

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, AUGUST 26, 1916

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HEADS UP

Among the simple influences of life that are helpful in the widest yet most intimate ways, none has a greater range or adds more to the common stock of human happiness than a cheerful spirit.

Because cheerfulness is so simple, and within the power of quite ordinary people, we may fail to give it its full due as one of the greatest alleviators of life's stress and strain, and, in the aggregate, one of the most powerful promoters of everyday efficiency. But to-day cheerfulness makes a far wider appeal. It has become a need of our national life—nay, it is a matter of international competition. All the chief nations of Europe are conscious of the importance of preserving a hopeful and, if possible, a cheerful spirit, not only in their troops engaged in the greatest of all wars, but in their people who carry on the essential national duties away from the area of actual warfare.

Some of them regard the stimulation of this spirit as a distinct function of the Government. They shield their populations as far as they can from receiving any news that is likely to be depressing, and they seek to build them up in stoutness of heart by hopeful reports which all neutral countries, where news is free, know to be dressed up to conceal the exact truth.

GETTING FOUND OUT

In Turkey, for example, a fine appreciation of Government subtleties in hiding facts is required before any one can understand what is happening, east and west, north and south, to the Ottoman Empire.

The success with which Germany has hidden the truth from her own people is shown not only in the relieved feelings of prisoners who have been allowed to return to England, and have there heard the facts, but in the astonishment of the German people that the nations which have been so completely defeated by them, officially, do not give in and submit to their conquerors. What will happen when the realities of the war are known in Germany and the process of deception is revealed, is one of the most interesting problems of collective psychology that has ever been matured. Who can say what forms the revulsion of feeling will take? That such dangers should be incurred in the promotion of hopefulness is the strongest evidence of the value placed on public cheerfulness. It has been sought at any cost, according to the German reading of the mind of the masses.

A study of other nations from the point of view of morale, as the military observers term the unshaken determination to see a stern struggle through cheerfully to a triumphant end, instead of surrendering to dejection, is a fascinating inquiry.

THE TRANSFORMATION

The Russians have endured the most severe ordeal that has fallen to the lot of the greater nations. They have had to give ground before concentrated onslaughts made possible by Germany's elaborate military railway system, with the material advantages overwhelmingly against them; but there has not been any sign that their resolution has weakened, their strength of heart faltered, or their natural simple cheerfulness failed. They have been impregnable fortified by the feeling that the moral forces of the world are at their back.

The psychology of the French nation in this time of prolonged stress has been a revelation. No one could ever have doubted for a moment the courage, the dash, the noble exaltation of spirit of this fine race, for these qualities irradiate its history; but what tenacity, what patience, what unity of spirit they have shown, all merging into a quiet confident cheerfulness that reaches the confines of the sublime. France, the impressionable, the enthusiastic, the excitable, has achieved absolute calmness. That has been the

supreme psychological triumph of the war.

As for our own men in the zone of danger, every visitor to the front has returned thrilling with admiration for the magnificent spirit which seems to well up spontaneously in Colonial and British manhood, no matter how harassing the difficulties of trench warfare may be. No obstacles can damp the ardor of these free men—good and true—who have offered their lives to their country, or shake their cheery faith in the triumph of the noble cause they represent. If we need at home a lesson and an inspiration lest unnerving apprehension weaken our constancy, or flagging spirits cool our zeal, we may always find it in the example of the men who hold the front line of our nation's defence.

UNTO THE END

"Watchman, what of the night?" The old prophet's reply to the anxious querist is still valid. Faint hearts despair at the sight of such horrors as Europe shows now under various skies, but we can only live by faith. "The morning cometh." It may be that this is the hour before the dawn—the gloomiest, chilliest hour. Let it not press too heavily on our spirits. We owe it to our country, which, with all its shortcomings, has thrown a light across the surging seas and benighted lands that can never more be extinguished; to our cause, surely the most just we have ever stood by; to our glorious sons and brothers—the heroic living and sainted dead—to hold ourselves ready for every sacrifice demanded, until progress be vanquished beyond recovery for such evil ends.

