

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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RIGHT VIEWS

The uplifters who are going to eradicate poverty and vice in the name of science do not like the saying: "Vanity of vanities and all is vanity." They have an idea that it forbids the promotion of the legitimate interests of life. They don't like the teaching that man's eyes should be turned towards the stars, when he should be helping them with mop, broom, and speech to make a flawless earth. But just a moment. The Church does not undervalue human progress. She blesses it as she shows her history. Father Hecker in "The Church and the Age" exclaims indignantly against the false notion that grace is given only at the cost of natural strength, and he assures that the time is fast approaching when the Catholic body will be marked by that spirit of initiative and enterprise of which it has lost so much since the Reformation.

What the Church teaches is that deeds, however the world may estimate them, are of no real value unless they are brought into connection with our spiritual life. While she encourages human efforts, she bids us to make it a part of our service to God to keep right and good the intention which prompts them. This is why her children in the past worked so well and meritoriously. And a glance at their careers will tell us that their care for their souls did not prevent them from having their names not writ in water in the records of achievement in every department of human activity. That care kept them unselfish and from taking themselves too seriously.

SMALL CHANGE

The so-called "small change" of human intercourse extends to other matters than those which pertain to buying and selling. The little worries of daily life, the touchiness of friends, the perverseness of children countered as they often are by the stupidity of their elders and superiors—afford frequent occasion for patience and self-restraint, virtues that do not flourish of themselves in the soil of the natural life. Giving and receiving, imparting and withholding, should be governed by the same law of judicious increase. We owe to our neighbors all the consideration that we expect from them: how can we look for attentions in a closely-compacted society without exercising thought and being careful to repay their kindness amid the varying circumstances of the passing hour? The big investments of time and pains to further the greater interests of our personal career too often crowd out of sight those higher obligations which are due to all who minister, however humbly, to our comfort and prosperity. These things are the "small change" which pass from eye to eye and hand to hand: often tones of the voice are silent aids to mutual comprehension, influences which, as Wordsworth expressed it, form "that best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love."

WHO HAS TO GIVE

Whatever the degree of blame that must rest upon Austria for bringing on the war her position throughout the negotiations with Italy has been almost pitiful. Pulled by Italy and pushed by Germany, the Austrian Government must have felt itself in a most unhappy situation. It was as if there were a sharp recurrence of the historic attrition, by which Austrian possessions in what was once Italy have been worn away. For the aged Emperor of Austria it is an old story. In his lifetime he has seen nearly the whole process. And many times during his reign has the question come up of Austria's yielding something to Italy.

A writer in the Frankfurter Zeitung recalls the Italian mission of which General Turr was the head in 1866, and which visited Vienna after getting encouragement in Paris. Then, too, it was mainly the surrender of the Trentino that was asked. Francis Joseph saw the Italian General, but returned him a pretty strong negative.

"Must it always be I," he asked, "who has to give?" That question he may well be asking to day with plaintive force.

OUR OPPORTUNITY

False ideals have always been the bane of advancing mankind. There is no need to hark back to the remote past to point the moral of this liability to aberration. It stares us in the face in our secluded villages as well as in our crowded cities and towns. Materialism seduces nations and classes into ruinous courses to day as of old. It may co-exist with correct demeanour and a proud consciousness of knowing much and feeling keenly. People of narrow means may tolerate grossness, and excessive comfort may blunt the edge of moral conviction. It is only when wealth accumulates that manhood and womanhood decay. Ten talents or one may be abused to the fatal injury of character. Hence the clash of ideals is but the outbreak of restrained forces. By such revolutions we are made aware of the perils and possibilities of our mortal state. To day nature and law are calling to us to look to ourselves. The great world drama now being enacted should arouse us to solemn thought. We still have that in us which responds to the claim of the higher life. We can devote all that we have and are to a noble cause, a great opportunity is lent to us, and a new and radiant light transfigures our common days and duties. The damps of earth lie below, but the stars still shine over us and the disordered, distorted and clouded vision will become clear, enabling us to gain inspiring glimpses of life's uttermost attainment; transforming sacrifice into a strange gladness, the earnest of an immeasurable satisfaction from which doubts and fears fly away.

