

# 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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### THE MIXED MARRIAGE

Some people, misled perhaps by undue reliance on their own wisdom and foresight, do not see eye to eye with the Church on mixed marriages. They are inclined to shrug their shoulders when they hear instructions on the matter. The priest—a well-meaning individual, doubtless—cannot quite understand the young sweet thing proclaiming that she has a man, even if of a creed different from her own. The solemn and soul-searching admonitions of the Church regarding mixed marriages trouble her not at all because she knows better and is, moreover, too busy in selecting her trousseau to give heed to legislation in this matter. As a rule, she discovers, before many months after her marriage, that the words of the Church are not puerilities to be scorned as of no consequence. When she gets into her head that in the one thing that is essential to enduring happiness her husband is not in union with her she may be of the opinion that the marriage unblest by the Church is not the passport, as she foolishly imagined, to conjugal harmony. We are told that the woman is so devoted to her religion and withal so firm a character that she will induce her husband to become a Catholic. This is to laugh. Devotion to the Church does not produce disobedience to the Church, and the woman who, in order to get a man, spurns ecclesiastical authority, manifests a firmness of character which the loyal Catholic does not care to possess; and the husband, not being a born idiot, will laugh, discreetly, of course, when he hears his wife, whom he bent to his will, talking of his conversion. Sometimes this devoted-to-her-religion wife becomes so broadminded as to attend church with her husband. One thing certain is that the mixed marriage is often the source of defection and indifference. The influence of the mixed marriage home works upon the children with the result that they despise spiritual authority just as their mother did on the day of her marriage.

### ABSURDITY

It is so easy to speak of the up-to-date Church that has no dogma. The average non-Catholic imagines that a dogma is a deadly Papal instrument or something that is the exclusive possession of priest-ridden Catholics. Every truth stated in exact terms may be called a dogma. In this sense every science has its dogmas. When a tenet of the Christian religion is thus formulated it is called a Christian dogma. But what is a Church without dogma? It can neither teach nor learn. There is nothing to believe, and, consequently, what each one judges best is best. It is a source of consolation, these dogmaless churches, to those who have strangled their conscience in order to walk freely the broad highway. There is no flaming authority to check and rebuke them, and so these people go on their way mumbling arrant nonsense about a church without dogma. We hear them now and then speak reverently of Christ. A shadowy Christ indeed who has abdicated his sovereignty. If, however, they declare their belief in Christ they formulate a creed by this declaration. Again, if they believe in Christ they should believe in His words. If they deny "he that heareth you," "heareth Me," they will be true to their principles and end by denying Christ Himself. If Christ's word is unreliable in one instance it must be so in every instance.

### AFTER THE WAR

What is going to happen after the war is engrossing the attention of those prophetically inclined and of seers who are dowered with great imaginative power. Something will happen in the way of readjustment, of dealing with new conditions and of provision for the maimed and wounded. But would be prophets and seers should avoid undue dogmatism in their predictions. Some time

ago a man in the trenches predicted that after the war religion as preached by the Church would cease to dominate, to any great extent, thousands of its present adherents. The man in the trenches is, of course, a victim of the imagination. The chap who wrote for him is a good many miles behind the times—a slacker, doubtless, filled up with the evangelical "literature" that is swallowed by the many who preen themselves on their freedom and independence. Fancy any man looking into the face of death writing such rubbish. One reason for our thinking so is the assertion that the Church is inimical to liberty. This frayed-at-the-edges and mildewed accusation is the most precious weapon in the arsenal of the bigot. He clings to it as the shipwrecked to a raft. He prates of liberty, forgetting that as the vassal of the Lordges or of Orangeism he is bound to agitate the atmosphere about our antagonism to liberty. He is imprisoned in the dark cells of bigotry amusing himself with partisan imaginations and with gloating over the death of Rome. He is not amenable to remedial measures, for his brain is atrophied and he would see in every Roman helping hand some fell purpose. However, if he would not spend so much time on the Orange Sentinel and read occasionally some simple books he might be able in due time to go into the business of predicting with some measure of plausibility. He might learn that liberty does not bear the Orange brand. He might—here we speak with diffidence—discover that the Church is the greatest protector of liberty, that she furnishes the standard, the only one, true and permanent and universally admitted, by which all institutions, all laws and political systems, all things whatsoever, either public or private, in the life both of individuals and nations are measured and pronounced just or unjust, worthy or unworthy, conducive or not conducive to the welfare of mankind. A perusal of history would show what the abolition of serfdom and representative government owe to the Church and her creation and organization of the admirable trade-guilds of the Middle Ages, and her fostering of the religious orders who sided with the people and protected them against the tyranny of lords and barons, and her advocacy of the rights of the working man. He would not, we presume due to his many exacting duties, acquire a profound knowledge, but enough at least to serve as a sea anchor when the waves of unreasoning hostility threaten to engulf him.

