

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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LONDON, CANADA, SATURDAY, JANUARY 15, 1916

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NOT TRUE

Of late years the pernicious doctrine has been preached, and widely reiterated by egotistic men and women, that if you want to advance any scheme in which you are interested you must not waste time reasoning about it, but din your case into the long ears of the public until they accept it as valid and necessary. These advocates of force in its most insidious form even assume that experience justifies their harsh methods. Only hasty and partial students of social phenomena can come to such a conclusion. It is only on the surface, and for a time, that the disposal of affairs remains in the hands of the unthinking masses, the folk who can be overpowered by clamour and dogmatism. Every claim has to appear at the bar of reason at last. The world is not given over to the dominion of irrational forces, wielded by presumptuous persons for selfish ends.

In the ordinary intercourse of daily life the distinction between the browbeating type of mentor and the gracious teacher whose appeal is to the latent faculties of those whom he seeks to influence is very marked. The old fable about the traveller upon whom wind and sun beat is still true to fact: truths that melt men and women into glad obedience fail to command their allegiance when they are wrapped up in forbidding terms and are enforced by threats which overrule the will and outrage the affections, for to the modern thinker it is inconceivable that the supreme law should seek to enforce itself by sanctions which would not be tolerated in civilized society to day.

It is not a question of taking refuge in a rigidly utilitarian system of ethics, unsustained by higher motives. When duty and interest are assumed to mean the same thing humanity is not brought fully into play. Live thinkers have come to the rescue of imperilled faith in the divine order: they reinforce the idea of obligation by showing that trained instincts and wise policy are not enough. The overbearing German makes a convenient scapegoat for his own; but the commonwealth requires a finer bond of mutual trust and scrupulous regard for the rights of the less self-assertive.

LEST WE FORGET

What an able writer courageously styled "The Illusions of War" confront us, as they do our foes, in this stirring present day strife. None of the countries now at death grips can be treated as an abstraction; each is made up of flesh and blood, ready to admire or detest as their sympathies urge them. Of themselves they know little concerning the deeper causes and class influences which sow the seeds of national misunderstanding. They mostly obey a call from above to set aside their ordinary notions of duty and interest, accepting a ready-made view of the demand of the hour. They see through a cloudy medium the reported facts that seem to cover the whole controversy; in the speech of the crowd they "see red," or it may be black, because for the time their vision is simple and direct. But when the illusion begins to fade under the pressure of complex events the Old Adam in us has to suffer a change. We are compelled to realize that we are all made of the same elemental stuff—our loves and hatreds, our hopes and humiliations, spring from the common stock of human hopes and fears. Inevitably loses its edge when we enter our closet and shut the door upon the hoarse exterior of the market or the marching ground. Thus the catchwords of a time like this have to be exchanged before long for well-weighed considerations of mutual forbearance. Let us be quite sure that the judgment of history will not be a mere echo of our daily gossip. It will go beneath the surface, reckoning up all the little apprehended movements of royal and courtly ambition, not failing to show up some of the hasty theorists and bragging militarists on our side of the water who now cry "We told you so," and prescribe just the

same kind of defences against anticipated aggression as those which have been the ruin of the Kaiser and his nation. Satan cannot cast out Satan; only a new spirit, creating an appropriate machinery, can improve upon the creaking diplomacy which has broken down to Europe's conclusion.

"War is made, not by tendencies and forces, but by men who, if they knew what was in each other's hearts, would never make it, and who, if they could feel the sorrows they cause to each other, would ask each other's forgiveness. That is true of the Germans, whatever their infatuation, as it is true of us, and it is this intimate truth which, if we would not suffer spiritually more than we suffer materially, we must be careful never to forget."

