

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, JUNE 26, 1915

1914

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AN OLD STORY

A correspondent complains that the public library of his town is lacking in books by Catholic authors. While accepting his statement it may be well to examine as to the cause of the deficiency. Is it due to the hostility of the librarian to the Church, or to the apathy of Catholics? If the former our friend, who is not living on sufferance, can easily find means to suppress the manifestation of bigotry by a public official. Our own experience justifies us in saying that the average librarian is not only courteous but ready to supply according to the measure of the funds at his disposal, the needs of his patrons. When, however, he sees Catholics demanding fiction and more fiction, not necessarily from Catholic pens, he may deem it an unwarranted extravagance to procure books of a more permanent value.

A TYPE

Our predominant characteristic of a worldly Catholic is his contempt of authority, when it touches some question on which he has pronounced views. He may praise an episcopal letter which deals with things which, in his opinion, are alien to him, but any statement antagonistic to his ideas is dismissed as inopportune. Then indeed does this self-constituted watchman in the towers of Israel preen himself on his supreme wisdom with the result that he says a few unpleasant words, and dons the cap and bells to the satisfaction of his self-conceit. The expression of authority is opportune because it may, says our friend, endanger our pleasant relations with our separated brethren. It may, and then it may not, because some Protestants are not alarmed at an exercise of episcopal authority, and have their own opinion, not complimentary of this kind of an individual. When he talks of the endangering of pleasant relations, he is thinking all the time of the position on which his heart is set, or of the upward climb of his family to the sacred mount of society. And hence his watchword is what he calls prudence, that is to walk with bated breath and to accept with due gratitude any scrap that may be flung to him from the temple of prosperity. Worldliness has plucked out the salt of his manhood, and made him a poor, colorless individual who shambles through life, seeing danger where there is none, and content with his own garrulity. His trouble is pride. Any confessor will diagnose his case for him and recommend for his cure the scalpel of the confessional. If he knows anything he ought to know that the Gospel spirit is that of simplicity and obedience, and that anyone who in serious matters criticizes or condemns religious authority is of the world, a "kingdom of darkness ruled by the devil." The spirit of pride is the exact contradiction of the spirit of Christ.

HARD WORK

President Falconer, of Toronto, is, we are informed by the press, in favor of "Church Union." While we do not impugn the motives or question the sincerity of those who, dismayed at the clamor of wrangling sects, are casting about for concord and unity, we cannot see how this can be effected by their principles. In the first place they acknowledge no living, competent authority. The gentlemen who formulate the common creed are, however, scholarly, fallible men and as such cannot demand man's interior and entire belief. This is surely no solid basis on which to rest one's religion. They tell us that the Bible is their authority. But if they give up doctrines which they have learned from the Bible to join themselves with others, who have drawn from the same Bible different doctrines, they thereby surrender the authority of the Bible. Supposing, however, that they affect a union on the basis of a common creed how long would that union last? What bond would keep them together? The Bible? But how could the Bible, which has been made the source of different forms of belief, keep them united in the future. It

would have after union no increased authority to present or settle disputes. How could the Bible, which has sundered and split them into fragments, become under the spell of union a mighty factor for permanent peace. Some may, for sentimental and economic reasons, vote in favor of a compromise creed, but many we imagine will look askance at it, and wonder perchance at the temerity of those who ask them to stake their hope of salvation in a creed drawn up by men, who may very possibly be entirely mistaken.

UNWARRANTED

It is said sometimes that a common creed can be formulated on the basis of "fundamental doctrines." Admitting the distinction only for sake of argument, how are the divines to determine which doctrines are fundamental and which are not. Without touching upon the Scriptures, it must surely strike them that their mode of procedure is irrational and subversive of Christianity. If they accept a revelation at all, they must accept it in its entirety. And if they believe that God has made known to them certain truths which are above their natural comprehension, and established certain institutions to enable them to attain the end for which they are created, is it not irrational to canvas the merits and demerits of divine truth? Is it not a flouting of the Omnipotent to declare that some truths may be set aside as comparatively worthless?

