

THE CATHOLIC RECORD

"I HAVE AN ALTAR"

If all the bishops of the Protestant churches were as broad-minded and sincere as Bishop Brent of Buffalo, the hope of Christian union, so frequently expressed, might not be a mere iridescent dream. In an extended statement given to the press, recently, the bishop gave his views concerning the effect upon our soldiers of their religious experiences during the war. One paragraph of this statement is especially worthy of notice. He says:

"Regarding his religious life I share the common experience of the chaplains that the objective in religion has ministered very appealingly. The sacraments have brought comfort. One preacher who worked side by side with a very successful priest asked why it was that the Roman Catholics were so attached to their chaplain. The reply, it seemed to me, touched the heart of the whole matter. 'You,' said the priest, 'have only yourself. I have an altar.' The preacher did not quite get the point, so the priest told him to begin with a soapbox and a flag, but to have some symbol, something objective. The men that have been touched by religious effort are going to play a tremendous part in the life of the Church and the Church must heed her lesson and emphasize only essentials."

It would seem that the bishop himself did not catch the priest's full meaning. To the Catholic, the altar is something more than a mere symbol. Without the Eucharistic Christ the altar would have no meaning. It is because the Lamb of God, the "clean oblation" of the New Law, is mystically sacrificed upon it that the Catholic altar is the one supreme holy place in this wicked world.

Christ is really present on our altars in the Eucharistic bread, and during the celebration of Mass the tragedy of Calvary is represented in the separate consecration of the bread and wine. It was Christ Himself who, at the Last Supper, instituted this means of perpetuating in the world His redeeming sacrifice and applying its fruits to the individual soul. To the Apostles and their successors, as priests of the New Law, He gave the power to celebrate this mystery of faith when He said: "Do this in commemoration of Me." It is in the sacrifice of the Mass only that the words of Christ are verified: "As often as you shall eat this Bread and drink the chalice, you shall show the death of the Lord until He comes." This is the great sacrifice of the New Law, fulfilling perfectly all the prophetic figures contained in the sacrifices of the Old Law.

It was not until Protestantism ruthlessly and sacrilegiously banned the Mass from its places of worship that the world saw the strange spectacle of a religion without a sacrifice. But it was quite logical that the reformers, having rejected the doctrines of Christ, should banish Christ Himself. How cruelly and fiendishly this was done English history testifies. It was the immoral and rapacious founders of the church of which Bishop Brent is an honored member that attempted, by fazing the Catholic altar, to destroy the religion of Christ. No one who has a true sense of religion and justice can read the story of that period of persecution and sacrifice without feeling the blood of indignation burning in his brain. The tempestuous reign of Edward VI. of England was characterized by a dastardly and despotic effort under Cranmer to do away completely with the sacrifice of the Mass. The effort, while eventually successful, was for years valiantly resisted by the faithful Catholic of the country. The rebellion of the people in the counties of Wilts, Sussex, Surrey, Hants, Berks, Kent, Gloucester, Somerset, Suffolk, Warwick, Essex, Hertford, Leicester, Worcester and Rutland gave clear evidence of their angry detestation of the religious innovations. It is a long and a sad story, and we can only give a glance at it here. It was not without blood that the blasphemous change was accomplished, and thousands of the flower of England testified to their love for the old Faith by offering their lives in its defense. While the agents of that monster, Cranmer, were busy in the iniquitous work of levelling the Catholic altars and destroying Christian art throughout the land, he himself was engaged with his guilty henchmen in composing that soulless substitute for the Mass, the Book of Common Prayer. It is the book, so much debated in the beginning, and so much revised since then, that still forms the principal part of the Anglican liturgy. With this book Bishop Brent and his co-religionists must be content—for they have, through the iniquity or faithlessness of their forefathers, lost the Mass and the high estate which it connotes, the anointed priesthood of the Church of God.

