

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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PLEASANT CONTENT

It is the ideal of every man to express himself: the differences between men is the audience they choose. If you desire to be praised by fools, by all means you will rise high. If you prefer to be appreciated by some of the best, you will live quietly, think sedately, write slowly, and be careless whether the "run and read" reviews praise or disparage, so long as your own taste and conscience can accept your work as worth doing. This is the distinction between the public man and the private citizen. The one thinks he is writing his name in history; the other does not care very much, even on an unvarnished tombstone—for both these are crumbling monuments, and the one is worth no more than the other if it has been secured by popular cheap-jack arts instead of by quiet and private merit. The latter has to wait for recognition until there are enough good and wise men on the benches of the generations to know merit as distinct from popularity. Still, popularity is ready money, and fame is a deferred annuity; and although prudence might prefer the latter, the giddy head and greedy palm no doubt are right in preferring "quick returns." But merit in its quiet way is pleasant content.

THE COMBINATION

We make too much of intellect in these days, forgetting that warmth is as pleasant as light, and that human beings have only a certain amount of energy to deal with. Herbert Spencer has pointed out that if you use up your energy in digesting, you take from the energy which might go to the brain; and that, in the same way, if you send all your power to the muscles, the thoughts must go without driving power. And Goethe, before him, had shown that if you spend on one side you must economise on the other. Now it is quite possible that if you cultivate your intellect your emotions must suffer, and if you are always living in the emotions you cannot be in the withdrawing room of thought. It is indeed the happy combination, the compromises between thought and feeling, that is wisdom, and clever people often miss that mark.

OUR POINT OF VIEW

We are all in the habit of calling any course of conduct which sins against our canons of right and wrong as madness, and of regarding any person whose actions are tangential to our "common round" as a madman. This is not only merciful to the sinner, and almost assures him of the King's clemency and confinement during His Majesty's pleasure, in place of the extreme penalty that his error deserved; but it is also an assertion which is pleasant to ourselves, for it assumes the fact of our sanity. Of course most of us have some knowledge of the mental condition which we call insanity. We have seen the fine frenzy of the maniac, who acts with a courage of recklessness, which sets an example even to heroism; we have seen the deep melancholy of men and women who torment themselves with regrets, hug their remorse to their breasts, and make a luxury of a certain idea; we also know the senile dementia, whose mental fingers have become limp in their hold on life, who takes the day with a slavering weak smile of welcome, and whose speech is thick with the vague happiness which comes not from joy, but from the absence of feeling. All these, and the vacancy of the poor idiot, whose weak face is a true index to the weak emptiness of his mind,—these are our madmen, our idiots or lunatics, or as a modern writer terms them, the fatuous and furious, and it takes more than all our science to "minister to their minds diseased."

ALL OF US

We pretend, of course, to cure them. We put them into places called asylums, where they get better if they can, and if they cannot are called "chronic cases." But the madness which is ascribed by every

common man to every neighbor who does something out of the common is not this bedlam madness, which is not often mistaken, and can, in Shakespeare's phrase, be "brought to the test." It is the stigma of comparison which a man puts on another by measuring his conduct by his own, and is, as is evident, the taking of oneself as a perfect standard of what is sane and rational. Of course this is a self-compliment, but it is seldom deserved, for the most of us move in eccentric circles.

SNAP JUDGMENT

It is thus Macaulay judged Frederick William of Prussia when he said "His eccentricities were such as had never before been seen out of a madhouse;" and if you think of your man heroes or politicians who have been pronounced mad according to the canons of mediocrity, you will see that men make a reckless and lavish use of this dictionary word. While it censures, it relieves the accused of the responsibility for the conduct complained of. But as no one knows what insanity is, or of what sanity consists, it is difficult to say in any case, whether the word hits the mark or not. A man who is far below us in genius is often so little understood by us that we can only account for his superiority, and at the same time enviously pluck feathers from his plumage by saying he is queer or strange or mad.

COMMON TO ALL

It is thus we have heard on authority that genius and madness are allied, and it is a rather cheering reflection that if we have been incapable of the triumphs of inspiration, we at any rate have not merited what is called the "padded room." So, too, the man who is far below us in the moral scale, whose lack of conscience cannot be understood of our strict rules, is again placed in the same category.

