

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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WHY

We do not wish to impute unworthy motives to our antagonists; but it is difficult at times to understand why they champion directly or indirectly charges that are as idiotic as they are baseless. We are of the opinion that if they refused to countenance clerical ranters perpetuation of prejudices would cease to be a profitable occupation. They have but to say a word—and the insane perversions of history that provoke the merriment of the unbeliever, and the calumnies that make us wonder at the moral and mental equipment of the utterers would no longer be the disgrace and reproach of this generation. The thoughtful non-Catholic must marvel at our patience. And we are patient, and for many reasons.

Revelation is no new thing to us. We heard it on Calvary and down the ages. Truth has been ever on the Cross, and the bitter-minded have always poured out in book and harangue, their hatred. But is it not strange that in these days there are still a few divines blaspheming what they know not, and execrating a monstrosity born of a crooked mentality, which they call the Catholic Church?

WIDE OPEN

Our readers know that when Leo XIII. threw wide open the doors to the Archives of the Vatican he gave a great impetus to the development of historical science.

"We desire nothing," says Leo XIII., "save to bring about a reformation which is due to the honour of the Church and which favors the progress of true science." We know how ardent in historical research are the men of our time, and how eagerly they strive to reach the hidden cause of events. Nor are we ignorant that the enemies of religion have abused these tendencies to obscure the light of history, giving credence to inventions the most false, calumniating the innocent, and casting hatred and obloquy on men worthy the admiration of all posterity. To destroy such falsities nothing is more proper, nothing more efficacious than to bring them face to face with the truth itself as revealed in the irrefragable testimony of texts and documents.

Due to the action of Leo XIII. blind apologies as well as fanatical calumnies have been rejected. Legends that masqueraded as truth have been relegated to the domain of the fairy-tale. Rationalist, sectarian and Catholic are delving into the historical mines of the Vatican with profit to the Church, which shines with such a brilliancy of truth, of beauty, and of goodness that the shadows of human imperfections cannot harm it.

SOCIAL SERVICE

We have the greatest respect for science. Within its proper domain it shows forth the glory and beneficence of God: confronted with the problems that transcend the powers of the microscope it avows its inability to solve them. The pseudo-scientist however mocks at them as puerilities and drags in science at every turn to sponsor his exhibitions of ignorance and impudence. He seems to believe that a verbal pontifice applied to social wrongs and misery, by one who has had a scientific training, is the passport to social health. He views with pitying condescension the efforts of the untrained, and seeks through "Social Bureaus" to make them more efficient and to solve our great social problems by ignoring God. But words will neither cut out the ulcer of unrest nor give hope to the many who are not guided by the light of eternity. They will not take off the crown of thorns from the brow of humanity. Nor can they turn the world into an earthly paradise. The poor need more, of all justice and charity: the manifestations of the spirit that can unite all classes of society in fraternal sympathy.

The Church does not allow us to forget our duty in this matter, and reminds us that efficient social work means character and that the efficient

social worker must be a deeply religious man.

We should have that saving sympathy which touches with love poor human bodies bruised from contact with the stones of life. Tabulating statistics, and investigations are useful and necessary, but the chief factor in social work that heals and strengthens and uplifts is the charity of Christ Who made Himself one with us all in order to save all.

THE REMEDY

Carlyle was not wrong when he said that the beginning and end of what is the matter with society is that we have forgotten God. Man's highest good is not a mere earthly end to be attained in this life. Riches are not the passport to happiness: poverty is compatible with a virtuous life and the highest moral excellence.

"What motives will you propose to make the rich man to lift up his weaker brother, the poor man to stand by the other's side feeling neither abject nor envious. There is only one philosophy on earth capable of this transformation, and that is the divine philosophy of the Crucified. Take away this, and what motive can you propose to stay the hands of the masses excited to fury by the harangues of misguided leaders and conscious of their power."

"Religion alone," said Leo XIII., "can destroy the evil at its roots. All men must be persuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans of the wisest will be of little avail. The social problem is more a question of morality and religion than it is of political economy. The time will never come when all inequality of social conditions shall disappear: but it is well to remember that inequality of wealth, of talent, of station is a mere trifle compared with these things in which the poor and the rich are equal before God and man—that a man's moral conduct is the all important thing, and this is not determined by the quality of his clothes or the hardness of his hands."