AFTER

Then, when victory crowns the allied arms, and the council chamber succeeds to the battlefields, the curtain will rise upon another scene. The last act in the great drama will call for the finest and fullest display of the wisdom that is from above—"first pure, then peaceable"—the wisdom that will anticipate the era when crowns and sceptres will not sway the fortunes of whole peoples dooming men and women of pitiful natures to wade through flood and fire, blood and unavailing tears, to an unreasoning goal of mere pre-eminence in a despoiled human world. A higher fate is reserved for those who gain the real height for which thinkers and peacemakers have ever striven.

In that new day and secure haven of righteous peace, wisdom will be justified of her children; earth shall smile again, responsive to the new heaven which shall shut out the old brazen gods of this clangorous iron age.

INQUISITIVENESS

"One thing I know," said an ancient sage, "the Most High hates inquisitiveness."

No doubt fallible authorities in Church and State have strummed on that string to the injury of individual character and collective progress; but always and everywhere the falsehood of extremes works ruinously. Truth rarely coincides with logical antithesis. Nevertheless, for most of us, it is well to keep open windows for new aspects of the world's ongoing to shine in, fresher airs from the wide spaces of the universe to renew our worn energies.

SANE CURIOSITY

If only reverence deepen with growing knowledge no harm will follow. A sane curiosity keeps mind and heart active, not setting them apart to wear out their power in discordant effort. As in music, so in life; the constant aim of the wise man is to unify his faculties—only by harmonious action can any of us hope to develop a nature so mobile and opulent as ours.

HAPPY IGNORANCE

The realm of fancy repeats the warnings of experience concerning hasty snatches at the veil that hides the future from curious eyes. "Omissions ill foreseen!" cries Adam in Paradise Lost. "Better had I lived ignorant, each day's lot enough to bear." Are our consultants of spirits

wiser than King Saul, who disquieted Samuel, to call him up in the Witch of Endor's habitation? Goldsmith's reflection is just—"How much less would be done if a man knew how little he can do! How wretched a creature would he be if he saw the end as well as the beginning of his projects! He would have nothing left but to sit down in torpid despair and exchange enjoyment for actual calamity?"

THE VANDALS

There have been daring attempts of late to treat social morality as a variable thing, a mere reflection of the day's acquired habit; the outward shape and costume of an ambitious time devoted to unlimited experiment assured that new courses have the promise of fuller life. To these deriders of the older conventions nothing that is not risky appeals. Art must affront the common gaze, Conduct gains by surprise, Love acknowledges no barriers. As for Religion, its sanctions being venerable and antiquated, its charm has fled. Here Faust supplies the mould for morbid thought. Passion spins the plot. To such rebels there are no closed questions. Marriage is but temporary consent, otherwise an intolerable chain. So it comes about that nothing is sacred; familiarity wearies soul and body. Against this rage for novelty, this ceaseless quest for more pungent sensations, heart and mind must needs protest. Sanity corrodes under such a strain. We are not formed to endure repeated trials which wear down the spirit and exhaust the flesh. Like idle, overfed lap-dogs, many rot out their powers, pleasure pulls, life spells vanity and vexation, besides, victims turn upon their destroyers. Atrophy of soul completes the vengeance of outraged sense. Too late, transgressors, violators of life's sacred mysteries, learn that unbridled curiosity scorches. The changeless laws which hedge round character and safeguard progress doom intrusive fools to the punishment they deserve. The sphinx still sits at the gate of Life's temple, propounding her riddle. The wise see, and entertain a holy fear of profaning the sanctities that endure to eternity.

EXTENSION OF PORTIUNCULA

NOT FOR ENTIRE WORLD

The extension of the Portiuncula indulgence for an entire year does not apply to the entire world, but only to the Basilica of S. Maria degli Angeli in Assisi, Italy. Copies of the Holy Father's papal brief have just been received in this country.

His Holiness has sent the following brief to the general of the Friars Minor, Very Rev. Father Cimino, for the occasion:

"To our beloved son, Serafino Cimino, Minister General of the Order of Friars Minor, Benedict XV., P.P.: Beloved son, health and apostolic benediction.