COMING TRUE

In 1819 the celebrated Joseph de Maistre made a prediction which is sufficiently remarkable in the light of after events, and which has a significance for this generation. "The religious spirit," he said, "which is not all extinct in France, will make an effort proportionate to the pressure put upon it according to the nature of all elastic fluids. It will uplift mountains; it will work miracles. The Sovereign Pontiff and the French priesthood will embrace one another, and in that sacred embrace they will smother the Gallican maxims. Then the French clergy will commence a new era and construct France, and France will preach to Europe; and this propaganda will exceed all that has ever been seen. If Catholic emancipation is pronounced in England, which is possible, and even probable, and that the Catholic religion speaks in Europe, in French and in English, remember what I tell you, there is nothing you may not expect. If you are told that during this century Mass shall be said at St. Pierre in Geneva and at Sancta Sophia in Constantinople, you have only to say, 'Why not?'"

THE YELLOW PAPER

Some weeks ago we were told of the labour, talent, and money demanded by the Sunday newspapers. Some of them, we admit, are noteworthy as to letter-press, tone of articles, and discriminating taste. But there is one—a yellow, voluminous rag that appeals to the feeble-minded and ignorant, and vulgar. It is patchwork of alleged humor of scientific charlatan rubbish, and it is perfumed with the odor of the divorce court and of scandals. And it is sold by the thousands. Parents buy it for the children who like the "fanny pictures," while they themselves are close students of the careers of the "idle rich," who swap wives and live in the religion of rarefied finance in which the pride and passion of life blossom and bring forth the fruits of hell. It is discouraging to have a normal adult letting his soul rub elbows with this kind of stuff. But our sincerest pity is for the children. Their heritage should be innocence and purity. They have a right to the long, long thoughts of childhood, to visions of the stars, to dreams of the resting of angel wings. But that irresponsible scribbler should be allowed to

smear their minds with the refuse and offscourings of a dirty world is tragically pathetic. Parents could bar the door against such publications, but some parents have not the most elementary conception of their responsibilities and duties.

TORONTO'S STARTLING SCHOOL STATISTICS

The Municipal Handbook for 1915, which has just been issued by City Clerk Littlejohn, contains some figures under the heading of School Statistics that are startling, and should lead to an immediate and thorough investigation as to the manner in which the compulsory attendance law is evaded. Some time ago a Quebec journalist, in reply to the allegation that there were many illiterates in his Province as the result of failure to pass a statute requiring all children to attend school produced figures showing that the average attendance of enrolled pupils in the schools of Montreal was better than in Toronto, the inference being that as almost all the children of school age in both cities are enrolled, Montreal's children are kept at school more steadily than the children in Toronto.

Comparisons with other cities are difficult, because conditions are never exactly similar, but the members of Toronto's Board of Education can hardly object to comparison with the condition of Toronto's schools under themselves and their recent predecessors. The figures which follow, and which are in all cases drawn from the Municipal Handbook, show that the compulsory attendance law in Toronto is practically a dead letter. So recently as 1911 the number of registered pupils in Toronto Public Schools was 57,714, and the average daily attendance was 35,042, or almost 60 per cent. To-day the number of registered pupils has increased to the huge total of 70,753, while the average daily attendance is only 42,247, or a little less than 60 per cent. In four years the registration has gone up 19,039, while the average attendance has increased only 7,205. The discrepancy between increase of registration and increase of average attendance is so great as to arouse the suspicion that the registration figures are padded. What, ever the cause, the fact remains that whereas in 1911, 68 pupils out of each 100 enrolled were present daily, in 1915 less than sixty out of each 100 enrolled are present daily.

The increase in the number of teachers in relation to average attendance is no less startling than the figures already presented. In 1911 the 1,035 teachers and kindergarten in the Toronto schools had classes based on average attendance of 34 children per teacher. To-day the average is down to 30, and this change represents an unwarrantable increase of over 18 per cent. in the huge sum paid annually for teachers' salaries.

It would be interesting to hear what explanation the officials and members of the Board of Education have to give of these figures, especially when it is seen that in the Separate Schools the average attendance is almost 70 per cent. of the total of registered pupils, and the teachers handle an average of thirty-eight pupils daily.—Toronto Globe.