Let none fancy that such an avowal is likely to sap the vigour of our struggle. On the contrary, victory is only within reach of those whose cause is that of humanity at large. Big battalions no longer decide modern controversies. The convictions which underlie the action of the Allies, crude as they may appear, have taken firm hold of the disillusioned minds of the freer and more progressive peoples. Even if only partial success attended this united effort to put down the leading disturbers of the general peace-to-day, to-morrow would see a more complete triumph. All the higher forces are awake to seize the great opportunity. Every thwarted effort to raise our nature to a higher level; intellectually and spiritually, is gathering support for a more trenchant assault upon the fortresses of evil habit. From north and south, east and west, bearing banners with various devices and hearkening each other with watchwords in differing tongues, a countless host enlisted in the holy war against the serpent brood of errors which spread crime and desolation everywhere assembles at the summons of the time spirit. That crusade will give effect to the misinterpreted gospel, taking off heavy burdens, clearing unseeing eyes, and making manifest the purpose of Him Who said to His angry follower, "Put up thy sword. The Son of Man came not to destroy, but to save. One is your Father, and ye are all brethren." For the Kingdoms of this world are being merged in the Kingdom of the Divine Humanity, and a new earth responds to the heavenly claim.

THE PULPIT AND RECRUITING

The Canadian pulpit is playing a creditable part in this world-war for civilization, justice and humanity. Long before the German attack was actually launched men like Bishop Fallon in the Catholic Church, and Rev. Dr. Milligan in the Presbyterian Church, had the insight and the foresight to warn their people of the Hun menace. Ever since the war began Canadian clergymen have been active recruiting agents. Preachers of the Gospel of Peace, they have obeyed the Biblical instruction not to cry "Peace, Peace" where there is no peace, and can be none until the war-mad Kaiser and his policy of Frightfulness have been put down.

From the pulpits of Toronto, Ontario and the West the call of sacrifice goes forth Sunday after Sunday—the call to action against the Powers of Evil in order that ravished Belgium and devastated Serbia may be delivered from the oppressor and an end put to the murder of women and children on land and sea. Our clergy have put the issue to their congregations in its most serious and convincing aspects, and the response has been remarkable. Every congregation has its honor roll of men in khaki. The Canadian churches have contributed nobly to the work of checking the Teutonic forces, and they will have a still larger share in wrestling ultimate and complete victory from the embattled Teutonic, Turkish and Bulgarian legions.

No more sacred obligation rests upon the Church than that of helping to raise the Canadian army to the authorized strength of five hundred thousand. If any of the clergy have been backward they now have the opportunity to make up for lost time. Every effort must be made in order to shorten the war, lessen the destruction of human life, and hasten the return of an honorable peace. There is particular cause for satisfaction in the report from Quebec that the curia have been called upon by high ecclesiastical authority to use their churches as recruiting agencies. In Germany the pulpit, like the press, is under the complete

control of a despotic court. In the British Empire the churches are free and their influence is dictated by the highest considerations of religion and morality.—Toronto Daily News.

LETTER FROM CHINA

INTERESTING PROCLAMATION ENJOINING RELIGIOUS TOLERANCE

Catholic Mission
Tachowin, China, Oct. 31, 1915.
Dear Friends of CATHOLIC RECORD:
Since I wrote the letter in which I told of the lightning striking the pagan temple and idols just as I was entering the city of Siensku to build the first Catholic church I have made considerable progress on the building. I told you what a rough and idolatrous set of people the inhabitants are and we had great difficulty in the beginning in procuring a site for the building. The principal class of the city held meetings and took resolutions not to sell to us, threatening those who would with all sorts of ill treatment. They even went the length of throwing into prison, whilst the mandarin was absent, a proprietor favorably disposed to us. "Why have the Gentiles raged and the people devised vain things? The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ. Let us break their bonds asunder: and let us cast away their yoke from us. He that dwelleth in heaven shall laugh at them, and the Lord shall deride them." (Psalm II.) Seeing that things were going too far and the persecution in danger of leading to bloodshed, I appealed to the mandarin for protection. In the meantime we ardently asked God to help us. "Ask of Me, and I will give the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession." To our delight the following proclamation was posted throughout the city:

