the flesh and adorn the person, careless of the common welfare. If the weaker sort are tempted to spend foolishly because the shops display wonders of dainty things at ruinous prices, that does not argue social corruption. Our finance is sound, and the peoples' heart is unalterably fixed upon an end which is well worth all that it will cost.

Economy is to be our watchword. Is it not a terrible commentary upon the superficiality of our culture that so old and opulent a term should only suggest the narrower kinds of thrift? "Getting and spending"—alas, too

often saving also—"lay waste our powers." The waste is vaster and more conspicuous than it was in Wordsworth's day. The remedy should be correspondingly great. We are straightened chiefly in ourselves. There is a wise economy of the heart that springs from the consciousness that treasure, measureless and incomparable to any form of stamped coin or currency, lies undeveloped around us. It is not only the tangible possessions and the life-blood of humanity that are being wasted, nor the monstrous perversion of Nature's resources to destructive ends that calls for stern rebuke and reform.

More than all else, it is the contempt for the Divine Image. "The man's the gold." All else is dross and dust. If out of all the reckless prodigality of this evil time we begin to realize that our wealth is not to be reckoned in money and goods alone, a finer economy will prevail. Civilization will be insured against ruinous assaults upon its peace and progress.

We have only to get ourselves into tune with the supreme requirement of fellowship in the pursuit of the general good, and then all our getting and spending will harmonize. "Love, and then do what thou wilt."

SNOBBISHNESS

The world of unrealities in which snobbishness thrives is out of joint in these times. Its pretensions are morally unsound. We have to face plain elemental facts that shatter sham reputations. The public is in no mood to accept ostentation with amusement, or even with patience. The right of showing off is challenged. Every one feels that there is so much human worth, and even heroism, going about quietly in modest guise, that the swagger of nobodies is peculiarly offensive. For example, we have had to ask seriously who the people are who can be spared in the present war panic and who are they who cannot be spared, and the answers are decidedly upsetting to many who have "fancied themselves" enormously and put on airs. The number who would not be missed if they disappeared is seen to be considerable, if efficiency and positive usefulness are the tests.

EVIDENT

Industry, society, the country are carrying crowds of men and women who are passengers and do not help things along. They probably have been feeling strongly that they support the nation, whereas it is made clear that when life is reduced down to its bare essentials it is the nation that supports them. A shrewd, sharp blow this to feelings of snobbish superiority! When the rendering of mutual service is in demand, the true economic value of different persons, judged on a national scale, has to be revised in a very drastic way. Those who have been vain to make the greatest claims socially on our appreciation and admiration are now observed to be not the indispensables, but chiefly the people who in a national crisis hang round and hope limply that somebody will find for them some way in which they can assist.

NOBILITY EVERYWHERE

Furthermore, it has been made clear to every observer that the heroism which stirs the hearts of all of us, lifts us out of our commonplace moods, and tunes our being to all that is noblest in the history of the human spirit, is displayed by men of all types and classes. Go to the "front" and you will find the aristocratic officers and the plain "Tommy" from the workshop vying with each other in mutual admiration. All that is most splendid in manhood, as it can be tested by courage, is a common heritage. True human worth is gloriously abundant when the hour of supreme trial comes, and its abundance is a mighty leveller.

If this be so in truth, ought not a just moral valuation of all sorts and conditions of men to have a modifying effect on our social relations? Ought we not to see that snobbishness is utterly inconsistent with what has been shown us of the common heart of our countrymen by the war?

COMING TOGETHER

Of course there are people to whom the war will not bring a new thought or cause to shed a single prejudice. But there must be many more sincere people whose reading of the true relationship of life will be changed by the abundant proofs that sterling worth permeates every grade of society and the essential likenesses of men up and down the whole social scale are enormously more important than their surface differences.

That has always been felt by folk of gentle birth and breeding and of sound instincts. It is not those who have had a secure social position who have been a prey to snobbishness, but the seekers, the climbers, the insecure, the inward doubters of their gentleness.

Under the stress of trench life, with existence sinking to its most elementary forms, with a close mixture of every type of manhood,—the human results of every form of nurture good and bad—a common understanding cannot be reached.

The man from the "mean street," the cottage, the mine, the workshop, the railway cutting, the tradesman's counter, and the mansion come to know each other's virtues and each other's humanizing weaknesses, and vague suspicions are replaced by appreciative knowledge.