But there is one thing that is common to the madman and his saner brother, and that is illusions. It is perhaps true that the madman's craze is more consistent, more permanent, more of the fixed idea which defies conviction; but illusions, hallucinations and delusions are all the same kind of stuff that dreams are made of, and a madman's delusion is only a dream which survives sleep. We have hoped that Longfellow was right when he said: "Dreams or illusions, call them what you will, they lift us from the commonplace of life to better things."

THE DIFFERENCE

But we have our doubts. That illusions may be the babyish form of delusions may be true. There are harmless delusions which are the dramatic make-believes of life. These are little more than mental mistakes, but we "are such stuff as dreams are made of," and these are of them. All these dreams, waking or sleeping, are misleadings of the mind by the mind. But if the illusion becomes fixed, if I refuse to be or cannot be convinced of my self-error, then it becomes a delusion. But it all comes back to this, that the mind, either for the nonce or for a longer or shorter period—for men recover—is persuading itself of the truth of a lie. It would seem then, that the sane are people with longer lucid intervals, and the mad people with shorter ones, and that even nations are liable to epidemic delusions is certain.

AT OUR OWN DOORS

History is full of these, and even Scripture recognizes the fact, for we find: "God shall send them strong delusion, that they should believe a lie." And we need go no further than contemporary history to find nations under the dominion of falsehood, whole peoples under the influence of a delusion, believing a lie.

We come to this, then, that it is "a mad world, my masters," and that the sane are only those who are partially convalescent, and that half the thoughts of men are untruths, and that when we ascribe insanity to others we are rash, for, although we may be in a different ward in the great madhouse—the world—we also are subject to these illusions and delusions which make up half of our

experiences: and, finally, that the only distinction to be drawn is that some men are mad for minutes—some for hours, but that no man can boast that he is sane in a world which is made up of the "fatuous" and the "furious," for just as in the body there is no such thing as absolute health, and there are always pains, uneasinesses, diseases in our nerves and muscles, and only on the balance of pains and pleasures are we comfortable, so in the life of thought we are none of us sane, but more or less insane, and only on the balance can we behave in a way which may be courtesy be called rational. Men at the best are harmless lunatics.

CATHOLIC SOLDIERS

IN A CANADIAN CAMP IN ENGLAND

In September 1916 I first came to the Canadian Camp at Bramshott, England. At that time the Catholic soldiers in training there had no chapel to worship in and no hut of their own for social purposes. There were Y. M. C. A., Church of England, Methodist and Salvation Army Huts, but search where you may there was no vestige of any place that Catholics could call their own. And there must have been over 2,000 Catholics in the Camp!

There was a Hut, called the Garrison Church Hut, which was shared by all denominations for religious purposes. In this Hut confessions were heard every evening, and Mass was celebrated early every morning. At the large Camp Hospital Mass was celebrated in the recreation room in the early morning also. With the altar erected on a large level stretch of grass Parade Mass would be celebrated in the open at 9 a. m. in the presence of a vast concourse of soldiers of all ranks. On wet days and when the cold damp days of winter set in, the various Battalions kindly offered their large Mess rooms, and in these Parade Mass would be celebrated. In October a large mission was held in the camp. Mass would be celebrated in the Garrison Church Hut and in the evening Mission Service with sermon would be given in one of the Mess Rooms. This Mission was largely attended.

During all this period the Senior Catholic Chaplain has been Rev. Father (Cap.) John Knox, a convert. He saw much service in France and was invalided to England suffering from shell-shock. A man of grand personality and great tact, he is immensely popular with all ranks. Of boundless energy, he is always on duty, and no Catholic can say that he had to leave camp for the front without being able to go to confession. At all times he is at one's disposal and his rooms are always open to anyone needing advice. It was in a large share due to his efforts that Catholics finally obtained a Hut and Chapel. Other chaplains who have been attached at the Camp are Fathers Pirot, Pius MacDonald, Ewan MacDonald and B. J. Murdoch. Father Pirot, a most indefatigable worker, who did enormous work in his quiet simple way, was here for about three months. Fathers Pius and Ewan MacDonald, priests of exceptionally kind disposition, were here a very short time. Father Murdoch, whom no one could help liking, was stationed in the Camp for about two months. One very pleasing thing in connection with the work of the Catholic chaplains is this: for every Catholic soldier who dies in camp, a Mass is celebrated on the morning of his burial in the morgue where his body rests.