HIS FIRST IMPRESSIONS

TENNESSEE MAN MARVELLED AT CROWD THAT WENT TO MASS ON SUNDAY MORNINGS

The writer of the following letter to the New York World, John H. Raynor, has a real sense of humor and incidentally an eye for striking sights as his concluding remarks show:

"Several people asked me in the hotel where I am stopping what are the most wonderful things I have seen since I came to New York on this, my first visit, from the village of Humboldt, Tenn. I am now fifty-six years old and was born and reared in Humboldt and never saw a city before.

"One of the most wonderful things, I think, is to see all the people go by the hotel. I asked the bellboy where they were going and he said: 'Search me.' I never heard such language in Humboldt in my life.

"I looked down your subway, but did not enter, as I saw hundreds go down there, but none came back that I saw.

"Next wonder was why any one goes up twenty-five stories to see any one. I went up in one lift twenty-four stories and got so seasick that I walked back. I have a crick in my neck looking up at them. Another wonder was to see all the women in the stores. Have they nothing to do at home?

"I went down town on what you call the East Side and never saw so many children in my life before, while up Fifth avenue I saw none at all. Biggest wonder of all to me was to see people go from 6 o'clock in the morning to a Catholic Church by the thousands, while the church I went to, a Protestant Church, had only forty-seven people there."—Buffalo Echo.

"INTERVIEW" WITH POPE REPUDIATED

PAPAL SECRETARY SAYS MANY ASSERTIONS WERE ENTIRELY INVENTED

Special Star Cable By Bixton D. Allaire, of the International News.

Rome, June 29.—An important diplomatic document, with reference to the war, is being prepared by Pope Benedict XV, it was learned today. It is expected to be announced shortly.

The Pope is showing keenly the strain of the war, and the worry imposed by "interviews," attributed to him by various European newspapers.

Rome, via Paris, June 29.—An interview published in the Corriere D'Italia with Cardinal Pietro Gasparri, the Papal Secretary of State, arouses great interest in Rome as it is entirely taken up with the interview obtained last week by Louis Latapie, a member of the staff of The Paris La Liberte, with Pope Benedict. The Secretary of State says:

"M. Latapie invented entirely many grave assertions. You must remember that a phrase isolated from the context cannot reproduce faithfully a thought, or, what is worse, it gives a meaning entirely false. For instance, take the quotation regarding hostages in Berlin. What confusion. The Pontiff is made to mix the Jews of Galicia, the Austrian priests of Cremona and the Belgian prelates, all of which, according to M. Latapie, was covered in the allocution of January 22.

"With regard to the Jews, it was in March that Austro-Hungary sent a protest to the Holy See. The protest was not mentioned, as the Vatican could not condemn Russia on the sole affirmation of Austria-Hungary.

QUESTION OF HOSTAGES

"The Pope was informed that Italy had taken some parish priests of the towns occupied as hostages, but the Bishop of Cremona informed him that they were being treated with every regard. Indeed, the Pontiff furnishes them with funds for Messes. The Pope knows all this perfectly. How, then, could he put them in a category with the Belgian and French hostages or with the Jews of Russia.

"With regard to General von Bissing, the German governor of Belgium, neither the Holy Father nor the Secretary of State ever received a letter or a communication from him directly or indirectly. Thus the Pope could not refer to such a letter—and he did not. The letter was born of the fevered imagination of M. Latapie.

Cardinal Gasparri denies that Pope Benedict said: "It was under the pontificate of Pius X." When asked by M. Latapie if it was necessary to inquire whether the neutrality of Belgium had been violated, but the Secretary of State does not say what words the Pontiff used.

"But much graver is the confusion of M. Latapie when he speaks of the relations between the Holy See and Italy," continued Cardinal Gasparri. "The following is the real opinion of the Pontiff:

THE CHURCH'S POSITION

"It is true that he wished Italy to remain outside the conflict upon receiving concessions from Austria, because he desired that Italy should not suffer the horrors of war, and he was pre-occupied with the delicate position of the Church if Italy entered the conflict. War once declared, the Church became entirely neutral. It has not in any way tried to prevent Catholics from doing their duty according to their consciences and it has done everything for the spiritual welfare of the soldiers.

