

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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SPRING

For some weeks those of us who are in any sort of touch with the framework of Nature, and whose senses are keen to detect outward changes that echo themselves within, have been conscious of mysterious movements that portend vast upheavals of repressed forces on every hand. Earth and sky have been in treaty on a scale that we have not observed for months. Hidden powers have been reasserting themselves in bush and brake. Soft lights have played upon the grass; warm sun-rays have searched out the nascent buds in the hollows and caressed the shoots which are as yet but prophesies of spreading boughs and rich foliage. The mornings have entered the eastern gates earlier day by day, and the evenings lingered a little longer over the western hills, almost as though the seasons were conspiring to mask their joint operations or successive reigns. Faint murmurs of brooding life overhang the copices, and a rhythm of delicate colour and sound seems to be heralding a new creation out of the old and outworn world. "Not dead, but sleeping," the legend runs, "and lo, the hour of awakening is nigh!" The annual miracle is being wrought. The transformation scene, which gave birth to so many bright forms in the Greek and Northern mythologies, is now in progress. Hermes is alert in the golden air; Apollo moves swiftly in his radiant car across the heavens; Persephone quits the sombre precincts of Hades and is restored to the yearning breast of Demeter—even as Brynhild, in the Scandinavian epic, shakes off the coils of the dragon when Sigurd wakes her from her long slumber. The toils of Hercules figure forth the gradual conquest of the harsh elemental forces by the Sun as his strength increases. The lengthening day enwraps many charming and illusive forms—Daphne and Iole; Eudymion and Danaë, with Penelope the weaver of webs; and many another haunting presence of the enchanted land.

All this is but poetry, and an age that is naught if it be not practical easily brushes sentiment aside to make room for ambitious schemes of profit. To the dealer in real estate the market value of scenery is the chief thing. Yet there has never been a time when the metamorphoses of the material universe did not arrest the gaze of Earth's children. How sordid and bestial the career of our race would have been if the changeable phenomena of the days and years had not stimulated our early fathers to seek for hidden treasures of knowledge and pursue bright gleams of celestial fancy, while compelled to labor for the perishable goods that bare existence demands! But our mental fancies change with the rolling centuries, and those who employ the ancient classic symbols are a diminishing minority. Greek is ceasing to be a compulsory subject at many Universities, and though its vogue may be prolonged, the visionary universe of Hellas must at last give place to the kingdom mapped out by science. What then? Must we echo the lament of those who met the early invasion of the scientific spirit with scorn or fear—poets like Schiller, who grieved over a disenchanting earth and sky; or Keats, who cried, "Do not all charms fly at the mere touch of cold philosophy?" Not by any means! Our boys and girls are learning the fairy-tales of science, and the "fair humanities of old religion" give place to the instructed imagination. It is no longer get glimpses of the god Pan and his merry rout—breads in the dusky dells and Naiads in the rainbowed waterfalls—we are as close to Nature and may rejoice in her variegated disclosures of power, wisdom, and beneficence, greater far than those which haunted Mount Olympus in the olden time.

The spring-time brings new and bright possibilities to all wakeful folk. A certain amount of lethargy creeps over all but the youngest and most vigorous when dull skies and sodden pathways make out door exer-

cise unattractive. Now the fireside relaxes its hold upon us. Though the trees and hedgerows are still only partly draped, there is an aerial tremor melting into a pearly haze that gives hints of coming change. The choir in the woods and gardens practises in the early hours. Every dawn now brightens the freshness of the morning; every sunset deepens the glow and enriches the dyes that bathe the earth in beauty. The mighty loom on which the seasons are woven is preparing the opening scene of the pageant which will once again make its appeal to our brooding fancy and lay its spell upon expectant hearts. The old distich reminds us that "March winds and April showers bring forth May flowers." Indeed we have not to wait so long for those lovely messengers of the Earth-Mother's bounty. Heralds of Spring have come from afar, lighting up our thoroughfares with the golden dandelion. But go out into the parks and suburbs; there you will find the grass vividly green, the fields bestrewn with galaxies of the "dear common flower" and the pussy willows nodding as you pass, while buds on trees and shrubs are bursting into leaf and blossom in tender tones of unspoiled loveliness. Go further still, and in the recesses of the hills and woodlands you will come upon the shy, fragrant May flower close by the "rathe primrose" of Milton's praise and Shakespeare's reverie, with here and there in some sheltered nook of a garden daffodils dancing in the wind as gaily as when Wordsworth sang their cheerful message by Grassmere's lake and Rotha's stream.