Let us ask our separated brethren this question: Is Christ's law the most sublime of all, and the most essential of all—the only law on earth which men may interpret as it seems good to them, the only law that has no competent authority appointed to interpret and enforce it? Cannot they see that "of all the absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being who for ages had spoken to men by direct communication, or by ministers and prophets having a special gift of His own Spirit, who at last sent His own Son with a message: should when He recalled that Son have simply put the record of all these transactions in a book and given to none any authoritative power of interpretation?"

ON THE EVE OF WAR

ROME STIRRED TO THE DEPTHS

In Rome we are used to demonstrations which leave things as they found them, and are forgotten the next day. Not so, the demonstration of last Sunday evening. The people were asked to meet in the Piazza del Popolo. It is an immense circular space, redolent of Roman tradition, with its obelisk and fountains and churches and its three symmetrical openings into the heart of the city. But it was itself the heart of the city last Sunday evening, filled with the very life blood of Rome, and when at a given moment the blood began to surge from it into the artery of the Via del Babuino, Italy was already at war. There were some banners, and one or two bands, and a little shouting now and then, and some cries of "Death to Giolitti!" and "Down with Austria!" yet none of these things formed the spirit or the character of the procession that flowed irresistibly along, through the Piazza di Spagna, the Due Macelli, the Tritone, ever onward until it reached that other immense piazza in front of the royal palace of the Quirinal, gathering strength and volume and impressiveness as it went, until 300,000 people were marching solemnly in its street-wide ranks. Three hundred thousand people! That meant half the actual population of Rome: in reality, barring the children, and women, and timid, and the socialists and anarchists, it meant all Rome. There was no longer any room for doubt—Rome wanted war. It would have wanted war last Sunday even had Austria granted the last of its demands. The people you met a few days before and that held up their hands in dismay at the prospect of war were marching resolutely in that war were marching resolutely in that

tensity, and the men that dared resist it would have been ground to powder.

Does this seem to contradict what we have been writing in Rome for months and years past? Anyway it is the truth. The immense majority of the people of the Eternal City have proved that they want war with an elemental, unreasoning, unanalyzable craving, with a passion deeper even than the passion of mere patriotism, with a sudden, ungovernable force, maturing in them perhaps for a generation and now finding vent with the destructive power of an earthquake. Even Giolitti, though he is buried in effigy by the school-boys, is almost forgotten by the people. He has fled before the storm, his three hundred deputies, his following of senators, have forgotten him and their own opinions of a week ago. Yesterday afternoon the banners of war were flouting from all the windows, and many of the shops were closed "For National Joy!" because war has now become in very truth inevitable.

PRIEST WINS PRIZE

FATHER REUSS, C. S. R., RECEIVES GOLD MEDAL FOR LATIN POEM

The Hoeltz prize, founded in the University of Amsterdam for the best poem in Latin, was won this year by the Very Rev. Father Francis Xavier Reuss, C. S. R., a native of Alsace. He went to Rome more than forty seven years ago, and has a fund of interesting anecdotes and remembrances of the past three Sovereign Pontiffs and the invasion of the Eternal City in 1870. He was honored with the friendship of Leo XIII. and Pius X. and composed verses for their festive anniversaries. The "Carmen" prize consists of a gold medal worth 400 florins; the subject is left to the choice of the competitors. Father Reuss chose for his theme an old prayer-book of his mother's and entitled his composition "Mnemosyne." Father Reuss is a born litterateur and poet and his various compositions in different modern languages besides Latin would fill a volume and are of the highest merit in talent and sentiment.—Sacred Heart Review.