"The Pontiff recognizes that the Italian Government has done everything possible to attenuate any difficulties that might arise between it and the Holy See. The Vatican's correspondence is not being touched. But that does not mean that the situation of the Holy See is normal. It does not intend to create embarrassment for the Government.

"The Holy Father much deplored the sinking of the Lusitania, but he could not pronounce directly on it because there was before him a question of fact regarding which each side makes different assertions."

NO MORE INTERVIEWS

Cardinal Gasparri ended the interview by saying: "With regard to what concerns me personally, I saw M. Latapie only a few minutes. In that time the diplomatic relations between the Holy See and France were not mentioned. M. Latapie would have done better had he maintained the promise he formally gave me not to publish anything without previous authorization. But as that formal promise was not sufficient to preserve the Holy See from such deplorable indiscretions, M. Latapie will have the honor of being the last journalist to be received by the Holy Father during the war."

When any pain, affliction or mortification shall befall you, say to yourself: "Take what the Heart of Jesus sends thee to unite thee to Himself."—Blessed Margaret Mary.

POPE MISQUOTED, SAYS PAPAL SECRETARY

IDEAS OF POPE MUST BE SOUGHT IN OFFICIAL DOCUMENT

Canadian Press Despatch

Rome, June 29.—The Osservatore Romano, the official organ of the Vatican, publishing the statement made by Cardinal Pietro Gasparri, Papal Secretary of State, in which he declared Pope Benedict was misquoted in the published interview obtained from him last week by Louis Latapie, a member of the staff of The Paris La Liberte, makes this comment:

"From this interview it follows that the ideas of the Pope must be sought again in official Pontifical documents and not in words never uttered, but which attributed to the Pontiff and which were reproduced with fantastic interpretation in the newspapers without respect for the august dignity of the Pope.

Additional evidence of this lack of respect is found in the discussion of the letter from the Pope to Prince Von Buelow. An effort has been made to give it political character and significance, whereas it was a private letter replying to Prince Von Buelow, who, unable to visit the Vatican, believed it well to write the Pope to take leave of him and ask his benediction for the Princess. Attempts are being made to convert this letter into a political document, and the newspapers even ask its publication without regard to the Pope."

LETTER OF POPE BENEDECT

TO HIS EMINENCE CARDINAL VANNUCELLI

Signor Cardinal:

"It was our intention to call together, in the early days of next June, the Holy Consistory in order to make provision for the many churches at present deprived of their pastors and also induce a proper occasion for bringing us into touch with the Sacred College of Cardinals concerning other grave and urgent matters dealing with the government of the Church; unfortunately, however, painful events of all sorts have prevented us.

"Now, not being able to direct our word to the Sacred College as a whole, I take the occasion to address to you, Signor Cardinal, with the understanding that you impart it yourself to the individual members of the venerated assembly of which you are the worthy head.

In our first Encyclical, moved by the supreme desire to witness the end of the frightful struggle which is dishonoring Europe, we exhorted the Governments of the belligerent nations to the end that they pay heed to the tears and blood already shed and hasten to bestow again on their people the vital benefits of peace.

"Listen to us," we said "ye who have in your hands the destinies of peoples. Surely there are other ways, other means, through which you may be able to right wrongs; thus by laying aside your arms ye will have recourse to the dictates of conscience and the soul's bidding. And we are moved to speak thus not through our own interest, but on account of our love for ye and for all the nation. Do not, therefore, permit that our voice of father and friend go unheeded."

"But the voice of friend and father—to say this fills my soul with grief—was not heard; the war continued to drench Europe with blood until there was no place on land or sea that was free from iniquities practiced against the laws of humanity and of all nations.

"And if this were not enough, the terrible flame has extended even to our happy Italy, bearing new terrors with it and a train of tears and disasters such as accompany all wars, however successful.

"While our hearts bled at the sight of so much misfortune, we did not hesitate to prepare ourselves to alleviate and diminish, as much as we could, the sad consequences of war. We praise God that He has been pleased to reward our efforts to the extent of obtaining from the belligerent nations the exchange of prisoners of war incapable of further military service. Moreover, we recently applied ourselves, and with good hope of success, in favor of wounded or ill prisoners of war not entirely useless as soldiers, to the end of rendering their condition less grave and their cure more certain.