Happy are we if we can freely encounter wind and weather even when the moors and countryside are bleak and desolate, but when the returning sun awakens the slumbering earth the spirit of the town-dweller who wanders afield to greet the spring leaps out in response to the reviving breath of the quickening creation. A subtle perfume fills the air; the frogs croak melodiously in the pools and ponds, which are fringed with meadow sweet and other fragrant growths that promise speedy delight to the yearning senses. The crows are building fast; and the song birds will soon combine to give their charming demonstration of life's joy and fulness, matched by the wondrously variegated insect tribes, with moths and butterflies, those living flowers of the sunlit air. These and countless other beautiful harbingers of the Spring give their welcome to the outdoor pilgrim who finds new strength and access of cheerfulness in the field-paths, the woods, and the hills; to whom indeed no higher boon can be offered than a rebirth of the toil-worn soul and a renewal of that eternal friendship between nature and man, the sweet unconsciousness, the open mind and heart of childhood, ripened by growing fellowship with the unspooled handiwork of the Creator.

WITHOUT GOD

Just previous to the convening of the Peace Conference the writer, commenting on the neglect to invite a Papal representative to the table, ventured the opinion that the delegates would be the losers rather than the Holy Father. No consolation could be found for any Christian community in the make-up of the conference since those who were openly opposed to all forms of the faith, those who had fought it or those who had abandoned it wielded preponderant influence at the board. When the start was made some editors noted the contrast between the conduct of this gathering and the official meetings in our own country. Whereas we open all public reunions, political conventions and sessions of legislative bodies with invocation of divine aid, though the beliefs of our citizens vary widely, no prayer was recorded as prefacing the work of an assembly upon whose deliberations the destinies of mankind might hang for ages. The omission could not have been an oversight since the American and English delegates being accustomed to religious introduction, must have missed the traditional form of beginning discussion. It was intentional, therefore, and possibly forced by the enemies of God who, in their pride, thought to dismiss any intervention in their plans on the part of the Almighty. It may seem far fetched, but the difficulties that are being encountered in that famous conference may be the laughter of God, mocking

those that sought to do without His aid. Kings and princes have risen up before and devised schemes to ridicule the deity, while the Lord in His high heaven smiled derision at the futile plots. That the common man in this country begins to feel that something is afoot and is not quite so sure that it was a wise thing to eliminate God from the conference is indicated by a strong editorial in a trade paper which is now widely quoted. It is well when the laity have their eyes open to the realization that they who seek to build without God labor in vain.—F. in The Guardian.

THE CHURCH ADAMANT

BISHOP McNICHOLAS PICTURES IT AS HOPE OF CIVILIZATION IN THE CONFLICT WITH BOLSHEVISM

The three-day celebration of the fifth centenary of the birth of St. Vincent Ferrer was celebrated in the church of that name at Sixty-sixth Street and Lexington Avenue, Sunday April 6, with elaborate services, in which the Most Rev. Patrick J. Hayes, Archbishop of New York, took part as the celebrant of the solemn Pontifical High Mass. This was the first official appearance of the Archbishop in a church other than the cathedral since his elevation.

The sermon was delivered by the Right Rev. John T. McNicholas, Bishop of Duluth. After reviewing the career of the saint who had converted more than 300,000 Moors and others to Christianity, he said: "The Church stands as adamant against the violence, the injustice, the indescribable calamities which the destructive forces, rising from the ruins of the world, would now spread over Europe and the rest of the earth. Christianity and civilization would be destroyed by its program and its doctrines. The wrongs and injustices from which the poor and the laboring classes suffer would be increased a thousand-fold."