UNION OF HEARTS

The private feels that there were never finer men than the best of his officers. The best of the officers feel there never was more manly material than the bulk of their men. This interchange of respect is as far removed as possible from the lofty, scornful talk which snobbery has so long indulged in, while on the other hand, the distrust and suspicion against those who lead a comparatively leisured life, which has often been instilled as a kind of social gospel into the minds of organized workers, must be widely felt to be palpably unjust by those who have had opportunities of judging at close quarters what splendid qualities have been developed by trench life.

The world is seeing afresh how the greatness of any nation must depend on the morale of its people; and in no way can a fine national feeling be built up so well as by a frank, open, generous understanding between all the component parts of its manhood. The war has brought us all much closer together in sympathy and appreciation, and it behooves every true patriot to realize that the finest of all cements for the magnificent unity that is now prevailing is a recognition of the value conferred by moral worth and the discountenancing of that snobbishness which is the refuge of puny inferior natures. If only the sacrifices of this terrible war shall have brought us all to cherish a frank and generous sincerity, to put aside suspicion and distrust, and to realize how widespread are the qualities which give us our distinctive standing as a people, they will not have been suffered in vain, but on the wreck of our prejudices we may hope to rise to higher things,—out of the welter of blood and destruction we may find the strength that comes from a union of hearts.

THE AMERICAN COLLEGE AT LOUVAIN TO BE RESTORED

Rev. Peter Joseph De Strycker, vice-president of the American college at the Belgian university of Louvain, is visiting the bishops of the United States, making arrangements for the reopening of the American college. In an interview recently he declared that the university will resume work several months after the close of the war.

The Belgian bishops who kept up the faculty of the American college before the war, have determined to continue this support, despite the condition to which the conflict has reduced their land, Father De Strycker showed. But it is realized that the enrollment of the college from Europe will be considerably below what it used to be, and Dr. De Strycker is working in this country to see that enough students are obtained to make the opening of the school worth while. The American bishops are being asked to send a sufficient number of students to Louvain to fill up the depleted ranks. Quite a number more than have usually been sent must be obtained.—The Monitor.

THE AMERICAN PLAGUE DIVORCE

Divorce, the great American plague, is slowly but surely destroying the nation. Built upon the family and the home, how is it possible for the nation to survive when the family is being disintegrated and the home disrupted through this devastating immoral disease. It was just as reasonable to expect the dome of the national capital to stand without its supports. Just as reasonable to expect nature to reverse her order and perpetuate life where decay has been decreed.

But it seems to be an extremely difficult matter to bring home to the American people. They will not realize whether they are drifting, or if realizing it, will not set themselves to the comparatively easy task of changing their course to avert the calamity. Yet it is either change or destruction.

Some time ago The Standard and Times of Philadelphia said, and said correctly, too, that "The United States is the greatest sinner in the whole world, except Japan, in the matter of divorce. How anyone can claim superior morality for a people whose national sin is desecration of the sanctity of marriage baffles comprehension."

Are we, however, drifting to national destruction through divorce? Are there facts to support the contentions of The Church Progress and The Standard and Times on the subject? Well, do you regard these facts, and if so, what further proofs need be offered?

Some days ago Senator Ransdell, of Louisiana, presented to the President, Rev. F. M. Moody, of Chicago, who informed the Chief Executive that there will be 125,000 divorces granted in this country in 1916, and that during the first sixteen years of the present century our courts have granted 1,400,000 divorces.

Is there not justification then, for the charge that divorce is the great American plague, and that it is slowly but surely destroying the nation? How certain, too, that the United States is the greatest sinner in the whole world, except Japan, in the matter of divorce? There is grave reason, therefore, for the American people awakening to the condition, which most of all threatens their national life.—Church Progress.

THE NUNS OF THE BATTLEFIELD

A little while ago, Secretary of War Baker refused definitely to grant permission to erect a memorial in Arlington Cemetery, Virginia, in honor of their nuns as nurses who served during the Civil War. The Secretary's adverse decision blasted all hopes and it seemed as though the project would have to be abandoned altogether. However, such is not the case, and a bill has passed the Senate authorizing the monument's erection. In reporting the bill back to the Senate with the recommendation that it pass, Hon. Robert F. Broussard, chairman of the Senate Committee, to which the matter was referred, submitted a report which makes interesting reading:

This resolution simply authorizes and directs the Secretary of War to select a suitable site upon which to erect a monument to the memory and in honor of the members of the various orders of Sisters who gave their services as nurses during the Civil War, carrying with it no expense to the Government whatever and upon its completion to be presented to the people of the United States.