"PROCLAMATION OF THE MAYOR OF SIENSKU"
I, your Subprefect, warn you that the people now enjoy religious liberty, that this right is guaranteed by the law and that the mandarins are bound to see that it is not violated. Some time ago the Inland Mission and the Methodist obtained from me an edict of protection. I now notify you that the Catholic religion originated in Eastern Europe and flourishes greatly in Rome. Its four principal precepts recommend the observance of the Ten Commandments, and the belief in One Only God and the adoration of the Most Holy Spirit, the Father, Son and Holy Ghost, inseparably and consubstantially. Who manifested Their omnipotence by creating heaven and earth and all things. The holy commandments forbid murder, adultery, theft, calumny, avarice, and contain nothing harmful to man. With regard to the interior affections they ordain the renunciation of superstition, the following of the Gospel, the observance of the feasts, the overcoming of the devil and the salvation of the soul, their observance are therefore to one's great advantage. It is for that reason, ever since the Tang dynasty in which this religion entered our country and under the Ching dynasty in which treaties were concluded with friendly nations it has gradually spread and developed. But the people and Christians find difficulty in living at peace together, whence arise numerous disputes, a slight misunderstanding often becomes a great conflict. I, your Subprefect, have for a long time belonged to this religion, and being obliged by office to govern this region in peace, what I know I must tell you and conceal nothing from you; wherefore I warn you that after the publication of this proclamation, you, my people, must strictly observe the treaties in favor of religion and avoid nourishing rancor and hatred, and you, my Catholics, must faithfully serve the Lord of Heaven and not violate the commandments and precepts of religion in order that the people and Christians may live daily together and the holy doctrine be preached and known daily more and more. This is mine, your Subprefect's ardent desire and the serious warning I give you. The seventeenth day of the tenth moon of the third year of the Republic of China."

Needless to say the publication of such an edict put an end to the machinations of our enemies and we had no difficulty in procuring a suitable site for the church. I feel sure my dear friends abroad were praying for my mission in those critical moments for Our Lord to have so arranged things that not merely a tolerant mandarin but, what was beyond all expectation, one belonging to our Holy Faith should be at the head of affairs. The editor of the Catholic weekly published in Chinese has recently requested me to forward him a copy of this unique proclamation. He probably

wishes to give it as wide a circulation as possible. The paper is published near Peking. Who knows but that the President and high officials may yet read it? Dear friends, continue to pray for me and send mails to my mission and you, who feel called to the missionary life, remember I need a priest for this new church in Siensku. God grant that one may come during the next New Year which I pray may be a happy one for you all.
Yours in Jesus and Mary,
J. M. FRASER.

CARDINAL THANKS AMERICANS

Cardinal Mercier, primate of Belgium, in a letter to Herbert C. Hoover, chairman of the American Committee for relief in Belgium, says: "I understand you have kindly addressed anew an appeal to the generosity of your countrymen to provide clothing for our so painfully destitute people. I confess I had much preferred to shake hands with my American brothers in token of thankfulness for what they already have done than that we should again stretch to them the open hand to beg. Your country has already done so much for us; it has given us much in food, and above all, in personal co-operation for our economic rehabilitation; it brings us this help with such a moving and complete spontaneity that we have long desired to convey to your people a full expression of gratitude untarnished by renewed appeals their generous impulses. But you yourself, dear friend, invoke us to observe our scruples, and therefore I, knowing better than anyone the destination of our Belgian people, should feel myself traitor to my duty as their pastor if, through an exaggerated feeling of national pride, I should refrain from also pleading for those who are suffering. Interpreter of the feelings of the Belgian population, we thank you as much and more for your way of giving than for the gifts themselves. May I add that one of the greatest benefits, for which we shall feel indebted to the American people, will be the fixing on America of the admiring attention of the Belgians. The Belgian people have learned to know you well, to look at you in a beautiful light, to feel to some extent what they would gain in following your footsteps."
Sacred Heart Review.