There are a number of Catholic huts in London, at various camps in England, and in France, erected by the Catholic Huts Council of England and managed by the Catholic Women's League of England. Thanks to the efforts of Father Knox, the matter of the position of Catholics in the camp was taken up by the Bishop of Portsmouth and the Council was approached, with the result that the work of building a hut here was started in January past. In March it was opened by the Bishop in the presence of many notable personages, civil and military. This hut is considered the finest in the camp. It measures 116 feet by 36 feet. At one end there is a space walled off for a billiard room, where two billiard tables are placed. At the other end there is a counter where refreshments are served at a small price. The intervening space is filled with chairs and tables, where one can write letters or read the latest magazines and papers. Literature of all sorts—particularly Catholic papers—are badly needed and any kind reader who would like to help in this direction the Catholic soldiers of the Camp by sending any magazine or paper they have read to the C. W. L. Catholic Hut, Bramshott, Hants, England. At the end opposite the counter a large platform has been made. On this an altar is erected every Sunday, when Parade Mass (Missa Cantata) is sung

at 10 a. m. At 7 p. m. Benediction used to be given here until the erection of the Chapel. This hut is admirably run by the Catholic Women's League. The staff consists of Mrs. Molyneux Seal and her daughters and a few other ladies, all of whom give their services gratuitously. Sometimes ladies living in Bramshott and Grayshott—who have little time at their disposal—kindly help.

The first thing to be seen on entering the Camp is the Catholic Church of St. Peter and Paul with its large Crucifix against the gable. On July 7th this church was opened and blessed by the Bishop of Portsmouth. It has a seating capacity of 500, so that it is still necessary for Parade Mass to be celebrated in the Hut. A spacious porch marks the entrance. Facing you as you enter is a large dias, in the centre of which is a pretty alcove, formed of blue curtains with oak stained uprights, and crowned by a large Crucifix. In this alcove is the altar. From the ends of the alcove stretch out to the sides partitions, and the spaces at the back form the confessionals. Behind the altar and walled off are the sacristy and the Chaplain's room.

Next day the Missa Cantata was sung by the Bishop, and after Mass Confirmation was given to several soldiers. At 1.30 the Bishop was entertained to luncheon by the Catholic soldiers in the Hut. A large number sat down to a menu tastefully prepared by the kind ladies in charge of the Hut. After dinner an address was read by Lieut. Colonel Mackinnon and presented to His Lordship, who replied in his usual felicitous style. The proceedings were brought to an end with a concert given by the Divisional Concert party under Staff-Sergeant Ballard Brown. Bramshott is within the Diocese of Portsmouth over which Bishop Cotter has jurisdiction. There is no one who is more deservedly popular among Catholic soldiers here. He has endeared himself to one and all and on all sides one hears his praises. On every occasion when asked he has come to the Camp, he sleeps in the Camp and eats in the Messes, and shows his delight in coming. He becomes one of ourselves. It is no wonder he is always welcome here with a "good mille faille". Canadian soldiers will not soon forget the name of Bishop Cotter of Portsmouth.

Two miles from the Camp is the village (one can hardly call it a town) of Grayshott. On the outskirts of this, away from the road in the midst of beautiful trees and with a large lawn at the rear, is the Convent of the Sisters of the Conaco. In the chapel of this Convent Benediction is given every Sunday afternoon, a Canadian Chaplain officiating, and thither are invited the soldiers of the Camp. Afterwards tea is served—in winter in the drawing room, in summer on the lawn. It seems strange to see the gentle Sisters hanging around not alone tea and bread and cake but also cigarettes which are smoked there and then!