"Bolshevism can only bring greater evils upon the teeming masses of the world. No organized system of State morality can ever take the place of religion. There is a divinely organized system of morality in the world. It has a divine charter, a divine commission. No State, no Government can lawfully usurp it. No power on earth can substitute another code of morality for that which God has given. States and Governments, unaided by religion, can never put an end to the conflict of classes. Employers, employees, State and Church, must unite in the settlement, but in vain will be the attempt if the Church and religion are excluded."

"Material prosperity and material restraints cannot solve the problem. The forces of religion and morality alone have strength ultimately to restore the world."

Bishop McNicholas argued that the war with the evils it had brought on, was not a failure of Christianity, but the failure of civilization which had sought to do without religion and which had rejected the moral code taught by religion.—N. Y. Times.

FAMOUS MANUSCRIPT SAVED

This is the story of an attempted theft at Liege that is extraordinary in its outcome, for the Germans were foiled in their attempt to carry off a precious manuscript of the Ninth Century. Incidentally it proves that the learned professors of the old German universities had nothing to learn from the German military thieves whose record for stealing has surpassed anything of the kind in the history of mankind.

The Archaeological Museum at Liege harbored—it still harbors—a prize in the shape of a most valuable manuscript of the ninth Century, Bishop Notger's copy of the Gospels which the Belgian antiquarians jealously guarded as a most precious legacy to the present generation from the wonderful past of the City. In 1915 German "scholars" resolved to possess themselves of this copy of the Gospels. They did not dare boldly to requisition the manuscript, deterred perhaps by a trace of decency, but they sent a grave professor, the learned Dr. Milkau, to reconnoitre with a view to acquiring the coveted treasure. But they had reckoned without the vigilance of the guardians who had hidden it away in a particularly safe place.

The trustees of the museum succeeded in creating the impression in the mind of the Teutonic professor that the manuscript was in safe deposit in England, but the purl was but temporarily averted.

In August, 1918, at the very moment when the German defeat was beginning, Dr. Zeiger, the Kaiser's appointee as librarian of the University of Liege, made a demand on the communal authorities to deliver the manuscript to another professor, Dr. Julius Baum, of the University of Stuttgart.

All they wanted it for, it seemed, was to photograph it, German scholars not being thieves even under the rule of Feiler von Falkenhausen.

That wish was quite easy to gratify, was the answer, as the University of Liege possessed photographs of the 180 pages of the Gospels which were quite at the disposal of these gentlemen.

The latter, however, who had asked for the photographs as a pretext for theft, refused the offer, and thenceforth the negotiations took on a character which became more and more bitter. The directors of the archaeological institute, with the knowledge that what they had hidden was well hidden, resisted all the demands of the Germans, and the learned doctors, who were bent on stealing the manuscript, backed up their demands with threats.

And one fine day the German ultimatum was served on Mr. Marcel De Paydt, one of the most active supporters of the Archaeological Institute. "Unless an amicable decision can be arrived at, the German Government will be obliged to order the German secret police to interfere, which will find means to discover the whereabouts of the manuscript, and once in their hands, will not be returned." This was certainly frank. Mr. De Paydt inquired "in accordance with the provisions of the Hague Peace Conference no doubt?"

But fortunately these threats were not carried out. Events moved too quickly. Foch was victoriously pressing his advantage. On the very day on which the learned professors had planned to force the surrender of the treasure—if they could—they were hot-footing it for Prussia.

The Bishop's Gospels, preserved from German scientific greed, will soon be restored to the cases of the Archaeological Museum, whose trustees deserve the gratitude of the country for their energy, resourcefulness and devotion.—Belgian Bulletin.

RELIGION IN THE SCHOOL

Recently we listened to a minister lecturing on the "forward movement" contemplated by the Presbyterian Church in Canada. He said in passing that during the next few years the church would ask the people for three or four million dollars to carry the Gospel to where it was needed. We thought he was rather doubtful about getting the money, but not in the least in doubt about the necessity of getting it. It ran across our mind that his faith was little in comparison with that of the Finance Minister of the Dominion who asks for between three and four hundred million dollars this year for home expenses and will, he says, be round by autumn asking in addition, for a loan of three or four hundred million dollars.