"But the needs of the soul, so superior to those of the body, have particularly attracted our paternal attention. To this end we have provided the army chaplains with full power authorizing them to perform through the celebration of the Mass and through assistance to the dying those privileges which can only be conceded in the most exceptional circumstances. With this power and with these privileges we intend that not only the priests now called to service as chaplains in the Italian Army shall be governed, but even all the priests under whatever title they

may find themselves in the aforesaid army. And all of them, we implore, through the mediation of the love of Jesus Christ, to show themselves worthy of such a sacred mission and spare neither pains nor labor, so that the soldiers in their difficult struggle may in no wise lack the ineffable comforts of religion.

"The times we are passing through are most painful—the moment is terrible—but 'sursum corda' (Lift up your hearts). More frequently and more fervently we address our prayers to Him in whose hands are the destinies of nations. Let us invoke with faith the afflicted heart and purity of Mary, the most sweet mother of Jesus and of us, to the end that she with her powerful intercession may obtain from her Divine Son the immediate cessation of the scourge of war and the return of peace and tranquillity. And in so much as it is proper to us to apply Holy Scriptures that the world may deserve the Divine blessing, the order of the prayer ought not to distinguish between the generosity of sacrifice and of penitence. We exhort all the sons of the Catholic Church to practice, even as we do through three consecutive or separate days, according to choice, a strict ecclesiastical fast; and we concede that this pious practice of Christian mortification will be worth, in the customary conditions the full indulgence, applicable even to souls in Purgatory.

"May the echo of our voice reach all our sons afflicted with the cruel scourge of the war, and may all be persuaded of our participation in their affliction and their troubles, because there is no pain that a son may have which does not effect the soul of the father.

"In regard to you, Signor Cardinal and to all the members of the Sacred College, we impart with the effusion of paternal benevolence the Apostolic Blessing."

In the Vatican, May 25, 1915.
BENEDECT XV., POPE.

REDMOND'S REASONS

FOR DECLINING CABINET POSITION

The explanation of John Redmond's refusal of a place in the coalition cabinet of Great Britain is that Ireland, which he represents, is still denied her rights as a political entity; and while this is so none of the Irish Nationalists can accept office under the British government.

If the Irish Parliament were already in being in Dublin with the consent of both the English parties Mr. Redmond's course would have been clear; he would have joined the cabinet. But Home Rule is not yet in being. In fact it is open to doubt whether Unionists are a whit more reconciled to it, now that Home Rule is on the statute book, than they were before the outbreak of the war.

In the circumstances, then, what was Mr. Redmond to do? He has behind him the history of Ireland under the union for more than a hundred years, and it is the history of a people that has been able to obtain any of its national rights only when its politicians were organized as an independent party, refusing to accept the honors of office until their country possessed the commonplaces of freedom. Again and again Irish leaders might have had great office, but again and again they stood off. Those of their countrymen who did accept office or other rewards ceased naturally enough to be concerned with the one life purpose of Ireland and were absorbed into their spheres. O'Connell and Butt might have had what professional advancement they chose, but they refused. The tradition by which Irish members pledge themselves to refuse office or reward is an honorable and unselfish tradition.

Obviously an ambitious man he would not hesitate a moment about accepting a cabinet appointment. His refusal is an act of self-denial and not an act of self-interest. It is a reminder at the same time to all Englishmen that, until Home Rule is secure, a wrong remains to be righted in Ireland.—True Voice.

AN INSPIRING SPECTACLE

In the Church of St. Adresse, Havre, France, a few Sundays ago, there was witnessed an inspiring spectacle when the Belgian colony with all the members of the government at its head, came to pray for King and country. Soldiers, functionaries and employees were all present, and around the altar were draped the flags of Belgium and France.

At the moment of Communion the members of the government rose as one man and approached the altar rail together. It was an affecting scene, the official representatives of a distressed nation kneeling to receive their God. Among these men of prayer and patriotism was M. Rankin who has just lost another son on the battlefield, and out of a numerous family now has only two sons left. A splendid discourse was preached by a Belgian priest, Father Du Bois. Perhaps no other country in the world could show such an example.—Church Progress.