PRIESTS IN ITALIAN ARMY

Priests in the Italian army number at present between 17,000 and 19,000. The exact figures are not available. The total number of chaplains is about 1,000. How many of these are at the front or in base hospitals or in hospitals throughout Italy is a military secret. Its revelation would make known the number of troops, and, because each regiment and each hospital has a chaplain. In the fleet there are eight chaplains.

All chaplains are appointed by the Episcopus Castrensis, Mgr. Bartolomei. His designation is communicated to the military authorities, who then nominate the chaplain in question. A regiment or hospital in need of a chaplain must first specify that need to the War Office before the Army Bishop can act. It is not the practice to appoint volunteers. Preference is always given to priests bound to serve in order that as many as possible of these may be employed in work suited to their calling. Once appointed to the front chaplains cannot be removed without a medical certificate declaring them unfit for the fatigues of war. At least such were the orders originally in force. Recently a concession has been granted. A chaplain who is in need of rest may arrange an exchange with the chaplain of a base hospital.

Chaplains have the rank of lieutenant, and are consequently paid 180 lire per month. Each is allowed an orderly. They are recommended to choose their ordies from among the ecclesiastics on active service—that is ecclesiastics who are neither priests, deacons, nor subdeacons. In military matters chaplains are subject to the military commanders, and may be punished by them. In spiritual matters they are under the jurisdiction of the Army Bishop, who can change them if they do not do their work satisfactorily. Priests, deacons, and subdeacons who are bound to serve and are not chaplains belong "in fact" to the sanitary department, and have not to fight. Parish priests over thirty-two years of age are entirely exempted. An unsuccessful effort was made to get this exemption extended to all parish priests.

So far, five chaplains have been killed, one being the naval chaplain on board the Benedetto Brin. The first official list of distinctions published last October and covering the first half of June contained about 150 names. Two chaplains were

mentioned, and received the silver medal. This means more than appears at first sight, because awards are few and carefully chosen in the Italian Army. So far only one gold medal has been granted. The recipient was a lieutenant, a good Catholic who, in the act of receiving the last sacraments in the hospital, "raised himself painfully on his elbows, commanded the soldiers to salute Jesus, then communicated and died, exclaiming with the last breath: 'I die in the holy name of God, in the hope of a better life!'"

There are two fortnightly publications connected with the war—"Il Prete al Campo" (for priests) and "La Stella del Soldato" (for all). The latter is edited by Father Goretzki, S. J., of the Gregorian University, and is supported by the congregations of the B. V. M. It contains edifying stories, anecdotes, spiritual exhortations, etc. "Il Prete al Campo" is of a more practical character. It publishes articles on first aid, religious and military documents bearing on the work of chaplains, homilies on the Sunday Gospels, apologetic notes, pious exhortations, suggestions on good books for soldiers, etc. It is the official organ of the Army Bishop. Though not subsidised, its price is only 3 lire per annum.

There are several Catholic societies engaged in helping soldiers and chaplains. The most important is the "Comitato nazionale per l'assistenza religiosa nel l'esercito." It supplies through the Central Office of the Army Bishop portable altars to all chaplains at the front and to many chaplains in hospitals. It also supplies whatever is needed for the Holy Sacrifice of the Mass—wines, hosts, and candles, etc. For these and for pious objects an adequate offering is expected from the chaplains, but not for the portable altars. "L'Unione nazionale per il trasporto dei malati a Lourdes" is being obliged to suspend its ordinary labors this year, has directed its energies to the soldiers. One of its present works is the supply of good books. It has arranged with many publishers for a reduction of 50 per cent. on the cost price, so that people who wish to send books to soldiers may forward the same to this society, and thus make it go farther. The Gioventu Cattolica proposes to supply little libraries of 25 volumes of standard Catholic works at a cost of 45 lire.