"ANTI-CLERICALISM" DYING OUT

Up to a year or so ago it was impossible to have a demonstration of any sort in Rome without hostility to the Church being shown. One's thoughts go back to all the miserable history of the Giolitti Nathan times and the pain and sorrow caused to the saintly Pontiff again and again. Then, when the Nationalists had shown the Catholics that Giolitti and Nathan were not invincible and Catholics once more regained rule over Rome, all seemed to change. There was no "anti-clericalism" even in the "XX Settembre" demonstration last year, and now when passion is excited as it never has been before, and when, too, there is an impression abroad that the Church does not look with a favoring eye on Italy's carrying out her destinies as she wishes, all the recent great popular demonstrations have passed without any expression of "anti-clericalism" at all. One cry is reported on one occasion, as a procession was passing the closed German College of "Down with the Vatican," but even that was so insignificant as not to find its way into the newspapers and was more political than anti-Catholic. On the other side, at the recent assembly in the Piazza del Popolo, before the starting of the 120,000, 200,000, 300,000—the last figure is out of the question, though it has been printed, but it was really impossible to form an estimate of the interminable procession—a priest was among the patriotic speakers on the destinies of Italy and the people cheered him—it really seemed gratefully. Then the Catholic Corriere d'Italia, always up to now against the war, came out with the Italian flag over its officers, and that paper with its partners means the entire Catholic press of Italy—all except the Osservatore, and that for the moment is mute. The anti-Catholic mob we knew in the days of Giolitti-Nathan was not present on this occasion; it was as serious an expression of popular opinion as could be found, and it evinced no hostility to the Church. Priests, nuns and students passed freely about Rome all through the excited week.

Now it is evident that "the people" does not mean what Nathan has been saying in every one of his speeches that it does; there may be some of it that is really anti-Catholic, but "the people," the uncountable procession of it that one saw recently and the minor demonstrations that followed is a serious, sound, solid and respectable body which is, moreover, attending to its religious duties with remarkable fervor now that its emotions are stirred by the imminent possibilities. The Messenger and the Secolo, it is true, have had their little say against the attitude of the Vatican, but the people do not seem to have taken any notice. It is rather wonderful-looking back on

the past years, Porta Pia blasphemy and the rest.—Rome Correspondence in True Voice.

THE POPE AND THE WAR

ADDRESS BY CARDINAL BOURNE

The Cardinal Archbishop, on Sunday, assisting at the celebration of the Patronal Feast at Holy Trinity, Brook Green, Hammersmith, preached from the Gospel for the day choosing the words: "All power is given to Me in heaven and on earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."

His Eminence began by saying that our Divine Lord in these words sketched out the manner in which He intended that His mission to the world should be permanently accomplished. There were five signs that marked the Church. He set up to carry out His mission. She had a mission to teach; to teach with authority; a mission to all nations, without exception; membership in her must be obtained by baptism; and He Himself, God and Man, would be with her even to the end of the world. With these five characteristics before our mind, the Cardinal continued, we may look forth upon the world in which we live in England, we may ask ourselves where are we to find the society set up by our Lord marked clearly with these five signs. You may look forth to every one of the non-Catholic societies existing in this country, and you may consider them by the light of these marks which our Lord set before us, and you will find them all wanting, if not in all, in some of these characteristic signs. No one of them will claim, if the question be definitely put, that it teaches with authority. From the great Established Church of this country down to the smallest of the Nonconformist bodies, they all have to admit they have no authority that is absolutely bound in conscience to accept. Then again, there is no one of them that has a claim to a mission to the whole world. They are all essentially national in their objects. And, if they go forth from time to time, they have to do so from some sort of human commission that they have received. As to their power to enforce obedience, to compel men to carry out in fact those commands that our Lord gave to His Apostles, the means of compulsion fall them, lastly by their very constitution, by the very fact that they have separated, because there is no Divine Providence guiding the Church on which they can rely, they have to admit that His mission "for all time" is wanting in their respect. Then we turn our eyes to the Holy Catholic Church, whether here in England or elsewhere else you like, and we find that in the claims she makes are verified all the characteristics of which I have spoken. If there is one claim it is that she teaches with authority. The one whose voice was often heard in the church, one who was taken down only a year ago, expressed from us only the Catholic Church, it is that she is only the Catholic Church that dares to say to a man "You must." She is the only Church that claims to speak with divine authority, giving compulsion to the conscience of man: that claims to go forth to all nations and has nothing to do with nationalities; that has gone forth from the beginning of her mission to this day prepared to teach all nations, making no difference among them. Then in virtue of that divine command, she lays down rules of obedience. She insists on that obedience, and is prepared to go to the extremity of excommunication in virtue of her divine commission. She rests the claim to her obedience on the fact that she possesses the commission of Almighty God. There have been times in the Church, rulers have risen up against her, but she never fails in virtue of the divine protection, and her power will remain unto the end. That is to the spectacle that presents itself to us as we compare the attitude of the Catholic Church with that of those who have refused her teaching.

