

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXVIII.

LONDON, CANADA, SATURDAY, FEBRUARY 5, 1916

1946

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THE HAPPINESS OF WORK

Happily the days are gone by when to earn one's living was thought demeaning. We are content now to be paid for any form of labor that keeps our collars white and our hands clean, but the manual work that begrimes the face and roughens the hands—this remains an abomination still. Why is it? A life of honest toil dishonors no one, and surely it will become the followers of Jesus of Nazareth to despise humble, upright industry. His hands have consecrated it; His example has sweetened it. Through the long silent years He toiled with Joseph in the carpenter shop. His hands were hardened from the use of the tools and His limbs were frequently tired and fatigued. His life was not one of comfort, still less of luxury, during all His upgrowing years amid the hills of Nazareth. Our Blessed Saviour preferred this life of labor because He would by His own example touch and sanctify human toil and teach the lesson that no work done by us for His sake is aught but noble and respectable and pleasing in the sight of God, His Father. This is a much needed and consoling lesson. It is needed when men are apt to judge of a man's true worth, not by what he does and what motives and influence guide his life, but by what he has and what he possesses, often irrespective of how he gained it. No work, however lowly in the eyes of man, degrades. If that work be done with an honest purpose and noble motive it dignifies and uplifts. How consoling this truth to the thousands who are toiling and suffering from sunrise to sunset! It ought to put a spirit of security and joy in lives that are weary, into hearts that are heavy, to know that our Divine Lord toiled and labored and suffered and in anticipation sanctified our honest daily hard work, and will reward it above the telling, in His own time and in His own way.

THE OTHER VIEWPOINT

It might be well if we more frequently allowed for the personal equation when reading strong opinions on debated questions, for it is but human to reflect the judgments of the class to which we belong and the interests which are bound up with our own personal affairs, but we must confess that it is amazingly curious to observe the outward signs of separateness which different sections of society affect. Doubtless there will always remain certain distinctions of costume to mark off and render more convenient the exercise of calling so diverse as, barristers and coal hawkers or stockbrokers and chimney sweeps, yet to deem the occupation of "the horny-handed toilers" vulgar is to overlook the fact that they are at least as indispensable as their more ornamental fellows. The truer conception of propriety, in contrast with vulgarity, which is now slowly but surely coming into vogue, fastens upon the real and overlooks the superficial characteristics of men and women. Yet we suppose that it will be long before the unmistakably vulgar habit of estimating people and movements by a sort of social ready-reckoner dies out. An ecclesiastic's robes, a judge's ermine, an officer's uniform do not guarantee extraordinary wisdom, though they imply a course of fitting preparation for their respective duties; it depends upon themselves whether they verify their official claims by reasonable service or not. In truth, it is high time that we got rid of a number of out worn conventions which hide themselves under names that have lost their special significance. Wealth is now the ready passport to society, and to keep up the pretence of patrician and plebeian quarters is but a sorry farce. Here, at all events, the formal distinction between fineness and vulgarity is seen to need re-statement, but it is an easier and seemingly a more agreeable task to hit off the characteristics of vulgar people than to prescribe for their peculiar malady. "It is in the blunted hand, the dead heart, and the hardened conscience that vulgarity consists," says Ruskin, to which we may add that,

contrariwise, the signs of real refinement are patent to just observers; they lie in the track of kind feeling, ready sympathy, sincerity of mind and heart and a desire to give pleasure, so far as that is possible, without harm to giver or receiver. Suitable dress, a gentle manner, conversation which is richer in ideas than in assertions—these give distinction in any company and clear the most turbid social atmosphere.

JUDGE QUEBEC FAIRLY

Hon. T. Chase Casgrain, the Postmaster-General, in the course of a telling and earnest speech, pleaded with the other Provinces of Canada to gauge the spirit and the heart of Quebec by its Laurier rather than by its Bonassians. Mr. Casgrain stingingly scored the position of the Nationalists. "I ask," said he, "that Quebec be judged by its Laurier, its Lemieux, its Marcell, its Patenaude, its Blondin, and its Beaubien—not by the miserable, small group that would misinterpret its spirit and its heart."