Many of the satisfactory arrangements which render the position of priests in the Italian army superior to that of their brethren in other conscript countries are due to the work of the Episcopus Castrensis, Mgr. Bartolomei, who is enabled by his position to arrange everything promptly with the civil and ecclesiastical authorities. He has two offices, one at Rome in the Capranica College, the other at Treviso in the war zone. He is helped and represented (when absent) in Rome by Mgr. Cerrati, and in Treviso by Mgr. Maritano. Mgr. Cerrati has a head secretary and eleven soldiers (all ecclesiastics) under him. They have few idle moments.—Rome.

CARDINAL MERCIER

IS GIVEN OVATION IN ROME

Cardinal Mercier, primate of Belgium, arrived in Rome recently, and was received at the station by the Belgian minister accredited to the Vatican, Sir Henry Howard, British minister to the Vatican, Mgr. Desanpers, Papal Master of the chamber, and a large number of the Belgian colony. A large crowd of Italians also greeted the Cardinal, crying "Viva Mercier! Viva Belgium!"

accompanying him along the streets to the Belgian college, where he is stopping. In the municipal council Prince was received at the station by the members of the council, welcomed Cardinal Mercier in Rome and greeted him as "the man representing the tragic and heroic history of civic virtue and of unshakable faith." The speakers also expressed sympathy with Belgium, "momentarily crushed," and admiration for the Belgian army, the Belgian people and King Albert and his queen.

"What I have done was simply my duty," Cardinal Mercier said later in the evening, while the people of Rome, comprising all classes, received him as they have no Cardinal of any nationality since the fall of the temporal power. The Cardinal's secretary said that the Cardinal was most gratified at the welcome accorded to him. The tribute was paid, the secretary said, not to the Cardinal personally, but to Belgium, hence he appreciated it most keenly. Cardinal Mercier, who was accompanied throughout his journey by his Vicar General, Mgr. Vanroy, is healthy, smiling and pleasant in manner. He intends to remain in Rome for a fortnight, but does not wish to be interviewed or to make statements or communications of any kind to the press, not because he gave any official promise in this regard to the German authorities, but because he considers that he is bound by honor to be silent. In spite of this, he spoke in high praise of the American generosity in helping the desti-

tute Belgians, and of the immense debt of gratitude felt by his people toward America, adding: "The Belgians feel very much their humiliating position, but they need to accept charity."

The situation of the unfortunate nation, the Cardinal explained, was not so terrible now as it was immediately after the occupation. Some Belgians were gradually returning to their homes and resuming work. One of the most striking features in the scarcity of coal and its high cost, while Belgium now has more coal than ever before because there are practically no railways running or factories working.

When asked for his opinion on the probable end of the war, Cardinal Mercier raised his arms, and, lifting his eyes to heaven, exclaimed: "Long yet—perhaps this time next Winter."

Cardinal Mercier all day was the recipient of the greatest manifestations of homage and sympathy. Letters, telegrams, addresses and cards arrived by the thousand, while his modest apartment in the Belgian College was filled with flowers, many coming from unknown donors. Dispatches recently said that Cardinal Mercier was received in private audience by the Holy Father. The dispatches added that Cardinal Mercier was fully assured by Pope Benedict of the Pontiff's favorable sentiment toward the Belgians and for the French population in the invaded territory, according to information received in well informed quarters.—Buffalo Echo, Jan. 20.

ONE BLESSING FROM THE WAR

The Russian Orthodox American Messenger quotes from an interview in the London Times with the Anglican Bishop of Birmingham, who had gone to the scene of battle, as follows:

"It is strange to see how religious emblems appear to have been proof against shell fire. Constantly you would see a church almost totally destroyed and yet the crucifix untouched." This leads the Bishop to the consideration of the religious condition of our troops as affected, first, by the churches and worship-places of France, and, secondly, by their own experiences in the war. More than one mentioned the pleasure felt at the side of the little wayside shrines which they had passed on their march. What his experience of war is doing for the soldier in regard to religion impressed the Bishop as remarkable. What struck one very much was the desire for the understanding of a few central truths and the evident keenness for dogmatic statements as to great matters.