At the end of the avenue leading to the Convent and looking on the road is the Parish Church. On the Sunday within the Octave of Corpus Christi there was a procession of the Blessed Sacrament, starting from this Church. At the head walked the crucifer, followed by soldiers, walking in file and in wide order, between whose ranks at intervals processionists bore the banners of the Sacred Heart, Our Lady and St. Joseph. Little girls from the village dressed in white strewed the ground with flowers in front of the canopy, which was carried by four officers and covered the Chaplain carrying the Blessed Sacrament. Then came the Catholics of the village. Down the avenue the procession wended its way to the strains of the "Pange Lingua" to the Convent lawn, at the end of which the nuns had erected a large altar beautifully decorated and scintillating with the lights of many candles. There on the open lawn, surrounded on all sides by luxuriant foliage and with the clear sunny sky of a June afternoon crowning all, Benediction was given by the Chaplain.

Within the grounds of the Parish Church is the Catholic cemetery, where the Canadian soldiers who have died in the camp are buried. On July 1st, Dominion Day, the De Profundis and Prayers for the Dead were said over the graves by the Chaplain in the presence of many soldiers and people of the village. The latter had decorated the graves, which were covered with flowers. Could Dominion Day be spent in a better, worthier manner? Noticeable amongst the crosses which bore the names of the honoured dead was a cross erected to the memory of a Lieutenant-Colonel. There in the little Catholic Cemetery, beneath the shadow of pretty Catholic Church and within sound of the convent bells, they rest. Far from the noise of the world and the hum of the city, amid the calm and peaceful serenity of rural England, they sleep their last sleep. No more fighting, no more peaceful, no happier spot could be found. Colonel and privates (the levelling of death and the democracy of Catholicism) they await the final reveille. R. I. P.

A CANADIAN PRIVATE.

IRISH SOLDIERS IN BASILICA

2,500 SOLDIERS GATHER AT BASILICA OF NOTRE DAME DES MIRACLES (G. P. A. Service)

Paris, Aug. 16.—A touching ceremony in France during the past few days was the attendance of some 2,500 Irish soldiers at the Basilica of Notre Dame des Miracles, St. Omer, where a novena is in progress. The soldiers arrived with three generals at their head and forty staff officers. They attended Mass, said for their intention on Sunday in presence of Bishop Julien of Arras. After the Mass an Irish chaplain ascended the pulpit and thanked the clergy of Arras and their Bishop for their unfailing kindness to British soldiers. After all had knelt for the Bishop's blessing outside the church, there was a grand defile before him when he stood at the door of the rectory and took the salute while the band of the Irish regiment played patriotic airs. When the three generals arrived before him they went over to him and, kneeling at his feet, asked a blessing on themselves and their men—an act of humble faith which was greeted with applause by those present.

THE CATHOLIC CONGRESS

DELIBERATIONS AND CONCLUSIONS

A call to the Catholics of America to awake to the opportunity for service offered by the War has gone forth from Washington, D. C. On last Saturday and Sunday delegates, an equal number of priests and lay people, met at the Catholic University in response to an appeal issued under the authority and direction of Cardinal Gibbons, Cardinal Farley and Cardinal O'Connell, and responded to by fifty-five Archbishops and Bishops of the U. S. The delegates therefore represented about sixty of the dioceses and archdioceses of the United States.

The National Catholic War Council was formed as a result of their deliberations. This council will consist of all the Bishops and Archbishops of the country and delegates from all the local diocesan councils which will be formed throughout the country. The affairs will be directed by an executive committee consisting of one delegate from each archdiocese in the country. Promotion of the spiritual and material welfare of the troops of the United States, care for those left at home by enlisted men, and the safeguarding of young women in cities and towns where large numbers of troops will be located are the principal aims of the National Council.

Nation-wide in scope, the council will attempt to obliterate for the common good the lines that now separate various parishes and dioceses, and the various organizations one from the other. It will be a grand effort to unify American Catholics in a cause in which every Catholic is interested.

The task of bringing about the desired end is directly in the hands of a committee on organization, which was appointed by Rev. John J. Burke, C. S. P., chairman of the congress, with the following personnel: Right Rev. Mgr. Francis C. Kelley of Chicago; Right Rev. Mgr. Henry T. Drumgoole of Philadelphia; John G. Agar of New York; Henry V. Cunningham of Boston; Robert J. Biggs of Baltimore; Hon. Luke E. Hart of St. Louis, and Hon. Charles P. Neill of Washington, D. C. This committee met immediately after the session, elected John G. Agar chairman, and started at work.