A memorial was erected in honor of Major Archibald W. Butt, Quartermaster's Corps, United States Army, who was lost at sea.

Recently a monument was brought by the Navy Department from Panama, which was originally erected on Flamenco Island (near the Isthmus of Panama) by the officers and crew of the U. S. S. Lancaster, over the remains of one officer and a number of sailors buried there.

There is also a memorial in the form of a temple of fame, so called, in honor of Washington, Thomas, Meads, Farragut, Mansfield, Garfield, Humphries, Reynolds, Sedgwick, Grant and McPherson.

Thus it will be seen that memorials have been erected in Arlington Cemetery in honor of persons and classes whose remains were not buried therein and not only in cases where the parties were lost at sea, but also in cases where the remains repose in other cemeteries or public places in the United States.

These Sisters in whose honor this monument is proposed to be erected were regularly enlisted and discharged from the service of the United States, and under the act of March 3, are entitled to be buried in Arlington Cemetery.

The Committee believes that the erection of the proposed monument will not establish an undesirable precedent, because the law and the facts in the case entirely justify the proposition; and the records submitted herewith show that the serv-

ice rendered by these Sisters during the Civil War is so unique that it stands out in a class by itself, and, on the testimony of the leaders in that great struggle, and of Abraham Lincoln himself, no parallel can be presented to it. Wherefore the committee recommends that the permission requested in this joint resolution be granted.—Sacred Heart Review.

CATHOLIC CHURCH IS GREAT CIVILIZER

The well-known non-Catholic historian, Lecky, does not hesitate to give to the Catholic Church the credit of having led the foundations of our modern civilization. In his "History of Rationalism," vol. II, p. 87, there occurs a most remarkable passage in which he pays a glowing tribute to the beneficent influence of the Church on the social conditions of medieval times. The paragraph we refer to is as follows: "The Catholic Church was the very heart of Christendom and the spirit that radiated from her penetrated into all the relations of life and colored institutions it did not create. As long as a church is so powerful as to form the intellectual conditions of the age, to supply the standing point from which every question is viewed, its authority will never be disputed. It will reflect so perfectly the general conception of the people that no difficulties of detail will seriously disturb it. This ascendancy was gained in medieval society more completely than by any other system before or since, and the stage of civilization that resulted from it was one of the most important in the evolutions of society. By consolidating the heterogeneous and anarchical elements that succeeded the downfall of the Roman Empire, by fusing into Christendom a bond of unity that is superior to the divisions of nationhood, and a moral tie that is superior to force, by softening slavery into serfdom, and preparing the way for the ultimate emancipation of labor, Catholicism laid the foundations of modern civilization."

Discussing the same subject, Canon Farrar writes in an equally enthusiastic strain. In his book, "The Victories of Christianity," page 115, we find him expressing the highest praise for the splendid work done by the Church in the early centuries. Here are his own words: "From the fifth to thirteenth century the Church was engaged in elaborating the most splendid organization the world has ever seen. Starting with the separation of the spiritual from the temporal power, and the mutual independence of each in its own sphere, Catholicism worked hand in hand with feudalism for the amelioration of mankind. Under the influence of feudalism, slavery became serfdom and aggressive war was modified to defensive war. Under the influence of Catholicism, the monasteries preserved learning and maintained the sense of unity of Christendom. Under the combined influence of both grew up the lovely ideals of chivalry, moulding generous instincts into gallant institutions; making the body vigorous and the soul pure, and wedding the Christian virtues of humility and tenderness into the natural graces of courtesy and strength. During this period the Church was the one witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentiousness. Amid the despotism of kings, and the turbulence of aristocrats it was an inestimable blessing that there should be a power which, by the unarmed majesty of goodness, made the haughtiest and the boldest respect the interests of justice and tremble at the temperance, righteousness and judgment to come."