THE CHURCH OF THE FUTURE

That the Catholic Church will control the religious life of the majority of the American people, when the United States shall have reached the zenith of prosperity and power, was the prediction made by a non-Catholic writer, Mr. H. D. Sedgwick, in the Atlantic Monthly during the past year. His argument, based upon purely natural reasons, was drawn from the fact of the Church's cosmopolitanism, or as we should more simply call it, her Catholicity. The United States, he reasoned, will be made up mainly of descendants of English, German and Irish stock, but there will likewise be many other races. So it will be the one great cosmopolitan country of the world. Since there is but one cosmopolitan church, he continued, it is evident that the Catholic Church, which always wisely reads the signs of the times, will meet with her most favorable opportunities and will duly avail herself of them. The writer of the article thus concludes:

"The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia. Her missionaries have sacrificed their lives all over the world. Her strength has been that she is the Church Universal. England recognizes the King as head of the Anglican Church; Russia, the Czar as head of the Greek Church; but the Roman Church has never been bounded by national boundary lines; she alone has been able to put before the western world the ideal of a church for humanity. This has been the source of her peculiar attraction; and in the next century, when the national barriers broken down, her claim to universal acceptance and obedience will be stronger than ever. Americans cannot kneel to an English king nor prostrate themselves before a czar of Russia, but many will do both before Him Who has the only claim to be considered the High Priest of Christendom."

We gladly accept the prediction here made and hope that its verification will soon follow. But there is an essential defect in the argument. The cosmopolitanism, upon which it is based, would be the very reason for the Church's undoing and not

the cause of her success, were we to argue from an exclusively natural point of view, as the writer does. Were the Church a purely human institution and not of Divine origin, Christ Himself, the world, within the course of even a single year, be split into as many creeds as there are races of men or as there are Protestant denominations to day. The triumph of the Church through the centuries, and her hope in the present is founded upon her Divine origin, her Divine mission to teach all nations and the promise of Christ that the Gates of Hell shall not prevail against her. It is for this reason that the Church, as he writes, has in the past achieved her greatest victories in the face of the greatest powers of the world, and has succeeded in adapting herself to the varying needs of men for nineteen hundred years.—America.

GALLANT PRIEST—CHIVALROUS ENEMY

A gallant act by a Catholic chaplain is recorded by a correspondent of The Central News now at the British front.

It is the story of a bombing party of eight that went out in the night and never returned. When morning came the regiment wounded and dying in the mud and the slush and the decaying corn. If they could only know for certain what had happened, it would be relief of a sort. But how to know?

It was broad daylight; the German snipers were in position; even to put one's head over the parapet meant certain death. While they were still discussing what appeared to be a hopeless situation, a Catholic chaplain attached to the regiment, came up to the firing line and asked to be allowed to go out in front and try and find the bodies.

After some hesitation, his request was granted. Wearing his surplice and with the crucifix in his hand, the priest advanced down one of the saps and climbed up into the open. With their eyes fixed to periscope, the British watched him anxiously as he proceeded slowly towards the German lines. Not a shot was fired by the enemy. After while the chaplain was seen to stop and bend down near the German wire entanglements. He knelt in prayer. Then with the same calm step he returned to his own lines. He had four identity discs in his hand, and reported that the Germans had held up four khaki caps on their rifles, indicating that the other four were prisoners in their hands.—N. Y. News.

ASSAILING THE CHURCH

SECULAR PAPER PAYS RESPECTS TO HER SLANDERERS

"Everything," published in Greenboro, N. C., says its issue of December last:

"The Catholic Church is one of the biggest institutions in this world, and it is going to grow as the years come and pass. There are men who have assailed it only to put money in their own coffers—unprincipled and conscienceless rascals who should serve long terms — if there are others who go after it 'because they fear its results. But with all the abuse and all the slander the Catholic Church does great good. It attends to its own business—reports to the contrary, notwithstanding—and it is one organization well worth while. If it grows and prospers and leaves other religious organizations behind, it is because it has the 'punch' because it has system, because it means business and does business. We have always found much good—great good in the Catholic Church, and some of our best and most appreciated friends belong to it. Watson will go on slow gear hereafter, and if the Menace is put out of business the world will in no way be a loser.

"Our idea is to let all churches have their way and away. There is no organization that teaches the 'Word of God' but that will do some good in this fallen world. When men see God they are better men. And no man can see Him unless he hears about Him and learns to look for Him."