The Postmaster-General gloried in the splendid unanimity with which Canadians were putting their great task first. The speeches of Sir Wilfrid Laurier and Dr. Michael Clark were worthy of the position in Canadian public life which they enjoyed. The editorial utterances of the Globe, notably that of January 11 in response to a correspondent who wrote asking what Hon. George Brown would say as to its position, which editorial the Minister read to the House, was "worthy of the leading Liberal journal of Canada, and properly gauged the pulse of the whole Canadian people." The same spirit had found expression in Le Soleil of Quebec, and in the writings of Hon. Charles Marcell in The Montreal Herald.

Hon. Mr. Casgrain feelingly alluded to the fact that Dr. Michael Clark had two sons on the firing line, one of them a member of the original dauntless Princess Patricia's. "There are now five of my own name and my own flesh and blood," added the Minister feelingly. "There were six, but one is dead." This was not alone England that in the event of a future triumph Canada would be made a German colony, and share the fate that befell Poland and Alsace-Lorraine.

With warm words Hon. Rodolphe Lemieux, who followed, reciprocated the sentiments of the Postmaster-General. Mr. Casgrain, he said, spoke his life long convictions. He spoke the same language to-day that he did in the electoral campaign of 1911. Very heartily Mr. Lemieux congratulated the Government upon his appointment. "He was needed as you know, Mr. Speaker," commented Mr. Lemieux with a smile at Mr. Speaker Savigny. He rejoiced that Mr. Casgrain had brought with him two important Ministerial converts, and he felt that the new Casgrain spirit would do much to end sectional prejudice and make for the unifying of an indomitable and determined Canada.—The Toronto Globe.

THE POPE'S REPLY

TO THE CHRISTMAS AND NEW YEAR'S GREETINGS OF THE SACRED COLLEGE

On Christmas Eve the Sacred College of the Most Eminent Lord Cardinals proceeded to the Vatican in the forenoon to offer His Holiness Pope Benedict XV. their good wishes and felicitations for Christmas and for the New Year.

In reply His Holiness delivered the following discourse: "It is indeed true that a cloud of sadness encompasses this year also the joyful solemnity of the Birth of Our Lord and you Lord Cardinals, in presenting in the name of the Sacred College the expression of your sentiments, inspired by the happy anniversary, have not been able to keep out of your moving speech the sad accent of the common grief. For if we turn our eyes to lands near or far this year again they meet the horrid spectacle of human carnage, and if last year we grieved, at the same moment, over the vastness, the ferocity, the effect of the tremendous conflict, to-day we must deplore its even greater spread, pertinacity, fury, aggravated by the slaughter consequent which has made a hospital and a graveyard of the world, an antichristian backsliding of the apparent progress of human civilization."

That notwithstanding, you, Lord Cardinals, raising your eyes to the highest regions of the faith, have been able to draw from the present feast day thoughts of good hope for Our person, comfort for the suffering, happy omen for the future of humanity. We thank you for the homage and for the noble form of your wishes, and we accept with willing mind and fatherly pleasure the lofty aspirations of the Sacred College for a future that may show itself to us less mournful for the Pontiff, for the Church, for society. And we accept them with all the greater pleasure as

We see in them not only the comfort of an increasing filial affection but, too, the strength of the prayers, ever more ardent, which, in the raging storm, the Sacred College, seeing the extreme need, raises to the Him Who alone can quell the tempest. From the bottom of Our heart We say, these prayers comfort Us more than any other testimony of love. And Oh! how often in the months of Our Pontificate, months lengthened out by the fatal delaying of any settlement of human conflicts, has Our heart taken refuge in these prayers as the only salvation. For if God does not help, what can We do? Nothing indeed.