Rev. John J. Burke, C. S. P., of New York, who was largely instrumental in calling the American Catholic Congress at the Catholic University, Washington, D. C., delivered the opening address explanatory of the purposes of the meeting. Father Burke's address was a comprehensive outline of the social work which Catholics will be called upon to perform for the period of the war. He outlined the purposes thus:

We have met here as American Catholics. Our country is engaged in a great War, in which the very principles of that democracy upon which she is founded are questioned and endangered. The entry of our country into the War has presented a challenge to the Catholic Church of America more serious than she has ever known in her history. If we fail to meet it the progress of the Church will be fatally affected for the next quarter of a century. If we meet it to the full the most glorious pages of her history in this land are about to be written.

In the largest and most vitally important sense that challenge voices itself as follows: We have constantly and rightly maintained that the basis of a nation's life is spiritual, that our Catholic faith, because it is the teaching of God and of His beloved Son, Jesus Christ, is the only key that opens to man's vision the right principles of that national life and to his heart the inspiration that yields fidelity, hope and loyalty. Of Catholicism patriots are born. Catholicism has long since solved

the problem of authority and individual liberty, showing against license that liberty is impossible without law and against tyranny that authority is impossible without freedom.

We have long claimed that our democracy of America cannot guarantee the life of its people is sustained by this Catholic truth, that every individual treasures it as his free and glorious duty to respect authority, to honor the law, to love his country as he loves himself.

A formal address of information of importance was that of Rev. Lewis J. O'Hern, C. S. P., of Washington, D. C., representative of the American hierarchy in the matter of Catholic chaplains. Father O'Hern explained that the policy of the government with reference to the conscript army had been changed to conform more to the European idea of fewer and larger regiments. This has brought about a change in the number of chaplains to be assigned thereto. Father O'Hern said that out of the draft army there will be probably 137,000 Catholic men, while at the present time there are more than 300,000 other Catholic young men under arms in other military organizations, including the State militia and the regular army. The marines, "the most efficient fighting force in the world," now recruited up to war strength, have, according to Father O'Hern more than 50% Catholics, in the entire army is about 40%, and the navy shows a slightly higher percentage.

He said that at the regular posts and the new cantonments there would probably be 437,000 Catholics in the first new national army; that 564 priests would be required at the ratio of one priest to 1,200 men; that the Government would provide for only 130, and that 234 should be maintained by the Catholic public; that there was a disproportionately large number of Catholics both in the army and in the navy; that on one ship for instance—the battleship "Minnesota"—a religious census had been taken and out of 1,300 sailors more than 800 were Catholics; that we must look our eyes not only to army camps but to Europe, to the training quarters and to the battlefields in France; that the need was urgent and great; and that the moral welfare of legions of young men depended upon our immediate action.

Hon. Charles P. Neill stirred the delegates at the opening session by his statement that the United States Government is striving, for the first time a great nation has ever done so, to create such a moral standard among the soldiers serving in former years and said the U. S. Government had done more in the past ninety days to promote moral cleanness among soldiers than had previously been done in a century.

Brief addresses were made by other delegates and general discussion of them took place.—Church Progress.

ENGLISH HUNS DESTROY ANOTHER CALVARY GROUP

London, Aug. 16.—The Belgian shrine is safe because it is in a Catholic cemetery, but the evil lengths to which hatred of the Catholic Church can go are shown by a complaint from a seaside resort that a beautiful "War Calvary" put up in accordance with the will of an officer, now himself killed, had been destroyed in the night by some Protestant fanatics in the neighborhood, who thus insult God and also the brave men who are defending their country.

PRELATE LAUDS CONSCRIPTS

CARDINAL GIBBONS SAYS: "BE AMERICANS ALWAYS AND HELP COUNTRY"

To the young Americans who are about to answer the call of their country and enroll themselves in the great new national armies Cardinal Gibbons has sent this brief message: "Be Americans always. Remember that you owe all to America and be prepared, if your country demands it, to give all in return." And then he added, his voice having in it a touch of pride: "And I am sure they will bring honor and credit to the country of their birth and adoption."—Catholic Transcript.