"As the multitude of universal woes increases day by day, a fact that fills us with anxiety and sorrow, we gladly take every opportunity offered to us to propitiate the Divine Majesty towards the human race. Since, owing to the unhappiness of nations because of sin, we have come to such a condition of things that, if men do not repent of having sinned, and if by penance and a desire to improve their habits they do not reconcile to the world the goodness of God, no further hope of safety remains.

"Very opportunely, then, the circumstance of the coming commemoration of that most precious treasure of the divine indulgence called 'Portiuncula,' which was given seven hundred years or so ago to men through the prayers of thrice-blessed St. Francis, is offered to excite in the faithful a desire for salutary penance and of a holier life. No one, in fact, can participate in such a benefit without having first expiated his sins by confession and having renounced all affection towards sin. But there is more: those who gain this indulgence can gain it not alone for themselves, but for those who piously die in Christ. It is admirable how much help they can gain from it, given the faculty of reiterating the pious practice several times, and this, if it has ever been so, is today most opportune, since the cruelty of this fearful war argument daily the multitude of souls that must be purified by the fire of expiation.

"Wherefore, we ardently desire that in the whole Catholic world the Christian people will, in greater numbers than in the past, go to implore this pardon in the sacred

temples of the Franciscans or in those which the bishops will designate for it, but above all there where it was offered by God for the first time.

"Therefore, we lay down that for the space of an entire year, that is from Vespers of the first day of next August to the evening of the second day of August in the following year, every one who had confessed and refreshed himself with the Eucharistic Bread and pays a visit to the Basilica of St. Maria degli Angeli in Assisi, praying for the welfare of the Church according to the intention of the Supreme Pontiff, may gain the plenary indulgence as often as he visits that sacred temple. And to give greater decorum and solemnity, we ourselves wish to be present there for that which is so laudable today, viz., fraternal charity.

"As an earnest of heavenly favors and in testimony of our paternal benevolence towards you, beloved son, and towards all your religious, we impart with particular affection the apostolic benediction.

"Given at Rome from St. Peter's, June 29, 1916, in the second year of our pontificate.

"BENEDICT XV."

DECLARES BUFFALO HOT-BED OF BIGOTRY

STREET CAR CONDUCTORS AIR ILLE-MANNERS AT EXPENSE OF CLERICAL PASSENGERS

According to the Rev. P. J. Cornican, S. J., of Brooklyn College, Buffalo contains the most sour-faced bigots in the United States. In a sermon delivered at Irvington-on-the-Hudson, June 11, the occasion being the blessing of a bell given to the local Catholic Church by a Protestant, Mr. Daniel Gray Reid, Father Cornican, raising Mr. Reid for his broad-mindedness, spoke about the wave of anti-Catholic feeling now sweeping over the country, and said:

"Buffalo is a hot-bed of bigotry. I spent a week there during the last Christmas holidays, and I met with more rudeness from the street-car conductors of Buffalo in a single day than I did in a whole year in New York. The sight of my clerical garb seemed to rouse the anti-Catholic hate of the bigots, who were conductors on street-cars. At first I paid no attention to it, considering it an exceptional thing. But soon I found that rudeness was the rule and politeness the exception."

Doubtless anti-Catholic feeling had much to do with the discourtesy Father Cornican noticed; but street-car rudeness is not always due to that cause. Even in Boston not all street car conductors are polite; and a man does not have to wear a Roman collar to find that out.—Sacred Heart Review.

FINISH VAST WORK OF CANON LAW

Rome, Aug. 8.—The official Acta Apostolicae edis announces the appointment as a Protonotary Apostolic of Monsignor E. J. McLaughlin of Davenport, Ia., and as Domestic Prelate Monsignor Thomas V. Tobin of Little Rock, Arkansas, and Monsignor P. W. Tallon and Monsignor John J. Tannrath, both of St. Louis, Mo.

The colossal work of the Codification of Canon Law, which was begun in March, 1904, and which was expected to take only six years in execution, has at last been completed after many final retouchings, and will, it is announced, be solemnly promulgated towards the end of the year, possibly at Christmas.