Called to the government of the Church in the most anxious moments of history, We loved to hope that the good will of the Father for His distressed children would not be unfruitful. But what a vain hope! For sixteen long months We have not failed in Our charitable purpose but We have seen our work in great part barren; and our voice which Our purpose was to raise incessantly obeying the injunction *Clama ve cesses*, till it should find echo in hearts less hard, We have seen too often fall into the void as a voice *Clamantis in deserto*. And what can be said of the results of those benefits which it pleased Us to think We might perhaps procure as fruits and consequences of peace, both for religious and civil society? No; every desire, every proposal, every ideal, broke against a wall of adverse happenings, and under this aspect also it is a grief for Us to recognize that We could do little or nothing.

Nevertheless Our trust is not shaken. Obeying those divine words with which at a similar time of trial Our Lord Jesus Christ traced for His followers a line of conduct which more than ever to-day appears a sure guide, We have in Our heart, as the Apostle of the Gentiles, a great hope against all human hope: *In spem contra spem*, and in God, in God alone, We put all Our trust, invincibly supported by the all-powerful promise contained in the calm and comforting reproof: *Modice fidei quare dubitasti*? He, We know surely, will glorify His name, saving us *ex hac hora*, even if for the moment He replies, as Heaven replied to the words of Jesus, with thunder and lightning, and even if for a long time still He adds: *Nunc iudicium est mundi*.

This trust which lives in Our heart every day of the year is fed and strengthened specially when a happy anniversary revives in Our thought the consoling spectacle of what took place in the grotto of Bethlehem. And who is there who does not see how for Us no empty remembrance but a real renewal of the ineffable mystery and therefore a source of infallible hope is the anniversary of that day on which, while even the barbaric pagan world had peace, there came among men in the humblest semblance the King essentially of Peace. With what justice, then, can We repeat, even amid the anxieties of the present time, the words of Pope St. Leo: *Neque enim fas est locum esse tristitiae ubi natalis est vicium*.

The picture of the Birth of Jesus finds its completion in Mary in whom the faith of the faithful and the love of children see not only a Divine Mother but a Divine Mediator too.

Mother of the Prince of Peace, Mediator between rebel man and pitying God, she is the *Aurora pacis* rutilans in the darkness of a shattered world; she it is who never tires in imploring peace of her Son, though *Nondum venerit hora ejus*, she who always intervenes to save growing humanity in the hour of peril and will most richly forestall and aid our prayer. Mother for so many orphans, Advocate in this awful ruin.

It was with this higher intent, no less than to turn better the thought and trust of Christians to the powerful ministry belonging to the Divine Mother, that We, obeying the prayers of many children far and near, consented that in the Litany of Loreto there should be turned to the Virgin also the invocation of Queen of Peace.

And will Mary Queen not of wars and slaughters, but of the realm of peace, render vain today the desires and prayers of her trusting children?

And will she, on that blessed night on which, fulfilling the promises given in prophecy of golden and happy times, the Author Himself of Peace gave to us the Celestial Infant, will she not smile when the innocent voices of the children reach her called by the Episcopate and by Us to the Eucharistic Table on that dear solemnity?

When man has hardened his heart and hatred has possessed the earth; when fire and sword prevail and the world resounds with the sound of arms and of weeping; when understanding is shown to be error and all civil will being has departed from the world, then faith and history show us as our only help the all-powerful Suppliant, the Mediator of all pardon, Mary, and then with sure trust we say: *Regina pacis ora pro nobis*.

It is with this trust that We are inspired in returning the good wishes of the Sacred College, desiring for you, Lord Cardinals, and for all your Eminent Colleagues that you may be able soon and fully to share in the fruits of that peace that we hope to obtain through the intercession of the Virgin. Oh! may our Divine Lord, Who wrought the first miracle at the Mother's prayer, hear also today the intercession of the Heavenly Mediator and comfort the Christian family with that abundance of grace of which We desire to be a pledge, the Apostolic Benediction which with paternal affection We impart to the Sacred College, to the Venerable Bishops and Prelates here present, and also to all those both priests and lay people who to-day have wished to show that the loving children are close to the Father in the hour of grief and trial.

Having imparted the Apostolic Benediction the Holy Father descended from the Throne, and went amongst the Cardinals to thank them and return their good wishes.