Now, at the present moment, we have to face an extraordinary spectacle, the wonder of which is not sufficiently considered. We know what has been the ordinary attitude of the English mind towards the Catholic Church of which I am speaking. For the most part it has been of contempt. The claim that the Church makes to the faith and obedience of man has been ridiculed or rejected. The Englishman's claim is that he is free from the submission that is here asserted. He is not prepared to give up his mind and judgment into the hands (as he would say) of the priest. He misrepresents, as a rule, the infallibility of the Pope. He is glad to say he is an Englishman, and thinks that he has something upon which he may congratulate himself in comparing his country with other nations that have not thrown off the authority of Rome,

and he is glad when he sees the authority of Rome circumscribed. Englishmen in 1870 were not sorry that the freedom of the Holy See was lessened. In a later period, when the Hague Convention was being set up, and political considerations prevented the Holy Father being represented in it, when he was not allowed free action, England did not protest, and Englishmen in their hearts rejoiced that the position of the Pope was not recognized. Is it not a wonderful spectacle that those who would have been the first to reject and resist any action of the Holy See, should now, in this time of the most solemnly, come to invoke the power of the Holy See on the side of England and that civilization for which England is fighting to day? And in their disapproval because they cannot bring it about that the Holy See should take such action as they are pleased to dictate, they go to the other extreme and accuse the Holy See of silence, when in many ways it has spoken, only in ways to which they give no heed and of which they do not care to know. I will give you two instances. The first comes from the utterance of a leading Nonconformist divine, a man whom I esteem and respect, because I believe he is a very earnest man, and trying to do his duty to guide other people in proportion to the light that God has bestowed upon him. I do not think for a single moment he would wish to misrepresent the facts. The other day he spoke of the "moral breakdown of the Nation"; that political reasons, pure and simple, had first to condemn what the Sovereign Pontiff. Another instance comes from a "Liberal Catholic," not a Liberal as a member of a political party, but "liberal" in his religious ideas. The other day, in one of the English periodicals, he set to work to criticize the Sovereign Pontiff. He, again, found fault with the Holy See for a want of definite action in the present war. And then, a third instance: lately there was exposed for sale upon the bookstalls, by one who says he is not a Catholic, a writing entitled "The War and the Holy See." The note of criticism was much the same—that here in a wonderful moral crisis in which the voice of the supreme authority in the religious world would be of inestimable value, the Holy Father is silent when speech would be so valuable and silence is so detrimental to the Catholic world. It is a strange phenomenon to find that men, representative of English thought, who once would have refused to hear any appeal from Rome, are now the very first to condemn what they regard as the silence of the Holy See.

The whole of this criticism is based on the fallacy that no protest is of any value unless it is shouted on the house-tops and published in the daily papers. Unless there is a protest given in that way, they count it as non-existent. Because the Holy Father, in accordance with the traditions of the Holy See, has followed the traditional methods, and made his protest in the way most likely to have its effect, but which has not given much matter for prominence in the leading newspapers, they think he has not spoken at all. Bear in mind that there are two entirely different functions of the Holy See. The first is the exercise of the doctrinal authority, whereby the Pope proclaims the principles governing human conduct. In fulfillment of this the Holy Father has spoken in his Encyclical of November 1, in which he set forth principles which must never be forsaken. Again, he spoke on January 22, in his Allocution to the Sacred College of Cardinals, and stigmatized certain operations in the war at present being carried on. Those two utterances give us a clear declaration as to the principles that are to guide us.

Then there is an entirely different function of the Holy See. It is the judicial function, in which the Holy See may be called upon to pronounce upon the actions of those who in any way offend against the Christian law. This judicial function may be exercised in judicial form, according to the forms of a court of law; or it may be exercised in extra-judicial form, that is to say, privately, by bringing to bear on those concerned such influence as is likely to have weight. It is perfectly clear that anything in the nature of the judicial process in the present case is entirely out of the question. Bear in mind one single fact. The principal person to be concerned in such an inquiry is a German Lutheran, who does not recognize the authority of the Holy See, who has often tried to use the power of the Holy See for his own political purpose, but who privately has not concealed his hatred of the Catholic Church. If you think of that one fact alone, you will see how impossible at the very outset would be anything in the nature of a true judicial process.