CONVERTS IN LATIN-AMERICA

Protestant Episcopal missionary work in Latin-America costs \$250,000 a year, one-fifth of all the money annually contributed for all missions, according to an article written by Rev. Bernard L. Bell, dean of the Episcopal diocese of Fond du Lac, Wis., printed in the Living Church. According to the Rev. Dr. Bell's figures it costs \$1,316 to make one Latin-American into an Episcopalian, and it costs the church \$28 a year to keep each of its 8,828 converts steady in that communion.

This Panama matter has set a number of people thinking about the missions already supported by our communion in the continent on the south," writes Dean Bell. "The main good result of this controversy is that it has set many a hard-hearted layman and a godly number of clergy to investigating what the Board of Missions gets for its money."

"One is somewhat astonished to find that there are only 3,328 communicants of the Episcopal Church in all Latin-America. That means we are spending \$28 a year for every communicant we have down there. But in the diocese of Fond du Lac, Wis., just for example, the Church spends about \$1.40 for each communicant we have. We spend therefore,

for church extension, on this basis of computation, twenty times as much in Latin-America as we do in northern Wisconsin.

"But surely there must have been much growth in Latin-America to compensate for this expenditure. Yes, in five years, from 1910 through 1915, we gained in all the jurisdictions put together 720 communicants, a gain of 9%. Say that we spent a \$1,000,000 in those five years. That would mean that each new communicant cost the general church about \$1,316. That of that!

"My parish contributes about \$400 to general missions. In a little more than three years our contributions would convert one Latin-American."—Church Progress.

"ANGLICAN CATHOLICS"

The great Positivist, Frederick Harrison, as an outsider, gives his opinion in these striking words: "A religion which neither claims to be, nor conceivably could be, co-extensive with mankind is no religion at all. I waste no words on the contradictory force that calls itself Anglo-Catholic. One might as well say British-Cosmopolitan, or Municipal-Imperial."

Then he institutes a comparison between the world-embracing, humanity-embracing grandeur of the true Catholic Church with the "worthless imitations," and concludes that she is the only one that can claim to be the Church for the world. He says: "Compare Catholicism with other creeds. The servile spiritual bureaucracy called the Greek Church, which is a mere black police under the orders of the Tsar. Compare it with the Anglican Church, a mere department of the State, the mere party caucus of Conservative politicians. Compare it even with orthodox Dissent, too often on the side of wealth."

"The pity of it all is that these dear good people don't stop playing at being Catholics and become the real thing, for what splendid real Catholic priests, monks, nuns, and fathers and mothers they would make if they belonged to the universal, the Missionary Church!—The Missionary."

BLESSED OR BLESSED

You have recently printed two letters, writes a correspondent to America one on the superior beauty of Latin over English in the "Salve Regina" and other prayers; the other upon the distinct utterance of the Latin words in the Mass. Both are interesting and worthy of attention. They encourage me to make a plea for good English as well. It seems a pity that, in the United States, a habit has grown up of late years of saying "Bless" instead of "Bless-ed." It is incorrect and sounds slovenly. I wrote to Cardinal Gasquet, the distinguished English scholar, asking him to write something on this pronunciation of "blessed," which I could have printed. His answer is as follows:

As to your question about the pronunciation of "blessed," whether "bless-ed" or "blest," in the Hail Mary, there can be no manner of question as to our constant practice in England: it is always "Bless-ed." The great modern Oxford English Dictionary says that although the p. a. t. and p. p. e. are generally spelled blessed, they are always pronounced best in modern prose; the p. p. e. may be pronounced bless-ed in verse or liturgical reading, as an adjective bless-ed is now the regular prose form, but the archaic form blest is frequent in verse. How would they pronounce Blessed Sacrament, Blessed Trinity, and Blessed Passion? I fancy they would not say Best Sacrament, would they?—

A. CARD. GASQUET.

The practice in England and the authority of the distinguished Cardinal should have very great weight in determining us not to depart from our own American traditional custom. Cincinnati. M. L. S.

THE CHURCH SUPER-NATIONAL

Rome says: "The Freemasons of Germany and Austria have communicated the Freemasons of Italy, France and England. That happened a year ago, but only quite recently has the news found its way into the papers. We all know what has happened to the still stronger international organization—Socialism; the war has torn its internationalism to shreds. Science and literature also are international, but have we not read how the German scholars have been telling everybody for the last two years that theirs is the only true 'kultur,' and has it not likewise been proved to us that German 'kultur' ends in pure savagery? All this brings out more clearly than ever the marvelous strength of the internationalism, super-nationalism, universality of the Catholic Church. The fact is worth noting, and may well remind us that no matter which side of the conflict we are on, the Pope is the father and the Church the Mother of all of us."