Then having again seated himself on the Throne, His Holiness admitted the Archbishops, Bishops, Prelates and Camerieri Segreti to kiss his hand.—Rome.

A RESOLUTION TO MAKE AND KEEP

"Among the good resolutions appropriate to the beginning of a new year, none, perhaps," says the Southern Messenger, "would be more effective for the welfare of religion and progress of humanity than a resolve among Catholics to take a closer interest in and lend a more generous support to their religious press in its efforts to arouse spiritual and moral, or intellectual, or religious, the work which the Catholic press does, says Archbishop Spalding, is indispensable; it is greater and more necessary than anyone recognizes or acknowledges. It is the chief means whereby priests and people throughout the land, throughout the world, are made aware of one another's existence and are brought into conscious sympathy and communion. The Catholic press helps its readers to live in the things of the mind and the soul, to swim, as it were, in a current of ideas which flow from the fountain-head of Christian faith, hope and love, and so to identify themselves more completely and more effectively with the life work of Christ and His Church."

ROMEWARD

Touching and full of vague yearning for the true Church are the words of the Reverend Ronald A. H. Knox, Chaplain Fellow of Trinity College, Oxford, as quoted by the Irish Monthly. The following is the conclusion of one of his sermons: "It is not for us, the glamour of the Seven Hills, and the confidence of membership, living and actual, in the Church of the Ages; we cannot set our feet upon the Rock of Peter, but only watch the shadow of Peter passing by, and hope that it may fall on us and heal us. We shall hear the reproach of the Catholic name, without enjoying the full privileges of the Catholic heritage. And yet, even now, we are not left without hope. Our needs have still a place in the compassionate heart of Mary, where she sits by her Father's side; she has not forgotten her children, just because they have run away from their schoolmaster, and unlearned their lessons, and are trying to find their way home again, unguided and terrified in the darkness. Some of us have forgotten her, my, blasphemed her; but she does not pray the less for them."

BISHOP AND CENSOR

Almost every prominent Irish paper quotes with approval the bold protest made in the Cathedral, Killybegs, by the Bishop of Kerry, the Right Reverend Dr. Mangan, against the arbitrary conduct of the Government censor. That official had opened letters of private and confidential nature addressed to the Bishop, and letters of a similar nature addressed by relatives to members of the Sisterhoods in his diocese. In his protest the Bishop said:

"Considering the sacred office I hold as your Bishop, I feel that I should be gravely wanting in my duty to it and to the Faithful committed to my charge, if I did not here, in this Cathedral, enter a solemn protest against the treatment of this kind. My relations with the people committed to my charge are largely of a spiritual character. Every day brings me letters sacred to the writers, and sacred and private with me. If these letters are liable to be read by every irresponsible Government official, the religious relations existing between a Bishop and his people would be at an end. I may say for myself that I am not going to abdicate my position or to submit tamely to such action on the part of the War Office, or, for that matter, of any other Government Department. The anomaly of the situation is this: that while the Foreign Office has considerably offered safe conduct of our letters to Rome, our letters in Ireland are ruthlessly opened by irresponsible officials of the War Office. . . . Again, Brethren, the religious Sisterhoods of our country have made willing sacrifices of their lives for the education and nursing of the poor. I speak from close personal knowledge of many of our convents and need not tell you that these sacred sanctuaries are not revolutionary centers. . . . It is within my knowledge that some at least of these convents are actually and gratuitously engaged in Red Cross work in making bandages for the wounded soldiers. We should expect then that the letters addressed to them by their nearest relatives should at least be free from the gaze of the vulgar censor. Not a bit of it. Their letters are as ruthlessly censored as if the Sisters had been the blackest enemies of the Empire. I feel that it is a duty on my part to enter a solemn protest against such ungracious treatment and in registering this protest I am confident I may count on the sympathy and support of the Catholic people of this diocese."

The Irish press believes this protest proper. It is looked upon as a vindication of liberty and of the recognized right of a bishop to carry on official correspondence with members of his flock without interference.—America.