OUR RE-RESOLUTIONS

Regarding the identity of the first person to take a New Year's resolution, history is silent. Perhaps it was Father Adam, for at the threshold of his post-paradise career he must have been in a rather resolution-making mood. In the early Middle Ages, when the twenty-fifth of March, the Feast of Our Lady's Annunciation, was New Year's Day and the festival was emphatically religious in its character, it was doubtless easier than it is today to take and keep a resolution. The blithe and merry springtime, too, when hopes are high and the earth is fair, seems a more propitious season for beginning, all over again than is our dull and chilling winter. In this country, and particularly in our large cities, the increasingly pagan character of the revels which usher in the New Year is making the practice of sobriety and self-control on the part of whole classes of our population less common on January 1 than on any other day of the year. The resolutions that were seriously framed December 31 are seldom in active operation January 1, for New Year's, of course, "doesn't count." Indeed, so weak is the flesh and so feeble the will of these worshippers of Janus that the clients of his who have some details of their projected reformation of life in good working order by Twelfth Night can be considered fairly steadfast characters.

The practice of taking New Year's resolutions, whether they be many or few, is entirely praiseworthy. Those who draw up an elaborate schedule of reforms, however, must not expect to carry them all out successfully. In the spring the apple trees bear innumerable blossoms, but in autumn the yield of fruit can be easily reckoned. Had the blossoms been few, however, the fruit would have been nil. But wiser, no doubt, is the man who makes no new resolutions at all each year, but merely casts off and furishes up the old. Indeed, he generally discovers that the noble purposes he conceived at the beginning of former Januaries are still as good as new, for they have been little used. One practical New Year's resolutionist of this kind instead of determining to keep a diary at least till February 2, to give up the use of tobacco altogether, to rise at 5:30 a. m., and to walk home from his office every day, merely resolved to be kind, busy and devout. Being, moreover, as we explained, a practical resolutionist, he even fixed upon certain persons—and some of whom he was to be kind, formulated detailed plans for the profitable use of his leisure hours, and actually mastered a working knowledge of just what being "devout" means.—America.

NEW CONGREGATION OF SEMINARIES

His Holiness Pope Benedict XV, after much deliberation on the need of a separate Congregation to direct the affairs of ecclesiastical seminaries, has decreed "that there shall be a special Sacred Congregation for seminaries, on the same footing as the other Sacred Congregations of the Roman Curia, and to it shall belong everything relating to seminaries which has hitherto been dealt with by the Consistorial Congregation. The functions of the Congregation of Studies shall be taken over by the newly formed Congregation, which shall therefore be called The Congregation of Seminaries, and Universities." The Prefect of this Congregation shall be chosen from the Cardinals. All laws for seminaries, diocesan and regional, promulgated by Pope Pius X, are sustained by the reigning Pontiff, who, in approving them, expresses his will that "they be diligently observed in all their details in such wise that in the government, in the discipline, and in the studies of seminaries and Universities, nothing shall be considered." The Prefect of this Congregation is Cardinal Bisleti, who will be assisted by several other Cardinals and a body of learned consultants.—Sacred Heart Review.

THE SACRED HEART AND FAMILY LIFE

The general intention of the League of the Sacred Heart for January recommended by His Holiness, Pope Benedict XV, is "The Reign of the Sacred Heart in the Family."

The home of homes was Nazareth and the family of families was the Holy Family, and the reason for Nazareth was the home of the Sacred Heart. The members of the League are to pray during this month that all families may be modelled after that sacred home, that the Sacred Heart may reign in the hearts of the parents and of the children.

All of us are what our homes have made us. The chief formative influence in the shaping of character is that first fashioning of manners and of thought given near the hearthstone. Happy the man and the woman whose childhood has been passed in a home like that where for so many years dwelt the Sacred Heart of Our Lord.

The reign of the Sacred Heart in the family depends upon the parents. Who is to teach baby lips the Holy Names but the parent? Who is to train the growing boy and girl to walk in the way that leads to eternal life and to take up with joy the burden of Christ? Who if not the parent, both by word and by example? If Catholic parents were more like Mary and Joseph, Catholic children would be more like the Child Jesus. Fewer children would be a judgment on their parents, fewer hearts would be in ashes, fewer hopes would be in vain. Calamity comes to those who neglect the teachings of Christ and do not honor His Sacred Heart. If they would have joy, they must make Jesus the centre of their hopes, the teacher of their ideals and the model of their virtues. Then would be fulfilled His promise to bless the homes where His Heart is honored.—St. Paul Bulletin.