It will be a lasting monument to the learning, labor, energy and skill of Cardinal Gasparri, the Papal Secretary of State, who before and after he was raised to the dignity of membership in the Sacred College has been the life and soul of the commission to which the great task was entrusted. The cardinal, it may be added, left Rome last Friday for a fortnight's needed rest at Montecatini.

News has been received at the Vatican directly from Syria to the effect that, owing to the energetic intervention of Monsignor Dolci, Apostolic Delegate at Constantinople, in obedience to instructions from the Holy See, the Turkish government has issued peremptory orders that persecution of Armenians and other Christians must immediately cease. As a result of this action the situation amongst the Christians in the Sultan's empire has very much improved.

At the General Chapter of the Dominican Order which was held in Fribourg, Switzerland, on Thursday

last Very Rev. Father Theisseling was elected Master General for the next twelve years, succeeding Very Rev. Father Cormier. Father Theisseling was born in 1856 and has been twice Provincial of the Dutch province of his order. His election was expected here on account of his intimate and thorough knowledge of the affairs of the order and of the fact that he belongs to a neutral province.

The condition of Rev. Father Hagan, vice-rector of the Irish College here, has much improved. His physician feels confident that he will recover.

Telegrams received at the Vatican from all parts of Europe report innumerable children's Holy Communion offerings for the Pope's intention in compliance with his request. No comments on the Holy Father's important address to Roman children last week have appeared in any of the Italian political journals.—Intermountain Catholic.

JUST A REMINDER

Seeing that Florida has well-nigh lost its reputation for its narrow-minded treatment of all things Catholic, it might interest the few friends it still has outside of its borders to know that at the recent State examinations, June 6 to 11, eleven convent girls attending school at the Convent of the Holy Name, Tampa, were found deserving of teachers' certificates. One of them, Miss Martha Muggs, made an average of over 96% the highest in the state. Five others had over 85% which is the passing mark for the first grade teachers' certificates.—Our Sunday Visitor.

TRIBUTE TO POPE'S WORK FOR PEACE

The General Council of the Popular Union among Italian Catholics recently forwarded to the Cardinal Secretary of State a resolution expressing the hope that the nations, "recognizing the services rendered to mankind by Benedict XV., should render practical testimony to the work of the Roman Pontificate as a supreme and necessary organ of justice and peace between the nations." The marchese Grispoli treats of this resolution in his usual brilliant way.

By this, he says, the important gathering, evidently meant to indicate that the titles calling for an invitation to the Pope to take part in a Congress for the restoration of right and the establishment of peace, both in the Pontificate as it is constituted by divine institution and by history, and in the Pontiff of to-day owing to the special work already accomplished by him. And in truth this widespread expectation (we say expectation, rather than proposal or motion) arose spontaneously immediately it became evident that the perpetual fitness of the Papacy to be an efficacious promoter of harmony among the peoples found a new and special expression in the action of the Pope in the present world war.

The conclave met a few days after the outbreak of the war, but when it had already assumed its terrible characteristics, when the recriminations as to the causes of it, the mystery, favouring all kinds of suspicions, which enveloped it, the flagrant violation of neutrality, the use of arms and means not contemplated or positively forbidden by international law, excited hatred between nation and nation. The assembling in Rome, in harmonious union for a most lofty scope, of the chief spiritual representatives of peoples who were even then rending and insulting one another, showed once more the pacific superiority of the Church over earthly discords. But if the passions that ragged outside found no entrance there, it was only right that the Cardinals should be filled with apprehension by the most afflicting situation. Thus notwithstanding the ancient custom of electing to the Pontificate only Cardinals of long standing in the Sacred College, they were inspired to set their choice on a Cardinal who had worn the purple for three short months, but who had been the ruler of a diocese and a diplomat, and so united in himself the experience of the smaller spiritual necessities of the people and of that of the great spiritual affairs between States both experiences being most precious for a pacifying action affecting both States and peoples. In this way the new Pope, from the visible reasons themselves of his election, received a mission fitted for the grave crisis in the midst of which he was elected. And he immediately showed his full and resolute consciousness of this mission by uniting, in a way all his own, the two ancient offices of the Pontificate in time of war: the invocation of peace and impartiality between the contending parties.