The priest could well say to the minister: "You have only yourself; I have an altar." This is the main reason why the Catholic soldiers were so much attached to their chaplain. But besides this the Catholic soldiers knew that the priest's lips are touched with the wisdom of God, that he is the anointed ambassador of Christ who can dispense to them the mysteries of God and purify their souls when death beckons them away into eternity. The minister stands helpless at the approach of that dread messenger, for he has no power to transmute death into life. The Catholic Church alone understands fully the proper use of symbols; from the very beginning of her existence she has sanctified them

and made them minister to religion. But it takes more than a mere symbol to cleanse and keep from contamination the struggling souls of men. This is done by her life-giving sacraments.

Bishop Brent is a high type of Protestant clergyman. May he have the consolation of seeing his tolerance and sincerity emulated by many of his brethren.—Buffalo Union and Times.

THE PRIORITY OF CATHOLICS

IN COUNTRY'S WAR SERVICE

John G. Coyle, M. D. in Boston Pilot

In many of the wars which the United States have had there has been singular priority in the service of Catholics. The first master-mastor general of the Revolutionary Army was the Catholic, Stephen Maylan of Philadelphia. The first officer appointed by the Continental Congress in the Navy was Captain John Barry, the Catholic. The first naval prize brought into the port of Philadelphia was the British ship, "Edward," captured by John Barry, in the first naval battle fought under the authority of Congress off the capes of Delaware.

The first captain appointed in the Navy, under our present Constitution, was the same John Barry, who became the commander of the entire navy, commanding the first ship owned under our present form of government, aptly enough named, "United States."

The first American flag to go into the captured city of Mexico was that borne by the division commanded by the Catholic General James Shields of Illinois.

The only American to die in the siege of Fort Sumter was a Catholic soldier, who expired just as the Americans were evacuating the fortress.

CATHOLICS AT VERA CRUZ

There were three Catholics among the nineteen Americans who died in the Battle of Vera Cruz in 1914, a battle fought because the American flag had been disdained by the Mexicans and reparation refused. These three Catholics were Dennis A. Haggerty of East Cambridge, Massachusetts, Dennis J. Lans of New York City, and John P. Schumacher of Brooklyn, the flag was hoisted over the captured citadel of Vera Cruz by Catholic boy, O'Donnell, from Brooklyn.

In the recent Great War, Catholic priority was again remarkable, as was the degree, and magnitude of Catholic service. War was declared on April 6, 1917. The very first life lost in the Great War was that of the Catholic, Private John McNamara, First Pennsylvania Regiment, shot from ambush on April 7th, while guarding a bridge of Reading, Pa.

The first officer killed in overseas service was the Catholic, Dr. William T. Fitzsimmons, of Kansas City, Missouri, who was Lieutenant in the Medical Corps, U. S. A. He with six nurses was killed by bombs dropped upon the hospital from a German airplane.

The first shell sent by American forces against the Germans was fired either by George H. Pittman or Gunner De Varila. There is some dispute as to the exact priority of his shots, but none as to the religion of the gunner, for Pittman and De Varila are both Catholics.

STREET NAMED FOR HERO

In the first hand to engage between American troops and the Germans, which occurred in Lorraine on the night of Nov. 2, 1917, three Americans were killed. The Germans had shot off a little sector occupied by Americans, employing a terrible barrage. Then the Germans came over the top in overwhelming numbers, to capture the Americans. Three Americans, Gresham, Hay and Enright were killed in the fighting. Thomas F. Enright, the Catholic, was from Pittsburg, Pa. The city has changed the name of the street on which he lived to Enright street.

The first three French War Crosses given to American soldiers, found in Rov. Ozias Boucher of New Bedford, Chaplain, among the recipients.

The first Congressional Medal of Honor in the Navy Department awarded in this recent war, was given to Patrick McGonigal, a Catholic of Youngstown, Ohio. A naval observer operating in a balloon had the misfortune to have the balloon fall into the sea. The aeronaut was trapped in the network which suspended the basket, and was drowning. A boat put off to his rescue, but the high waves prevented the close approach of the boat. McGonigal plunged overboard, swam through the billows to the drowning man, cut him loose and swam back to the boat with the half dead observer. For this he was given the Medal of Honor and \$250 by the direction of the Secretary of the Navy.