CARDINAL MAFFI

ON SENSATIONAL JOURNALS

Cardinal Maffi, writing in Rome on behalf of Catholic journalism in Italy, says that he never made a pastoral visit without interesting himself in the journals that reach a parish and are read by his people. Deploping the vogue of a certain class of papers His Eminence recalled the old story of Demosthenes, to illustrate his thought. We quote:

Let us recall from the records of the early schools a curious and very significant anecdote, which is, I think, ascribed to Demosthenes. One day when he was delivering a speech in behalf of the supreme interests of the fatherland, he realized that he was not being listened to and saw that the people were bored and distracted. As a slight reproach and a gentle plea for attention, he paused a moment. Then, as if naturally continuing his discourse and pursuing his previous train of thought, he said: "Wishing therefore, he said—to come to the city, he hired an ass, and having mounted him he gave orders to the owner to lead him. After a long ride, as the sun had risen and was causing annoyance, the traveler wished to dismount and seek shelter in the ass's shadow. But the owner not consenting, asserting that he had hired to the other ass but not the shadow, and the traveler insisting, urging that in hiring the ass he had also hired the shadow, the question"—At this point Demosthenes paused, and the audience, most attentive and impatient, clamoring that he should narrate and state the result of the question. Demosthenes delivered a solemn reproof: "I speak to you about the shadow of an ass, and you are all

interested; I speak to you about the fatherland, and nobody listens."

The world has not changed, and the men of the time of Demosthenes are the men of our time. A journal which treats seriously of the fatherland and of the public good is not wanted. A journal which severely reproves or paternally admonishes, is rejected, and one says with Don Rodrigo: "When the fancy of hearing a sermon strikes me, I know right well how to go to church, as so many others do—without imbibing it also from the journal!" The thoughtful article is passed over, and one hastens to the chronicle, to the romance, with a preference for unsavory stories, for detailed narratives of love, suicides, of sensational crimes, of vulgar tattle—all are culpable, who have a hand therein, some by countenancing diseased passions and shameful sensuality, others by helping infamous gain, all by contributing to public immorality! I am not exaggerating; this is reality.

You ask: when does a journal attain a fabulous circulation? When it has a Pagan Encyclical or a Speech and in the studies of seminaries and Universities, nothing shall be considered." The Prefect of this Congregation is Cardinal Bisleti, who will be assisted by several other Cardinals and a body of learned consultants.—Sacred Heart Review.

Who has in these latter years followed certain occurrences, certain crimes and certain trials, the mere headings of which sometimes make the modest blush, and has noted how sought after and numerous have been the free and advanced journals, how scarce and neglected on the other hand, have been the reserved and the correct, will subscribe to my complaint and share my grief.

SCHOOL FOR BOYS

The energetic and courageous Abbot of Calday whose monastery was reduced to extreme poverty by the war, has inaugurated a school for the education of boys, which resembles in some slight measure, the famous monastery schools of an earlier age. He has taken under his care, free of all charge, a group of lads who will be trained "for gardening, poultry, and farm work," "stained glass window making" and so on. The boys will also be provided with regular courses of lectures and instructions, so that they may go from their island home thoroughly equipped for the battle of life. The Abbot writes of the boys' summer routine as follows:

In summer time, they rise in the morning when the Angelus rings, which is always about half an hour before the first low Mass at 6.15. They all come to Mass, and most of them make their daily Communion. At 7 they will also be provided with regular courses of lectures and instructions, so that they may go from their island home thoroughly equipped for the battle of life. The Abbot writes of the boys' summer routine as follows:

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"HEROINES OF THE CROSS"

It is quite the common thing nowadays, says the Catholic News, of New York, for Protestant ministers of learning and distinction to utter compliments of the Catholic clergy and religious. On a recent Sunday during an address at the Y. M. C. A. in Brooklyn the Rev. S. Parkes Cadman was asked: "Is it love that takes the Sisters of Mercy on the battlefields of Europe to nurse the fallen soldier, as I understand they receive no wage for it?" "Yes," answered Dr. Cadman, "the Sisters of Mercy are heroines of the cross. Would to God that our women everywhere shared their sacrificial spirit. Ask any veteran of the Civil War and he will tell you of their value."