He doubles his troubles who borrows tomorrow's. Better to wear out than to rust out.

CATHOLIC NOTES

His Lordship Bishop Fallon left London on August 25th to preach the priests' retreats in Baltimore, Md., (Cardinal Gibbons), and in Wheeling, W. Va., (Bishop Donohue).

Through the intervention of Pope Benedict a large number of Polish children who were interned in Germany have been released and sent to Switzerland.

The annual meeting of the Catholic Press Association, which was held in Washington on August 10, 11 and 12, is expected to be the most important and fruitful so far in the history of the organization.

The recruiting of a company of Irish soldiers in Milwaukee is under way. Officers have been elected and, it is said, with the assistance of the Ancient Order of Hibernians, the organization will be ready for mustering in about two weeks.

Rev. Joseph Pontur, St. Teresa's church, Norwood, N. Y., is the first Catholic chaplain sent by the Knights of Columbus to labor among the Catholic soldiers now in France with General Pershing. They expect to have 20 chaplains there before the end of the year.

A total of nearly seven million dollars is left to charitable and educational institutions by the late Col. Oliver E. Payne, a non-Catholic. The bequests are made without regard to creed, St. Vincent Charity Hospital, Cleveland, O., receiving \$200,000.

Pope Benedict XV. has sent a letter to the Director of the Primary Union of St. Joseph for the Dying granting many spiritual privileges to the priests enrolled, lauding the intention that the priests should say Masses in turn for those dying each day. The Holy Father promised to offer his own Mass for that intention on the first day of each month.

Denver, August 13.—Final tribute was paid to day to the late Bishop Nicholas C. Matz of the Catholic diocese of Denver by one of the largest throngs that ever gathered at the Cathedral of the Immaculate Conception. Three archbishops, 8 bishops and nearly 400 priests from all over the West were joined by thousands of Denver citizens in solemn services. Archbishop Edward J. Hanna of San Francisco was among those present.

The largest first degree class ever admitted to the Knights of Columbus was ushered into the ranks of Alhambra council, Worcester, Mass., Tuesday last week. The degree was a success in every detail, and was attended by several hundred members of the council. The 500 new members were given a splendid reception, and the affair will be a Knights of Columbus tradition. Alhambra council, at Worcester, has broken all records for the entire order.

The death took place recently at Dublin of Mr. David J. O'Donoghue, the well known Irish biographer, editor, and librarian of University College, Dublin. Born at Chelsea on July 22, 1866, Mr. O'Donoghue had been writing for the press since his twentieth year. Amongst his best-known works are "The Poets of Ireland: a Biographical Dictionary," and his very interesting and valuable periodical—"The Irish Book-Lover."

News from Russia announces that the Most Reverend Archbishop Szeptycki, of Lemberg, now in the full enjoyment of his liberty, has lost no time in exercising it for the benefit of the Church. He has just consecrated Monsignor Theodoroff as Bishop of the Catholics of the Ukraine, where the returns to the Catholic Church are very numerous since the Republican regime has freed the people from penalties for Catholicity. If the new democratic government endures in Russia, the next few years may see remarkable happenings in a religious way.

In every Catholic church in New York City, on Aug. 12, committees of the Knights of Columbus took collections and solicited contributions for the million-dollar fund which the organization is raising for fitting recreation camps for men at each of the cantonments of the new army. William J. McGinley, Supreme Secretary of the Order, announced on Sunday evening that from such incomplete reports as had reached him he was confident at least \$100,000 had been raised in New York City by this means.

Soldiers of the first regiment, Missouri infantry, fired an inspiring salute of two volleys in honor of Christ, the Prince of Peace, recently. This unusual tribute by the army to the Church was made by Company L, acting as a guard of honor during the Military High Mass at Camp Maxwell, in Maxwell Park, St. Louis. About 7,000 assisted in the Field Mass and heard Archbishop Glennon preach a powerful sermon, fervent with patriotism. Colonel A. B. Donnelly and staff were present in a box. The salute fired is said to be the first of its kind in St. Louis. One round was fired at the elevation of the Host, and the second while the chalice was being elevated.