THE DOCTRINE OF PURGATORY

From articles and correspondence which appear in the Church of England newspapers it is clear that the dissatisfaction with the state of doctrine in the Church which Anglicans feel at present is more acute than usual. Unrest has been extending amongst them. Many of them have been reading Catholic books and are ill at ease owing to the questions the reading has suggested. They are very anxious to be considered Catholics, but there are obstacles in their way which cause them serious trouble says the Times and Opinion of Liverpool.

Some of the Anglicans frankly acknowledge their difficulties, and win respect by their obvious sincerity. Others exert their ingenuity to escape from awkward positions. For instance the trend of Anglican opinion is now strongly in favor of the doctrine of Purgatory; but there is Article XXII, which affirms that "the Romish doctrine concerning Purgatory. . . is a fond thing vainly invented." Is not this an insuperable obstacle? By no means.

A correspondent of the Church Times has discovered that it is not Purgatory that is condemned, but "the Romish doctrine concerning Purgatory." Is not the word "purge" used in the Commendatory Prayer for the Soul at the point of departure from this earth? Therefore, of course, the Church of England believes in Purgatory.

Thus argues an Anglican rector. His style of argument is symptomatic of the condition of men's minds in the Church of England.—Boston Pilot.

ONE TRIUMPHANT NAME

Nineteen centuries ago the Name of Jesus was attached to the Cross upon which He died. To the maddened mob then standing on Calvary's summit that Name was a symbol of infamy, and the terrible setting in which they placed it marked the end, they thought, of Him they crucified. It was the Name, they told the world, of a criminal, of an impostor with claims of kingship; hence above His thorn-crowned head they wrote in ridicule His title, "Jesus of Nazareth, King of the Jews." It was the Name of One Who went down in apparent dishonor and disgrace to the tomb; the name of one more malefactor, never again to live in the minds or to linger on the lips of men.

During all the intervening years the world has had its countless heroes, conquerors, sages, statesmen. To them in life it gave every tribute of honor; it exalted their names with every token of pomp and glory, and over them in death it set its monuments of bronze and stone that their memory might endure. But, to quote the words placed upon the life of Napoleon by Cardinal Newman:

"At last, nothing but their names is known; for who among the multitude of men who hear or who utter their names really knows anything about their lives or their deeds, or attaches to those names any definite idea? Nay, even their names do but flit up and down the world like ghosts, mentioned only on particular occasions or from accidental associations. Their chief home is the school room; they have a foremost place in boys' grammars and exercise books; they are splendid examples for themes; they form writing copies."

To the Name of Jesus time in its passing has accorded more tender treatment. Everywhere and in every age it has been upon men's lips, recalling the broken figure of Him for Whom, though despised and defeated in life, men cherish a love before which every other love grows dim.

"There is," says Newman "just One Name in the whole world that lives; it is the Name of One Who passed His years in obscurity, and who died a malefactor's death. Eighteen hundred years have gone since that time, but still it has its hold upon the human mind. It has possessed the world, and it maintains possession. Amid the most varied nations, under the most diversified circumstances, in the most cultivated, in the rudest races and intellects, in all classes of society, the Owner of that Great Name reigns, High and low, rich and poor acknowledge Him."

"Millions of souls are conversing with Him, are venturing on His word are looking for His Presence. Palaces, emplacements, innumerable, are raised to His Honor; His image, as in the hour of His deepest humiliation, is triumphantly displayed in the proud city, in the open country, in the corners of streets, on the tops of mountains. It sanctifies the ancestral hall, the closet, and the bed chamber; it is the subject for the exercises of the highest genius in the imitative arts. It is worn next the heart in life; it is held before the falling eyes in death."

"Here, then, is One Who is not a mere name, Who is not a mere fiction, Who is a reality. He is dead and gone, but still He lives—lives as a living, energetic thought of successive generations, as the awful motivator of a thousand great events."

Why the difference? Why oblivion in the one case and loving remembrance in the other? Other names are the names of mortals. In their struggles for perpetuity they meet defeat, because they are the names of men. The Name of Jesus is a Name of triumph, because it is the Name of God.—Boston Pilot.