THE PRIZE OF VIRTUE TO NUNS OF THE BATTLEFIELD IN FRANCE

Signs multiply of the return of France, "the eldest daughter of the Church," to her old time religious allegiance. At the annual meeting of the French Academy, at which the "Prix de vertu," also sometimes called the Montyon prizes, from the name of the celebrated philanthropist who founded so many of them, there were nuns as well as secular nurses, all members of the Red Cross Society, among the recipients. M. Gabriel Hanotaux, the eminent historian, made the address, and

warmly eulogized the Red Cross, which has saved thousands of precious lives since August, 1914, and whose members have never hesitated to risk their own for the love of God and country.

This day of awards brought to light the heroic deeds of the nuns at Rheims. Here five religious and two secular nurses lost their lives. The religious communities to which the former belonged have been recognized by generous money prizes. Edith Wharton, in her articles on the invaded districts of France in Scribner's Magazine, has told many delightful incidents in the lives of the nursing Sisters elsewhere.

These heroines, like the valiant soldiers of Joffre's army, are rebuilding the edifice of faith and patriotism and cementing its stones with their blood.—Boston Republic.

NO MEXICAN PEACE

UNDER CARRANZA, IS NOW THE BELIEF OF CARDINAL GIBBONS

According to a secular press dispatch from Baltimore recently, Cardinal Gibbons is quoted as saying:

"They will never cease fighting in Mexico under Carranza. I have no confidence in the man." The Cardinal expressed his opinion of the situation when talking to a delegation of prominent San Antonio business and professional men who were in the city in the interest of the bi centennial of the Texas city in 1918.

The Cardinal had listened to an eloquent appeal for his presence at the three-day jubilee in San Antonio in the interest of the jubilee two years hence and after explaining his utter inability to be present, he thanked the Texans for their hospitality to the refugees of Mexico who are being cared for in San Antonio and other Texas cities.

"The situation there," said the Cardinal, "is a crime against civilization. We have tried in every way to get help to those suffering from the warring factions in Mexico, and even now have \$20,000 in hand to help them, but we cannot send it to them. We communicated some time ago with a banker in the city of Mexico in the hope that some of the funds could be properly distributed, but found that nothing could be done."

The Cardinal straightened in his chair and launched forth in his denunciation of conditions in the war-ridden country. He spoke with unusual vehemence and held his hearers spellbound with his earnestness. "I have no confidence in the man," he repeated, his eyes flashing and both hands gripping the arms of his chair.—Church Progress.

"CENTURIES BEHIND THE CHURCH OF ROME"

A project calling for the purchase of an available site close to the University of Pennsylvania and the erection of a set of buildings for the Divinity School of the Episcopal Diocese of Pennsylvania now located at Fifth street and Woodland avenue, has been launched, and pamphlets explaining it have been issued by a committee of the boards made up of Chairman Edward H. Bonell, George C. Bartlett, Morris Earle, S. F. Houston, Lucius S. Landreth, Roland S. Morris and T. Duncan Whelen.

A striking statement of the pamphlet is the following: "As to theological learning, it is held by the committee that the Church of England is and always has been wiser in this respect than we. It has bred its teachers and scholars. In these later days it continues to train men of profound learning. We ought to take a lesson from the Church of Rome no less than from the Church of England. It is probably true that the average Roman priest is even less of a scholar and a thinker than the average priest with us; but he does not need to be other and more than he is. By a practical training greatly more protracted and more detailed than anything we can boast, he is schooled and drilled to the highest efficiency as a captain in the ranks. The field officers in that religious body, the men who are to be its specialists as preachers, as organizers and as educators, and prepared in very different schools and are trained by a singularly laborious, wise and exacting course for the posts of leadership for which their native gifts fit them. In all this we are centuries behind the Church of Rome. And if there is anything in the cry that alarms us now and again, that the Church of Rome is threatening to capture the first place in influence in our land, it is chiefly due to the admirable skill and wisdom which she shows in picking and preparing men for leadership in her ministry. Without being alarmists, we might well borrow a leaf from this book."—Philadelphia Catholic Standard and Times.