The invocation of peace has been a characteristic of the Pontiffs of all times. When some people in certain places, ignoring all history, became scandalized by reason of the prayer which Benedict XV. wished to have recited in all churches, they did not consider the fact that a

censorship which would have forbidden that prayer of the angels on the night the Saviour was born: "Peace on earth to men of good will." "Because that was the call that sounded from the words of the Pontiff of today, a call that has sounded through all the centuries down to our own time, that has taken its place in the liturgy, that has inspired the prayers of all the Pontiffs and all the faithful. But so far was that call from being opposed to what is a duty in war, that it was in full harmony with the doctrine that teaches the distinction, unknown to paganism, between just and unjust wars, and puts the obligations of citizens in a just war among the strictest obligations of the religious conscience." Benedict XV's prayer did not interfere with the bellicose duties of the citizens and it came with perfect fitness from the same source which inculcates on citizens the duty of obeying the civil authorities even to the extent of killing others and dying themselves, the authorities alone being responsible for the justice or the injustice of their intervention in the war.—Rome.

WILL WE NEED A M. LAMY?

M. Etienne Lamy, a patriot, last month gave to the French Academy the sum of 500,000 francs and expressed the motive that prompted his gift as follows: "Convinced that to restore the fecundity of our race is the most essential interest of France; that the most efficacious counsellor of duty is religious morality; and that every Frenchman ought to do his utmost to help in the restoration of the national life—I desire to assist some of the fathers and mothers who by daily sacrifices voluntarily undergone, still maintain homes in which the children are many. The annual revenue of the foundation, which will be about 25,000 francs, is each year to be distributed to families of French Catholic peasants, and divided between two such families which are the poorest, the largest, the most Christian in belief, the purest in morals." When asked why he gave the preference to Catholic peasants, M. Lamy added: "It is because Catholicism, by its laws of indissoluble marriage and by the custom imposed on its adherents of examining their actions and acknowledging their faults of deeds and omission, seems to me the Church which is the strongest defense of national fecundity."

M. Lamy's determination is based upon interesting statistics gathered by the French government. These figures, compiled for the first six months of 1915, in 77 departments of France unoccupied by the invading armies, show a decrease in births of over 56,000 under the figures for the same months of the previous year and an increase in deaths of 33,641. These figures, too, are proven to be unaffected in any manner by war, for deaths on the field and in the German prison camps were not included. This lead M. Lamy to his determination to make his gift. Why he chose the Catholic peasants for his beneficiaries is explained by a further chapter of the same statistics. Only in the departments that remain distinctively Catholic in spite of the infidel government, was there an increase in the birth rate.

Unless the birth control propaganda at present seeking right to life in America is checked, our own country will soon stand in need of quite a few gentlemen of Mr. Lamy's type.—New World.

THE PASSION AND THE EUROPEAN WAR

M. F. Power, D. D., in the Catholic World

So out of evil comes good—out of war will come peace. In the whole world there is evidence to-day of a slow yet sure return to God. France exemplifies it more than any other nation, and she has gone far from God. There is a strong current of mutual help flowing through the hearts of peoples. The spirit of sacrifice is abroad, and man's solidarity and brotherhood are bound by the heavenly cords of sympathy. The world which was fast accustoming itself to look upon physical pain as the only evil, has had that tendency almost destroyed by the shock of battle, and thoughtful souls look deeper now and see that it is not physical pain that was wrong, but rather moral crimes in men of business and men of state that caused the awful upheaval. If no other good came out of the war, the blood of thousands had not been shed in vain. But we know that the chastising hand of sorrow will labor still, and, having humbled proud man who erstwhile saw his supreme good in material and perishable things, will remove that spiritual blindness which prevented him from seeing God in the things that are and eventually would have prevented him from seeing God face to face. Having learned, through sorrow, the transitory nature of earthly goods, he will be more keen to gather things that neither moth nor time can destroy.