### SUBLIME PATIENCE

The Church stands unique among all the institutions of the world in the attitude which she assumes toward calumny, abuse and misrepresentation. For evil she returns good, ever mindful of the words of her Divine Founder, "Love your enemies, do good to them who persecute you." The following tribute quoted from the Missionary portrays the patience of God's Church: "Protestant tolerance will not stand the test of enthusiasm, but Catholic patience is one of the firmest and most magnificent developments of the human race. It is cosmic—that bottomless word has been used again to describe it; it has caught the spirit of the time and creation and eternity. Nothing ever dims or shocks it—no raging of the heathen, no dissension or catastrophe, no injury or insult. It is not tolerant in a worldly sense, for it holds that truth must be absolute, one truth for all humanity, but it is full of tolerance and pity, ready to make allowances, to wait, to turn back, to begin all over again. There is no coldness about it; instead there is a passion. The passion of patience—somewhere or other that phrase has lately crept into religious discussion, and it admirably describes the marvelous temper of the Catholic Church."

That the Church has come down to us through long centuries of strife, persecution and bloodshed, pardoning her enemies, encouraging her children to love and patience, and setting to the world an inspiring example of every virtue is test and proof sufficient of her divine origin, and a triumph over the numerous obstacles that have made for the fall and ruin of merely secular endeavors. —The Pilot.

It is the language of ignorance to say that humility is weakness.

## THE WITNESS OF OLIVER TWIST

Henry Somerville in America

In the recent attack on the private child-caring institutions of New York, the experiences of Oliver Twist supplied the pamphleteers and the journalists with a classical reference that has been employed with unwearied repetition. "Worse than 'Oliver Twist'" is the stock phrase that is understood to describe the extreme limit of ill-treatment. There is a peculiarly relevant lesson in Dickens' great novel which the controversialists have apparently overlooked. Private child-caring institutions are vilified to make a case for the exclusive guardianship of the dependent child by the State. Now it happens that the very institution which supplies the pamphleteers with their supreme illustration of what is reprehensible in the treatment of children was a State institution; and that the cruelties and inhumanities which Dickens satirized were not mere isolated abuses, but part and parcel of the established State system of public relief.

The problem of State relief versus private charity is coming to the front. The trend of opinion among secular philanthropists in this country is in favor of a State system, as was shown, for example, by the National Conference of Charities and Corrections held recently at Indianapolis. It is worth while, therefore, to learn something of the experiences of the only great country that has given a thorough trial to the policy of making the relief of the poor a State function. That country is England, and the history of the English Poor Law is perhaps the most instructive study to which any secular philanthropist could be recommended. The peculiar vices to which State action is prone, and which constitute one of the fundamental arguments against Socialism, there receive their fullest exemplification. We need not say anything of the "Old Poor Law," the system prevailing prior to the reform of 1834, because that system always receives the condemnation it merits from every writer who mentions it. The "New Poor Law," is more to our purpose, because its history is not so well-known, and it is commonly assumed to have represented an enlightened and successful policy. The truth is that the New Poor Law was no less bad than the old, though in a different way. The evil of the old system was the pauperization it produced, bringing the whole nation to the verge of bankruptcy; indeed, many of the parish communities were carried over the verge. The Reform of 1834 was designed not to make better provision for the poor, but to reduce pauperism, which in the minds of the reformers meant to reduce relief.