CATHOLIC NOTES

It is said that there are nearly forty publications in this country, whose main object is to slander our clergy and sisterhoods.

The Holy Father has sent a letter to Cardinal Mercuri with 25,000 francs for the relief of distress, and a similar letter and sum to the Prince Bishop of Cracow in Poland.

Archbishop Ireland was the recipient on the occasion of the dedication of his splendid new Cathedral of an autograph letter of his Holiness Pope Benedict XV.

A Catholic editor, the Rev. John J. Burke, C. S. P., of the Catholic World, received this year the honorary degree of Doctor of Letters from Fordham University.

It is expected that thirty-one Japanese priests will soon be ready to take up apostolic work in the diocese of Nagasaki, thus filling the vacancies caused by death or absence of European missionaries.

The Catholic Women's League of London has sent off to the front twenty-two fully trained and certified Catholic nurses. Each nurse carried a crucifix specially indulged by Cardinal Bourne.

The Bennett Medical College, Chicago, has been taken over by the authorities of Loyola University. No radical change is to be made in the administration of the school or the teaching body.

Catholic Poland is said to be appallingly devastated—more so than Belgium. One report says there are 15,000 villages burned, and thousands of chapels and churches are damaged or destroyed.

At Kandy, in India, there is a Papal seminary, which is a central one for India and Ceylon. The first ordination there took place in 1898. Last December eight students were ordained priests.

Arrangements are being made for an exhibit of the Catholic colored schools of Ohio at the Emancipation Exposition in Chicago in August. The Catholic colored schools in this country number 165.

The amount of the collections by Catholic churches for the assistance of war invalids, delivered by Cardinal Hartman, Archbishop of Cologne, to Emperor William, was \$75,000 marks (\$115,000).

There are 85 ecclesiastical seminaries located in the United States, with 6,770 young men studying for the priesthood. There are 292 colleges for boys and 680 academies for girls. There are also 284 Catholic orphan asylums sheltering 45,742 orphans.

The Society of St. Vincent de Paul in Philadelphia expended for relief work during the past year the sum of \$47,776.83. To meet this expenditure the collections and poor boxes amounted to over \$19,000 and the donations close to \$12,000.

Two Japanese nuns have just arrived at Sacramento, Cal., for the purpose of working among their countrymen in St. Stephen's parish. The Sisters are descendants of the first Japanese converted by St. Francis Xavier in the sixteenth century.

Governor Ralston, of Indiana, has appointed Rev. Dr. Cavanaugh, the president of Notre Dame University a member of the Indiana Historical Commission which is to arrange for a historical and educational celebration of the Indiana centennial in 1916.

The French Government acknowledges that their highest decoration for bravery, the prized "Legion of Honour," has been awarded to 87 Catholic priests and 127 nuns for deeds of heroism on the firing line during the present war.

Brother Camille, a Redemptorist, who died recently at St. Anne de Beaupre, once converted a Protestant lady from New York without saying a word to her. When asked why she wished to become a Catholic, she said: "I saw Brother Camille praying; I saw him so good, so humble in his work, that I think his is the true religion. I want to pray as he does. I want to belong to Brother Camille's religion."

The leading Catholic universities in the United States last year were Georgetown University, with 198 teachers, 1,628 students; Marquette University, with 240 teachers, 1,870 students; St. Louis University, with 252 teachers, 1,471 students; Fordham University with 154 teachers, 1,626 students; Creighton University, with 150 teachers, 1,282 students; the Catholic University, with 85 teachers, 1,307 students; Notre Dame University, with 90 teachers, 1,150 students.

Right Rev. T. F. Kennedy, D. D., of Rome, has called to Right Rev. T. J. Shahan, D. D., that the Papal brief renominating and appointing him for another term as Rector of the Catholic University had been mailed. Bishop Shahan has been connected with the University since its beginning, and six years ago was made rector in succession to Right Rev. Denis O'Connell, D. D., who was appointed Auxiliary to the Archbishop of San Francisco, and later transferred to the See of Richmond, Va.