CATHOLIC NOTES

In the Louisiana leper home heroic Sisters of Charity care for 140 patients.

We swallow at one draught the lie that flatters us, and drink drop by drop the truth which is bitter to us.—Diderot.

The chapel of St. George in Westminster Cathedral, London, will be completed at a cost of \$40,000 as a memorial to the Catholic soldiers and sailors fallen in the war.

Monsignor Laudreux, archpriest of the Cathedral of Rheims, has been appointed Bishop of Dijon. He has long been Vicar General of the Rheims diocese and is a distinguished writer. Angelo Sarto, only brother of the late Pope Pius X., is dead at the age of seventy-nine years. For years he was the postmaster of the village of Graze.

Father Sutherland, the Superior of the Salesian School, Farmborough, stated at the Don Bosco Centenary Celebration that over 2,000 Salesians, priests and clerics were fighting for the Allies.

The Rev. E. D. Croisier, O. M. I., formerly stationed at Duluth, Minnesota, and well known in Western Canada as a missionary, was recently killed by a hand grenade in the first line of trenches in France. He was serving as a chaplain.

Under the late Bishop Conaty the Catholic population of Los Angeles diocese is estimated to have risen from 58,000 to 145,555 but more gratifying than all else, the attendance at the Catholic schools has risen from under 3,000 to over 10,000.

Little Holland seems to be doing her best to fill the gaps caused by the terrible war. While all the other European missionary seminaries are depleted, word comes that her seminaries can accommodate no more students, so great has been the increase in missionary vocations.

Patrick Cudahy, founder of the big packing business of Cudahy Brothers in Milwaukee and other western cities, who recently retired from active business, has set aside a fund of \$125,000, the interest on which is to be devoted to charitable uses in Milwaukee.

The new organization, the Catholic Boys' Protective League, popularly known as the Catholic Big Brothers, is already reported to have made splendid progress in New York, where four branches have been inaugurated, comprising in round numbers about forty parishes.

The Right Rev. Richard Scannell, Bishop of Omaha, died of pneumonia on Jan. 8, at the age of seventy-one years. He was born in Cloyne, County Cork, Ireland, and was educated at a college in Middleton and at All Hallows, Dublin. He was ordained February 26, 1871, and came to the United States in 1873.

When Father Madeo, in his cassock was decorated by General Joffre of France, King George of England, who was present, asked why. "Because," he replied, "of his splendid bravery under fire." The king remarked: "Ah, they are very fine on the battlefields. I have decorated several of them myself."

An excellent move in the direction of higher education is reported from Seattle, Wash., where 7 of the city parishes have united in the establishment of a Catholic High School, in which a complete course of higher branches, together with domestic science and manual training will be taught.

The Rev. Alban Urling Smith, late curate of Buxton, Derbyshire, was received into the Church recently. He was ordained to the Anglican ministry in 1889, and has filled curacies at St. Dunstan's Edge Hill, Liverpool, and at St. Luke's, Southampton. This makes the nineteenth conversion from the ranks of the Anglican clergy in England alone during the last five years (1910-15).

Brother Severin, C. S. C., business manager of the Ave Maria, died suddenly on Dec. 25, from a stroke of the apoplexy at the community house, Notre Dame, Ind. He had been in poor health for several years. Brother Severin was known to thousands of young men throughout the Middle West, having taught languages for a number of years, and held the position of prefect in Brownson and Carroll Halls, University of Notre Dame. For some time he was also a teacher at Holy Cross College, Cincinnati, and at St. Edward's College, Austin, Tex.

We are told that rehearsals are under way in Pittsburgh, Pa., for the production of a Passion Play called "A Drama of Christ's Passion," which will be staged at the beginning of Lent, March 8, 1916. There will be 20 principals and 100 in the chorus. The late Monsignor Benson is the author of the play. Father Coakley, secretary to Bishop Canevin says of it: "It is not a show nor a play, but a religious drama. We will allow no applause, no flowers, no recognition of the portrayals of the different characters. The cast will be a professional one, under professional direction. It will be the first thing of this kind that has been given in Pittsburgh, and will be a drama of merit."