Then, again, if a sentence of that kind had to be pronounced, it can only be done when all the facts have been duly considered and proved, and every sort of extenuation put forward, so that the question can be considered as a whole, and judgment pronounced as a whole, and not on one individual charge. The only

action, therefore, left to the Holy See in a matter of this kind is that extra-judicial procedure which, in the case of the Holy See, must be exercised by the accredited representatives of the Pope himself. There at once we get into a region about which no journalist, no minister of religion, no writer in magazines, has any competence at all to judge, because he can have no means whatever of knowing what has actually taken place.

Then you must bear in mind that the Holy Father is the Shepherd and teacher of the whole flock, of every nation without exception. He has to consider every nation alike. While we know, and can have no doubt in this country, of the terrible things that have been wrought, especially in Belgium, we must never forget that similar accusations, hardly less in gravity, have been made—I do not pronounce on their truth, because I have no means of doing so—in the most circumstantial way against one of our allies, namely, Russia, about its treatment of the Galician Poles. If the Holy Father is to speak publicly in condemnation, all these questions must come before him if he is not to fail in that duty of special impartiality which is his special prerogative. No allusion has been made to these things in our English newspapers—whether because they do not know or are not allowed to speak I cannot tell—but there are statements which I know to have been brought in the strongest form to the notice of the Holy See, in which those who stand against us in this terrific conflict accuse one of our allies of conduct, as I say, not unlike what has happened in Belgium.

I do not pronounce on these matters, but I think it is necessary that Catholics above all should know how extraordinarily complex the question is, and how those who may accuse the Holy Father of silence when they have no means whatever of knowing the details of his action are certainly guilty of rash, if not of false, witness.

The fact remains that whereas not so very long ago English people would have scouted the intervention of the Holy See in such a conflict as this, now they would only too gladly welcome any word of the Holy Father, providing that word were uttered on their side. We are able by our knowledge of the real teaching of the Catholic Church to rise, I trust, above criticism such as this. But such criticisms are being scattered broadcast, and I have no doubt in certain quarters they are being used to lessen the influence of the Holy See, and to prevent that influence being exercised, as it has already and will be exercised later on, on behalf of justice, and of a lasting and durable and stable peace. When the whole truth can be revealed, and all the negotiations of the past months be made known, it will, I think, be seen that the action of the Holy See in favor of justice, humility, and the due conduct of warfare has been constant and unrelenting, and has had very far-reaching effects. No other power has had so great influence in these respects.

In conclusion, the Cardinal exhorted his hearers to thankfulness that they were the inheritors of the teaching handed down from St. Augustine of Canterbury. If Englishmen could take part in this world-wide struggle conscious that they were indeed trying to hold up the principles of Christian civilization, did not they owe that to St. Augustine?—The Tablet.

HONORS IRISH DELEGATES

Cardinal Amette gave a magnificent reception to the members of the Irish delegation of the Nationalist Party and the Ancient Order of Hibernians who went to Paris to offer France the sympathy of "Dark Rosaleen," who knows so well what suffering is.

The deputation, with Messrs. Dillon and O'Connor at its head, was received by the Cardinal who responded to the address by reviewing the ties which bind Frenchmen and Irishmen, past and present, the greatest of all being of course their common faith. His eminence then spoke in moving terms of the sorrows wrought by the war and accepted gratefully the handsome basket enclosing the address of the Irish nation. He then gave his blessing to all present and informed them that as the day was a Friday he had dispensed them from the fasting and abstinence.

The deputation was received with no less fervor by the secular authorities and President Poincaré, who spoke of France's love for "valiant and faithful Ireland." The delegates caused a deep impression by their piety. They attended in a body a special Mass said for them at the Madeleine, and also visited the Irish church of Paris before their departure.—Church Progress.