HEAD OF THE NAVY

The head of the active naval force is Admiral William Shepherd Benson, a Catholic. Other high naval officers who were Catholics, were Rear Admirals Griffin and McGowan. Throughout the navy, by the testimony of Chaplains and others, from 40 to 42% of the men were Catholics. The Marine Corps showed from 40 to 45% Catholics. The Army, by the testimony of Secretary Baker, was perhaps 35% Catholic, and the census of camps and regiments, and the testimony of Chaplains confirm the figure of 35% as none too low.

There were 8,763,000 men in the armed forces of the United States at the close of the hostilities. Of these, as is seen from the above percent-

ages, at least 1,500,000 were Catholics. There were just under 100,000 deaths in the armed forces, from all causes: something over 50,000 from disease, and a little under 50,000 from wounds and casualties. Of these, at least 38,000 were Catholics.

Men can give to a country just three things—money, service and life. Aside from the millions who labored and helped in many ways there were such men as John D. Ryan in aircraft production, Edward Hurley and Charles M. Schwab in shipbuilding and Edward R. Stettinius in the War Department as Assistant Secretary. Catholic Generals, such as Joseph Kuhn, John F. O'Ryan, John E. McMahon, James W. McAndrew, Hugh Drum, William Johnston, Frank McIntyre and others, were commanding forces or directing army work of one kind or another, while there were the hundreds of thousands of Catholics in the rank and file of the army.

PERCENTAGE OF CATHOLICS

When one considers that, upon the most generous allowance—that of the hierarchy of the United States—Catholics numbered 18,000,000, the percentage of Catholics is but 18 of the entire population of the continental United States, and then sees that in the army forces, defending the flag and fighting the battle for democracy and liberty, Catholics were from 35 to 45% of the army and navy, the realization is driven home that a people who come forth in the armed service, to offer life, in twice their proportional percentage of the population, are patriots of the most exalted type, who are ready to give all for their country.

As the first life lost in the war was that of the Catholic, so, happily, was the last that of a Catholic, Lieut. Chaplain William F. Davitt, of Holyoke, Mass., who had hurried to the front on the morning that the armistice was to take effect. He had just raised the American flag upon a tree, had stepped away from the tree a short distance and was joyously awaiting the hour of eleven, when hostilities would cease, when the last shell from the German lines came over and killed the priest of God, the soldier of America, the representative of the vast army of Catholic men in the forces of liberation then victorious.

Like thousands before him, like unnumbered thousands to come, he gave his all—his life—for his country, for mankind, in the service of man, in the name of Almighty God.

STATE AND CHURCH IN PRUSSIA

Harold D. Wilson in the London Catholic Times

Amidst the struggle between contending elements in Germany there goes on a conflict of great importance to the Catholic Church. Adolf Hoffmann, a freethinker, who holds the portfolio of Prussian minister of worship, recently announced that he intended to separate Church and State by a decree. His Eminence Cardinal von Hartmann, Archbishop of Cologne, protested in the name of the hierarchy. The strong feeling to which the announcement gave rise caused some uneasiness in ministerial circles, and colleagues of his named Hanisch declared that it was ridiculous to think such a serious matter would be dealt with by decree.

It became evident, however, that no change has taken place in Hoffmann's intentions. He has begun his campaign against the Church with attempts to banish religion from the schools. Local school inspection has been taken out of the hands of the clergy. Against this step also Cardinal von Hartmann has sent a protest on behalf of the bishop to Berlin. But Hoffmann had not abandoned his plan for excluding religion from the schools. The German unit says that the following are points in his program:

1. In all schools prayer is not to be offered up during the time for instruction. Henceforth there is to be no prayer in the denominational people's schools.

2. It must not be made the duty of school children to attend religious services or visit religious institutions. They are to celebrate no more religious services together.

3. No more examinations are to be held as to religious knowledge.

4. No teacher is to be compelled to give religious instruction or to take part in making or carrying out church arrangements.

5. In the cases of children under fourteen years of age the parents or guardians must decide whether they are to receive religious instructions. Those over fourteen must observe the general regulations.

6. Home lessons on the religious instructions to be imparted in schools is not permitted.

CHRISTIANS UP IN ARMS

The unfolding of this policy is, of course, looked upon by the Catholics as a declaration of war against Christianity. If the plan were carried out it would undoubtedly inflict the gravest injury on religious interests. In the Prussian budget this year the amount set apart for "the bishoprics and the institutions belonging to them" was two million nineteen thousand seven hundred and twenty-two marks. This includes the sums given for the seminaries and the cathedral chapters and for payment of the services of many officials.