CATHOLIC NOTES

Dr. Kuno Meyer, the Gaelic scholar and authority, says that a revival of Irish national life will be one of the results of the war.

The Gaelic scholar, Canon O'Leary, of Castle Lyons has brought out an Irish version of the Four Gospels. The list of subscribers to the work includes the names of 4 Irish archbishops and 25 bishops.

The first Catholic College for women, with the privilege of conferring degrees, to be established in the State of Ohio, was opened at the Sacred Heart Academy, Clifton, Tuesday, September 14.

Rome's public cemetery, San Lorenzo, a mile or so outside of the walls of the city, is a magnificent city of the dead. In it reposes the body of Pius IX. On All Souls Day hundreds of thousands of people visited the cemetery.

A large and influential committee is at work in Philadelphia in a campaign to raise a fund of \$150,000 with which to build a new Mercy Hospital and School for Nurses—both to be devoted to the service of colored people. The institution will be dedicated as a memorial to Abraham Lincoln.

The New Zealand Tablet records a case in which a woman named Letitia Jane Hood, alias Gord Andrew Martin, author of "Romanism and Crime," etc., etc., was accused of publishing a defamatory libel against nuns, pleaded guilty at Wellington and was sentenced to six months' imprisonment.

James Grinnell, who claimed to be at least one hundred and fifteen years of age and who was undoubtedly the oldest man in Wisconsin, died at the home of his daughter in Oshkosh, Wis., on October 14. Computations by relatives have placed his age at something over one hundred and fifteen years. He was born in Ireland and came over here fifty years ago.

Bishop-elect Broesart, of Covington has received a telegram from Rome granting his request that he be consecrated January 25, the feast of the Conversion of St. Paul, on which date his lamented predecessor, the late Right Rev. O. P. Maes, was elevated to the episcopate thirty years ago.

The English Catholic "Who's Who" for 1916 includes in its contents "a roll of honor" of Catholic officers who have died for their country. There are more than 300; the average age being under twenty-five years. Sir Francis Burnand, whose grandson was among the fallen, is the writer of the preface.

The Church of St. Lawrence, Outside the Walls, Rome, was draped in black, Dec. 16, for the funeral of Dr. Cagliati, who died suddenly while on duty at the Vatican the preceding Tuesday. He was the physician who attended Pope Pius X. in his last illness. Dr. Marchiativa was summoned by him in consultation, when the Pope's condition became serious.

The Rev. Thomas A. Shaw, the veteran missionary of the Vincentian Order, passed to his eternal reward in St. Joseph's Hospital, Chicago, on Sunday January 9, in the seventy-ninth year of his age. His demise followed a complication of ailments and the infirmities of advanced years.

The Franciscan Commissariat of the West, embracing the States of Arizona, California, Oregon and Washington, was, on the feast of St. Barbara, raised to the dignity of a Province, with the Very Rev. P. H. Hollins Storr as Provincial, resident in St. Louis. The Franciscan order now comprises in this country 5 provinces and 2 commissariats.

Charles Stock, an old soldier of the Civil War, who breathed his last at the Soldiers' Home in Washington, D. C., left \$1,000 to the College of the Immaculate Conception at Brookland, and \$100 each to the Catholic chaplain of the Soldiers' Home, the Sisters of Charity on duty at the Home, and to the Little Sisters of the Poor, on H Street, Washington, D. C.

Rev. Father Carl Jones, of San Francisco, a priest who has the unusual distinction of being the son of a Baptist preacher, visited Golden, Colo., on his way to San Francisco. He wanted to see his birthplace, so went up from Denver to the old-time capital of Colorado. Father Jones was converted when he was a student at the University of California where his father is now librarian.

Mr. Arnold Cush, an architect well known in Anglican ecclesiastical circles, has been received into the Church by the Rev. Father Joseph Bacchus, of the Oratory, Birmingham. Until quite recently he was associated with what is known as the "Forward Movement" in the Church of England, his special knowledge of ecclesiastical art causing his advice to be sought by an increasing number of those Anglican clergy who are recognizing the value of Catholic and medieval standards in such matters.