Another point dealt with by the preacher as belonging to the "forward movement" was to get religion taught in the Public Schools. This was a difficult proposition as the preacher had, he said, no solution of it. Probably the old adage comes in here about fools rushing in where angels fear to tread, a certain editor being prominent in the discourse of fools. However, the problem is not as hard of solution as it is for some people to get rid of prejudice and intolerance. As a fact, Presbyterian ministers and other good Presbyterian people were principally responsible for the setting up of these religious schools. They thought that if religion was put altogether out of the schools; or rather, if the common schools were set up without religion being taught, or practiced, it would do away with objections of the Roman Catholics to sending their children to them. But, as time drifted along in its proverbially tantalizing manner, it was seen that the Roman Catholic bird was too wary to be caught by such snares. Catholics soon realized that, though no Protestant doctrine was taught in the common schools, an atmosphere of infidelity had taken its place, an atmosphere which they dreaded even more than they did positive teaching of, say Presbyterian doctrine. Therefore, they kept away from the common schools as from a plague; and as a fact, where religion is concerned they are as dangerous as a plague.

What is the solution? Take New Glasgow as an instance. Our fellow citizens of the Roman Catholic faith pay their share of maintaining the Public Schools of the town; but they will not send their children to them. Why? Because the religious education of the children is to them of even more importance than their secular education. Therefore, they own private schools where they teach their children their own religion, as well as the three "R's." The province and the town take the taxes of the Roman Catholics to maintain the irreligious Public Schools; but the Roman Catholics at the same time pay all the costs of their private schools without assistance from any source. We have long regarded that as unfair treatment of fellow citizens. If the case were reversed we would howl loud enough to be

heard from Fraser's Mountain to the top of Mount Thom. But why, it is retorted, do they maintain their own school? Certainly from conscientious notions. They deem it their first duty to teach their children the tenets of their religion. As certainly they could not expect that to be done in the Public Schools.

The solution to our mind is to recognize the Catholic schools, give them their proportional share of the public money, county grant, provincial endowment of teachers, and town taxation. Apart from religious teaching we do not think that they would object to the public inspector in their schools. That with licensed teachers, in our opinion, is all that the State should insist upon.

The next step would be to introduce religious instruction into the Public Schools. There would then be no bar or hindrance. In fact there is none now apart from the old notion. The Protestant consciences would be relieved by having done justice to their fellow Catholic citizens—a splendid conscience it is when not played upon by bigots.

Is there a necessity for teaching religion in the Public Schools? The preacher showed that very clearly. If parents wish their religion to be held by their children they must teach it to them. The proof of that is shown by the way the Roman Catholics hold their children in their faith. If Presbyterians, Methodists and men of other Protestant churches wish to hold their children they will do with them what the Roman Catholics do with theirs. The preacher gave the figures of members of Sunday schools who arrived at the age of twenty without connecting themselves with the church of their parents, and the number was appalling. A Catholic priest once said to the writer: "We must hold on to the education of our children until they reach their first Communion. After that we feel that they may go out into the world with more safety." We had to acknowledge the justice of the statement, for if those children went into public schools at the age of five years, at the age of fifteen they would know, as far as the schools were concerned, no more of the Bible and the prayer book than they did of the Koran or the doctrine of Confucius. So far as Protestant children are concerned the common schools are generally Godless schools. If religion is the great thing in life that condition should be changed.

Al, it will be charged, "You are in favor of separate schools." We reply that, if religion is as important as the Word of the Lord says it is, then if we cannot have it taught without separate schools, let us have them. We surely are not willing to sacrifice the children's eternal welfare for the sake of a system—a system that has signally failed to effect the purpose of its invention. If religion is not of importance, then we have nothing more to say—better still if we had said nothing.—The Eastern Chronicle, New Glasgow, N. S.

THE NEW SPIRIT

A special cable to the New York Times says that the changes contemplated by the conference of Capital and Labor which the British Government has set up involve almost an economic revolution. According to the programme outlined by the conference, the Government must establish a national industrial council, must undertake definite legislation on such matters as wages, hours and unemployment, and must order complete recognition of existing trade unions.