There are souls in the world which have the gift of finding joy everywhere and of leaving it behind them wherever they go. Their influence is an inevitable gladdening of the heart. These bright hearts have a great work to do for God.

CATHOLIC NOTES

The first Bishopric in Mexico dates from 1526.

Six hundred seminarians are now serving in the Bavarian army.

The Church of the Franciscans at Nancy, France is the property of the Emperor of Austria.

There are about twenty-five metrical translations, including Dryden's of the great hymn of the Church, the Te Deum.

Cardinal Bourne has announced that the Admiralty has placed fourteen additional Catholic chaplains in the British navy.

The Catholics of New Zealand have won a victory in the courts by having a bill which meant to tax them for state schools dropped.

It is reported that nearly 300 priests and 100 religious have already died on the battlefields of Europe.

In South Africa, the Trappists have transformed a wilderness into a paradise—into mills, orchards, beehives and vineyards.

An interesting little magazine, the Catholic Convert, has been started in New York. It is edited by converts for converts.

Fourteen little Sisters of the Poor, of Brooklyn, N. Y., have sailed for England to proceed to Paris to do hospital work among the wounded soldiers.

His Holiness Pope Benedict has donated 5,000 francs (\$1,000) for the purchase of 25,000 camp canteens for use at the front. In all 99,000 francs (\$7,800) have been collected to meet the religious requirements of the Italian army in the field.

His Eminence Cardinal Bourne of England, after consultation with the Archbishop of Liverpool, has decided that the Sixth National Catholic Congress, which it was hoped to hold this year in the Liverpool archdiocese, will not take place owing to the war.

Denver University, which is conducted by the Methodist Episcopal church, paid a gracious compliment to a Catholic nun recently when it invited a Sister of Loretto Heights Academy, to be a judge at its annual elocution contest. Although she and her order highly appreciated the honor, the Sister declined.

The number of Catholic priests in China, including both European and natives, is 2,255. Protestants have 5,118 European missionaries besides a large number of native helpers. The comparison between the Catholic and the Protestant population is more consoling. Catholics number 1,628,254 and Protestants 235,903.

Mr. A. Ketcham, of Oklahoma City, father of the Rev. William H. Ketcham of Washington, D. C., was baptized and received into the Catholic Church by his son recently. A few days later Mr. Ketcham was confirmed by Bishop Meerschoert. He is the last of a family of four to enter the Church, his son, Father Ketcham being the first.

Thomas A. Edison has perfected the "telescribe," a combination of the telephone and phonograph, which will give to both parties to a telephone conversation, although thousands of miles apart, such a phonographic record of what both said. Mr. Edison is of the opinion that his invention will do away with the writing of millions of letters a year in the making of business agreements. He explains that he has been working on the idea for thirty-seven years.

Rev. John E. Copus, S. J., founder and director of the Marquette University School of Journalism, died in Milwaukee, on June 12. Born in Guildford, England, in 1854, he was educated at Archbishop Abbot's School, and was received into the Church in 1876. He came to America that same year, and engaged in journalistic work in Ontario, and afterward in Detroit, where for some years he was commercial editor of the Detroit News. He entered the Society of Jesus in 1887. Father Copus was a frequent contributor to the magazines, was the author of "The Son of Siro," "Andros of Ephesus," with other novels, and of a number of books for boys.

By the death of the Reverend Timothy J. Brosnahan, S. J., which occurred in Washington, on June 4, the cause of Catholic education has suffered a severe loss. Born in Alexandria, Va., in 1856, he entered the Society of Jesus in 1872, and after the usual course of studies was ordained priest in 1887. With the exception of six years, 1892-1898, spent as president of Boston College, his life was given to the classroom. Father Brosnahan was a frequent contributor to the Messenger, the American Catholic Quarterly and Donohoe's Magazine; he published a text book on ethics and at the time of his death was engaged in writing another volume on the same subject. Some years ago when Dr. Eliot saw fit to attack the Jesuit system of education, Father Brosnahan replied in a pamphlet, "President Eliot and Jesuit Colleges," which for brilliancy of style and cogency of argument deserves the highest rank among controversial literature.