Not only the Catholics but also the Protestants are indignant at the audacity of the Berlin freethinker. That the proposals have produced much antipathy to Berlin rule is quite clear. The Centre party have



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proclaimed their determination to resist these attacks on religion with all their might. In this attitude they have the solid support of the Catholic congregations and of a great many Protestants. In Cologne, on the evening before the entry of the troops of the allies, a meeting which was attended by over five thousand persons was held under the auspices of the Centre party and declared for the setting up of the Rhineland and Westphalia as a new German State.

The Catholics of those regions do not want to cut themselves off from Germany, but they are convinced that good government cannot be expected from Berlin.

Herr Trimborn, member of the Centre, who became secretary of state just before the armistice was agreed to, in a long speech explained the course the party has resolved to take. Two courses he said, lay before them. On the one hand, they were told that they must form a great citizens' party to oppose social democracy. That seemed to them to be wrong, unsuitable advice. There were quite a number of points upon which they could cooperate with the majority Social Democrats. But there were other points—important ones concerning religion and the schools—on which they must fight them.

On these points they would unite all their forces and separate from the Social Democrats. Today they were face to face with a Kulturkampf which menaced not them alone, but all Christians and even the Jews.

They had come to a very critical moment and he resolved to act as a party of Christian Democrats. They would be more democratic than they had ever been, and in their legislative efforts would keep before them Christian ideals. Their appeal was to the people, for the people would decide not only who should rule them, but how they should be ruled. In their work for Christianity and democracy they expected the help of every Christian denomination.

MANY HARD PROBLEMS

That the Church had difficult problems to solve in Germany and the old Austrian dominions is very evident. But the Centre party are giving a lead which must fill with encouragement the minds of those who are anxious as to the future of religion in those territories. Their plea is one that must carry weight with democracy.

On every economic question they are as eager for the general welfare as the Social Democrats, and they aim at the redress of popular grievances with no less zeal. According to their program, they wish to get rid, as far as possible, of the inequalities that prevail amongst the people, of the contrast between wealth and poverty, and of the privileges enjoyed by certain classes.

In a word, their ambition is to leave the Social Democrat no room for objecting to their policy on the ground of a want of economic thoroughness. At the same time they defend religious liberty, insisting that the rights of conscience must be respected by the State.

ST. PATRICK'S DAY

We greet thee, St. Patrick, our glorious apostle, Our hearts filled with pride at the sound of thy name; Though far from old Ireland, her vales and her mountains, Our love and devotion are ever the same.

'Tis true, from the land of our birth we are exiles;

By fate's stern decree we are destined to roam,

But though we may wander, our hearts but grow fonder,

When think we of Ireland, our love and our home!

We greet thee, St. Patrick: to thee we are loyal—

To thee and the faith thou didst leave on our shore—

Though poor we may be in the things that are passing,

Our wealth is the faith that is ours evermore!

St. Patrick, watch over thy children who love thee;

Protect them from dangers that round them may be,

And grant that their hearts, ever nobler and stronger,

May beat for their God, for their land and for thee!

—AMADEUS, O. S. F.

A SPIRITUAL RALLY

Dr. James Henderson in the Catholic Bulletin

Let's say a rosary for Ireland, Let us kiss the cross for her sake, Let us press each bead the fonder As round after round we make.

For the hour is stressed with pleading,

And the hour is filled with her prayers,

And the angels await and are watching,

So blessed is he who shares.

Let us say one rosary for Ireland,

'Twill go as a meteor song

That, from all of earth's spaces arising

Press up in a mighty throng

Till our fingers shall feel beneath

them

Each bead as a ball of fire,

So fervid, so grand our pleading,

So strong is our soul's desire.

Till the hearts of the mighty soften

As storms passing out with the night

And there's only the sooth in the dawning,

And only the rest and the quiet.

Till upon the green hills of Erin

God sends, after death has strode,

The brightness of day and the promise