Coming on top of the declaration of the French Government in favor of an eight hour day, and the establishment of a commission by our own Government to investigate the feasibility of industrial councils, the decision of the British conference is an unmistakable indication of an almost revolutionary change in the attitude of governments and people toward the question of Capital and Labor. The truth is that the war has swept away the old thinking on this subject. The world is coming to realize that the peace that has been purchased at so terrible a cost can only be maintained on the basis of social justice and contented peoples, and in order to ally the deep unrest so emphatically and so widely voiced among the masses everywhere, it is endeavoring to base a lasting settlement upon the basis of justice and Christian brotherhood. "Society," said Pope Leo XIII., "a great thinker and statesman as well as churchman" "can be healed in no other way than by a return to Christian life and Christian institutions." The truth of these words is more widely perceived today than when they were written in the famous encyclical of twenty-seven years ago.

Changes in our economic system will have only partial and feeble efficiency if they be not reinforced by the Christian view of work and wealth. The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially changed for good unless and until he roots out the

desire to get a maximum of return for a minimum of service. The employer must likewise get a new viewpoint. He needs to learn the long forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices. Above and before all, he must learn to cultivate the truth which many of his class began to grasp for the first time during the war; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable profit out of his industry, but he has no right to interest on his investment until his employees have obtained at least a living wage.

This is the human, the Christian, in contrast to the purely commercial and pagan, ethics of industry; and the sooner the former code prevails in this country and in others the better it will be for all the world.—Ottawa Journal.

SOUND WORDS FROM MAYOR HYLAN

Whatever little divergencies have occasionally separated Mayor Hylan from numbers of fellow citizens, all Americans of this city will applaud his effort to stop the preaching of the gospel of destruction by the aliens whom we too hospitably shelter, to the injury and for the ruin of our form of government, of equal rights, and of ordered freedom. In a letter to the President of the Board of Aldermen, Mayor Hylan proposes the preparation and submission to that body of an ordinance to prevent the holding of meetings "conducted in a foreign language for the sake of our Government, or by or under the auspices of any person or persons who are not citizens of the United States." This too tolerant and indulgent country, following still the old tradition that it is "an asylum for the oppressed of all nations," has become a camp meeting for foreign propagandists, who seek to destroy its political institutions, who have no sympathy with its free and generous policy, who seek by violence to overthrow democratic republicanism self-government and to set up in its place a monstrous, intolerant class autocracy. One may differ with the Mayor believing that these missionaries of disaster are "wild, crazy people." They are deliberate destructionists. Their wildness and their craziness are descriptive only of their theories, which contradict undoubted social and economic fact and the recorded experience of mankind.

In the dissemination of those theories, in the winning over of the ignorant, the discontented, the intellectually and morally weak elements of the community, they are far from being wild and crazy. They proceed with a deliberate plan and program. As Mayor Hylan says, including themselves and others with the belief that "they are the apostles of liberty" they "preach murder and destruction as a quick remedy for all the economic shortcomings of the human race." If they preached in English, the reasonable part of the population, the immense majority, would take notice of the poisonous and infect opinions poured out, would be indignant and alarmed, and would take the necessary measures for its protection. As it is, the city is invaded by aliens who come here to disturb it, to emit in a dozen foreign tongues the evangel of overturn and murder. These insolent aliens, spout revolution, and at the same time, our enemies, are the accomplices and abettors of Germany and Bolshevik Russia at home and abroad. Under the protection of our laws they work constantly for the subversion of those laws, of the Constitution, and for the birth and triumph here of a savage communism that would banish equality, justice, social tolerance, freedom, and establish a class despotism.

"We must not tolerate," writes Mayor Hylan, "those who have not been in this country long enough to learn our language or who are not citizens, to abuse our hospitality by endeavoring to incite anarchy. The Constitution gives our citizens the right to assemble and speak freely, but I do not believe it was intended to protect aliens in an effort to tear down the Stars and Stripes." The ordinance advocated by Mayor Hylan ought to be passed, and it is a pleasure to find him one in purpose and feeling with the great body of his fellow-citizens.—N. Y. Times.

Life is a warfare; watch and prepare your armor. The soul which is founded on holy thoughts becomes invincible. The mind becomes strong in meditating upon the great truths of the faith; it is strengthened to resist the errors and troubles with which the devil assaults our understanding. Let your vigilance be founded upon a humble fear and sweet confidence in the goodness of our Lord.