CATHOLIC NOTES

Cardinal O'Connell has notified all the pastors in the Archdiocese having parochial schools to teach the study of Irish history in the higher classes. The Right Rev. Thomas F. Moran, Auxiliary Bishop of the Roman Catholic Diocese of Providence, R. I., died Jan. 8. He had been ill for a week with pneumonia.

The Rev. William McMahon, for twenty-two years editor of the Catholic Universe of Cleveland, O., died on Wednesday night, Dec. 21, in his sixty-first year. Death was caused by pneumonia.

The old Cathedral of Gorizia, which contains the famous picture of Our Lady, by Tintoretto, has suffered severely by the Italian bombardment, and the hospital of the Bishop's college has been destroyed.

Colonel Stirling, of Keir, Dunblane, Scotland, has been made a Brigadier-General of the British Army. General Stirling, who is a convert to the Church, is one of the founders of the Catholic Institute, Glasgow.

The death is announced in Paris of a French Brigadier-General of Irish descent, Salaville Laval O'Farrell, at the age of seventy eight years. The General, who had retired, was born in the Anns Department in North-east France.

The Holy Father has appointed as auditor of the Sacred Tribunal of the Rota the Right Rev. Monsignor Massimo. Up to this, Monsignor Massimo held the post of Promoter of Justice in the same tribunal, i. e., he defended gratuitously those unable to bear the legal expenses entailed in cases brought before it.

On December 21, His Grace the Most Reverend John Ireland, D.D., Archbishop of St. Paul, completed fifty-four years in the sacred priesthood. His Grace was born in County Kilkenny, Ireland, in 1838, and came to this country in boyhood.

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

The nuns of the Visitation Convent at Georgetown have published a life of John Bannister Tabb, priest, poet, convert and professor. They hope with the proceeds to establish a Tabb scholarship for clerical students at St. Charles College, the preparatory seminary near Baltimore.

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

A few years ago Mrs. Minnie Evans, wife of Mr. William H. Evans, of Baltimore, had the happiness of being received into the Catholic Church. In memory of this event, Mr. Evans has had erected a magnificent cross of pure granite on the grounds of the Carmelite Convent, Caroline and Bida streets, Baltimore. The cross is very beautiful and massive, is 9 feet in height, and stands on a base which gives it an altitude of 15 feet.

The chief organization of the Polish workmen in Western Germany, Westphalia and the Rhenish Provinces have decided on a day of complete abstinence, that the money may be saved by the Polish people and sent to their rootless and starving compatriots in the invaded districts of the unhappy kingdom. On certain other days Poles in Western Germany propose to abstain from drink, tobacco and other unnecessary expenditures for the same end.

The good news of Rome have, under the presidency of Cardinal Luadri, gathered in the Villa Flaminia no fewer than 3,000 children of Italian soldiers at the front. It was the aim of proselytizers to get hold of this class of children if possible. However, the nuns, whom the invaders fear so much, are first in action. The Prime Minister of Italy and Cardinal Luadri recently met in this villa, and the former expressed his delight at the nuns' work.

Last Tuesday, November 23rd, says Rome of Nov. 27, occurred the thirtieth anniversary of the death of St. Columbanus, "one of the most extraordinary figures of medieval monasticism" as the Observator Romano describes him. Montalambert goes ever farther than that for he says that for a time it was doubtful whether the rule of Columbanus or that of Benedict would eventually prevail among the monks of the West. Columbanus' rule has passed away, perhaps on account of its austerity, but after thirteen centuries his memory is green in Bobbio where his remains lie. In the famous monastery founded by him there, in Rome where he stands out as one of the great lights of the medieval Church, and throughout Italy which looks upon him as one of the greatest missionaries and saints.