CATHOLIC NOTES

The Holy Father has appointed Rev. Soter Redondo, O. S. A., Prefect Apostolic of St. Leon of the Amazon, in northern Peru.

L'Association de Notre Dame de Salut, of Paris, has now sent to the front 3,520 portable altars, so as to enable priest-soldiers to celebrate Mass.

The city of Liverpool, England, has a population of about 800,000 souls. In the city there are 37 parish churches. The archdiocese numbers about 375,000 Catholics.

The Pope has appointed to the vacant bishopric of Lausanne in succession to the late Monsignor Bovet, Monsignor Colliard, Vicar-General of the diocese.

A theological seminary is being planned for the Archdiocese of Cincinnati. The institution is to be built at Norwood Heights at a cost of \$800,000. It will be located near the archiepiscopal residence.

Rev. A. J. Sprigler, of St. Mary's Church, Sullivan, Ind., is the possessor of a Bible printed in 1618, lacking only two years of being three hundred years old.

Three new priests were recently ordained in the Pekin Cathedral. They were the Rev. Peter Shu, the Rev. Matthias Yu and the Rev. Anthony Che. They were assigned to mission work immediately.

Sister Caroline Eck, of the Sisters of Charity, who died recently in St. Joseph's College and Academy, Emmetsburg, Md., had the remarkable distinction of having nursed the wounded soldiers of both the Civil and the Spanish-American wars.

News that the Swiss police have vetoed the sale of emblems of the different belligerent nations reminds one of the order enforced in the Vatican since the outbreak of the war. No one is permitted to wear such emblems when going to an audience with the Holy Father.

Archbishop Mundelein has forwarded through the State Department \$50,000 donated by the churches of Chicago archdiocese to relieve distress in war-stricken Poland. This is the largest individual diocesan gift raised in the United States.

In a spectacular fire recently at Bay City, Mich., St. Hedwig's Polish Church was destroyed, entailing a loss of about \$20,000. Father L. F. Kuelrus narrowly escaped death when he dashed into the burning building to save the altar vessels.

Sister Loretta Vaughan died on May 22, in Utica, N. Y. She was a relative of the late Cardinal Vaughan and a lineal descendant of Daniel O'Connell. She celebrated her fiftieth anniversary in the Sisterhood of Charity two years ago. She was in charge of St. Mary's Hospital, Milwaukee, for twelve years.

Text-books printed in foreign languages are to be banished from the parochial schools of Chicago. Beginning next September, all study books that are to be used by 115,000 pupils in 240 parochial schools under the instruction of 2,500 teachers will be printed in English.

Through the enterprising Brooklyn Eagle another illustration of Catholic school efficiency was furnished recently. The first honors in two spelling bees conducted by the Eagle have been won by pupils of Brooklyn Catholic schools, and in the Eagle's Current Events Bee, a representative of a Catholic school was the victor.

It has been definitely decided by John Steven McGraw, the author of the Mission Play, which has been seen by multitudes at San Gabriel, Cal., last summer, to take the production on tour. The intention is to present the play in the larger cities of this country, and afterward visit South America, the Antipodes, Asia and Europe.

The Superior-General of the Salesians has decided to open an institute in Italy for boys between the ages of eight and twelve who have been rendered homeless by the war, and this notwithstanding the fact that 25% of the masters and assistants in the Salesian Houses in Italy have been called to the colors.

At a cost so nearly nominal as to be considered almost a donation, the spacious Gregg mansion in Pine street, St. Louis, Mo., has become the property of the Sisters of the Blessed Sacrament, now conducting a branch school for colored children in St. Elizabeth's parish. It is a large three-story structure, and it will further the settlement plans for the colored Catholics of St. Louis, possibly as a home for young girls.

The Sisterhoods in Manila, who devote themselves to the education of the young, are very successful. Their work was commenced as early as 1596 by the Sisters of Charity at Santa Isabel College. Other colleges followed until 1904, when the latest, Santa Ana College, was established. Many of these institutions have as many as 500 students in attendance and give a course the equal of anything in the United States for the higher education of women.