CATHOLIC NOTES

In St. Peter's Basilica, Rome, are forty altars.

In the Universal Church there are about 40,000 confraternities of Mary.

Right Rev. Bishop Currier was re-elected president of the Spanish-American Athenaeum.

By the will of the late Captain John Lambert, Pueblo, Colo., Sacred Heart Orphanage is left \$100,000.

The work of the codification of canon law, which was to have been accomplished in five years, is now, at the end of twelve years, about completed.

Msgr. Haggear, Græco-Melchite Archbishop of St. Jean d'Acres and Galilee, who was reported some time ago to have been put to death by the Turks, has reached Cairo.

From Mexico we hear these words: "The days of the catacombs are upon us." In places, Communion, Mass, confession are forbidden, churches are despoiled and priests imprisoned.

On the first of February, St. John's University at Toledo, Ohio, has opened a night school for both sexes. The Bishop of Toledo heartily commends the project.

The new Polish Catholic Church, erected in Shenandoah, Pa., at a cost of \$100,000, was seriously endangered recently when the street on which it is built began to settle. The street runs over a coal mine.

The Little Sisters of the Poor are about to establish a house in Hong Kong, China. The Sisters have at present two houses in China, one at Shanghai and a second at Canton, the latter opened last year.

In New York City our Catholic people support 76 institutions for the alleviation of the ills of the people of the metropolis, and all of them are open to the public, without regard to race or creed.

Rev. George B. Kranz, formerly of St. Agatha Church, Mendville, Pa., recently admitted to the chaplain corps of the United States navy, has been assigned to the battleship Louisiana.

The San Antonio Southern Messenger says that "within a few weeks fifteen priests in the City of Mexico have been put in prison, and three parish priests have been put to death by the de facto government."

The Provincial Seminary at St. Francis, Wisconsin, which has been the alma mater of many of America's most distinguished Catholic priests, recently observed the sixtieth anniversary of its establishment.

The City of Bristol, England, under the provisions of the Town Planning act, has ordered the ancient Franciscan friary there, dating from St. Bonaventure's time, 1258, to be demolished.

Right Rev. Msgr. A. M. Colaneri, vicar-general of the Omaha diocese under the late Bishop Scannell, has been appointed Administrator and will handle the diocesan affairs until the appointment of Bishop Scannell's successor.

His Holiness has sent Mons. Dubourg, Archbishop of Rennes, 5,000 francs for his fund for the orphans of the war. This, in spite of the financial difficulties caused by the war to the Holy See.

According to the report of the Rev. Mr. Ames, printed in The Church News, official organ of the Protestant Episcopal Diocese of Nissouri, the Catholics lead in numbers about 250,000 out of the total population of the city of St. Louis of 750,000.

The House of the Angel Guardian, at Jamaica Plain, Boston, cared for 600 boys last year. Since its establishment in 1851 it has maintained and trained 22,000 boys. The Brothers of Charity have charge of it.

During his recent visit to Las Cruces, N. M., Right Rev. Bishop Schuler of El Paso, confirmed nearly one thousand children and adults. This is the first time in eight years that a Bishop has visited that parish, and naturally the number to be confirmed was very large.

What is claimed to be the smallest mission ever conducted is that of Rev. M. Farrell, C. M., at St. Rosalie Church, Good Ground, I. I. The congregation numbered but ten souls, all of whom attended the morning service, the number being considerably increased by non-Catholics at night.

A Catholic Protective Society of the Archdiocese of New York has been instituted with the approbation and commendation of Cardinal Farley. It was chartered in 1911. It does probation, parole and prison work for the safe-guarding of Catholic juveniles and adults accused or convicted of crime.

Father Joseph Colle, S. J., superior at Las Vegas, N. M., died at that place at the advanced age of eighty-three years. Father Colle was a well-known priest in the Society of Jesus and had held many important offices. He had been master of novices in Portugal, and director of instruction at Frederick City, Md. He has been in the Colorado-New Mexico mission for the last thirty-five years, at Denver, Trinidad and Las Vegas.