CATHOLIC NOTES

On April 10 Right Reverend Edward D. Kelly, D. D., was installed as third Bishop of Grand Rapids, Mich. He succeeds Bishop Gallagher, now of Detroit.

Rev. Father Damasc Dandurand, O. M. I. of Winnipeg, who has just celebrated his hundredth birthday, received a cablegram from Pope Benedict, congratulating him on the occasion and blessing him. The venerable priest celebrated Mass at the Juniorate Chapel.

Rome, April 5.—Among those recently received in private audience was Dr. Yakin Behar, who has come to Rome specially to thank His Holiness for all that he has been able to do, through the means of Mgr. Dolci, Apostolic Delegate at Constantinople, for members of the Jewish community suffering from the war.

In the beautiful island of Capri, in the Bay of Naples, a very touching custom is observed on Easter Day. The people bring aged birds to the church, and while the choir is singing about our risen Saviour's work of freeing "the souls in prison," the imprisoned songsters are set at liberty.

London, February 13.—A great Spanish Catholic noble has passed away in the person of the Duke of Santo Mauro, head of the household of Queen Victoria Eugenie, who died suddenly at Madrid on Friday of heart failure. He was a great patriot and one who upheld the dignity and splendor of the traditions of the grandees of his native land. A Catholic of ardent faith, all his life was ordered according to that faith. He was a daily communicant.

With opportunities for close consultation among themselves and with the Pope and the Papal Secretary of State, there were in Rome recently important representatives of the Oriental Church. Cardinal Bourne was also there just returned from his tour of the near East; and it is no secret that he is enthusiastic over what he has seen of the strength of Catholicism and the possibilities for the Church in the countries he has visited.—The Monitor.

London, April 3.—The Armenian Patriarch, expelled by Said Halim Pasha, has just returned to Constantinople. He was conveyed thither in a British warship; and Allied forces and the Greek community assisted in his welcome. Allied bluejackets formed a guard of honor as he left the ship, and Armenian boy scouts escorted him on shore. His first action was to visit the Cathedral of the Virgin, where he presided at a solemn service of thanksgiving and gave his blessing to all present at the close. The Patriarch tells frightful tales of the sufferings of his people and of the thousands who have been butchered in cold blood.

An Alsatian, Leon Bailey, writing in the Paris "Intransigent" says: "Although Alsace-Lorraine suffered cruelly, morally, under the Germans, materially it was well administered. Life there was easy. The laws regarding labor were of the most liberal character. Finally—and this is a capital fact—liberty of conscience was most scrupulously assured to all Catholics, Protestants and Jews." It is regrettable, therefore, that France should, as seems to be the case, begin her reoccupation of Alsace by inaugurating a regime of religious persecution. Catholic schools have already been placed in non-Catholic hands and school books, condemned by the Catholic authorities, forced upon pupils in Catholic schools.

The death of a noted convert to the Catholic Church in England has just taken place. Dr. John Charles Cox, who died in his 70th year, was a world famous antiquary and author, his books dealing with church history and related topics number more than fifty volumes. Dr. Cox had spent a long and honorable career as a clergyman of the Church of England, being successively Rector of Barton-le-Street and Holdaby. He was born in 1843, and in 1917 was received into the Catholic Church by the Benedictine monks at Downside Abbey, near Bath. Dr. Cox was a Justice of the Peace for Derbyshire, a member of the Royal Archaeological Institute, the British Archaeological Association, and various British and Continental learned societies.

London, March 13.—Things are coming to a crisis in the Church of England also. A vicar of a country parish has raised a grave issue this week by refusing to obey an injunction against having the ceremony of Benediction on the ground that the objection that Benediction is contrary to the usages and belief of the Church of England is a lay decision, and that he cannot accept lay control. As the Bishop also takes this control from the parliamentary body, to which the parson takes objection, it looks as though an impasse had been arrived at. Meanwhile, another English clergyman, the Chaplain of St. Barnabas Home, Seaford, has been better employed. He was received into the Church whilst on a sick bed, and died two days later, fortified with all the rites of the Holy Church.