Two basic principles for the administration of legal relief were then laid down: one was the principle of "relief for destitution only" and the other was the principle of "less eligibility." The first principle meant that destitution, and not mere poverty, must be proved in an applicant before he had a right to claim relief; the second principle meant that the treatment accorded to dependents must be such as to make their condition less eligible, less desirable, than the condition of the poorest persons outside the Poor Law. The argument for this principle was that if the paupers were better treated than the poorest class of self-supporting laborers, the latter would prefer to become paupers. The administration of the Poor Law was to be deterrent, it was to prevent people from becoming paupers by making the condition of a pauper well-nigh unendurable. The Reform of 1834 succeeded in its object. It did cause an enormous reduction of pauperism, but the saving of public money was attained by the sacrifice of human lives. Dickens was one of the insurgents against the callous utilitarianism dominant in his day, and the first four chapters of "Oliver Twist" are a fierce satire on the principles and practice of the reformed Poor Law. This is how Dickens speaks of the reformers in the second chapter of "Oliver":

The members of the Board were very sage, deep, philosophical men; and when they came to turn their attention to the workhouse, they found out at once, what ordinary folks would never have discovered, the poor people liked it. It was a regular place of public entertainment for the poorer classes; a tavern where there was nothing to pay a public breakfast, dinner, tea and supper all the year round; a brick and mortar elysium, where it was all play and no work. "O-ho," said the Board, looking very knowing, "we are the fellows to set this to rights; we'll stop it all in no time." So they established the rule that all the poor people should have the alternative, for they would compel nobody, not they, of being starved by a gradual process in the house, or by a quick one out of it. . . . For the first six months after Oliver Twist was removed, the

system was in full operation. It was rather expensive at first, in consequence of the increase in the undertaker's bill, and the necessity of taking in the clothes of all the paupers, which fluttered loosely on their wasted, shrunken forms, after a week or two's gruel. But the number of workhouse inmates got thin as well as the paupers; and the Board was in ecstasies.

Incredible as it seems, Dickens scarcely exaggerated. The inhumanities of the "less eligibility" policy were ruthlessly practised, until it was proved that the policy did not even save expense. The first abandonment of the principle of "less eligibility" was in the case of pauper children. It was found that by giving them a better education than other poor children then received, there was more prospect of getting them to a profitable trade, and thus making them self-supporting. The next thing found was that Poor Law institutions were periodically in the grip of infectious diseases, and that, especially among the children, diseases of the eyes were endemic. As the paupers did not all die off quickly, but in many cases lived on in a chronically sick condition, it was deemed more economical to safeguard their health by applying better hygienic standards in the workhouse than prevailed in the least salubrious districts outside. Further, it was eventually found that in regard to the sick in the workhouse-hospitals it was cheaper to try to cure them as quickly as possible, than to prevent the patients from getting any excess of care or comfort, such as might make their lot seem enviable to the unpauperized poor outside.

Never in its whole history, from its beginning in the reign of Elizabeth to the present day, has the English system of State relief been anything but a mischievous thing, constantly amended but always remaining a failure. Not a single socialist in England today regards it as anything but an unavoidable evil at best. It is in dealing with children that the State system most signally fails, and it may interest philanthropic experts in this country to know that of recent years the policy of English Poor Law authorities has been to take children from State Homes and board them out with private institutions, paying the latter sums ranging up to 11 shillings a week per child for maintenance.

Thus England is departing from her State system and turning to private agencies just at the time when certain factions in the United States are intent on crushing out private charities, and setting up the system which has proved so disastrous in the older country.

### OUR CONVERTS

We cannot attach too much importance to the event which took place in the Cathedral a short time ago when His Eminence administered the sacrament of confirmation to more than six hundred converts at one time. It was a striking manifestation of one of the effects of confirmation, the profession of one's faith to the world.

For a long time we have known the progress made by the Church in making converts. There is not a parish in this archdiocese that is not always bringing non-Catholics into the fold. The world outside knows little of it. It does not care, or at least it affects not to care. It is of course primarily the concern of the individual soul. For that reason little note has been taken of the great number of converts that come into the Church every year. They receive instruction and are admitted in the parishes where they live. Their example was not shown to the world as it deserved to be. Some times when a man or woman is especially prominent in social or financial circles the fact of conversion is given publication. It is of course a tribute to the power of the Catholic Church when leading citizens are eager to submit to her, sometimes at a great sacrifice.

But one would have a very incomplete knowledge of the missionary work of the Church if he thought that only those who receive publicity in the papers constitute the conversions. Throughout this country to-day, and in fact in every country, there are thousands of conversions annually of men and women, who never will figure in any "Who's Who" but who are none the less a living proof of the indwelling of the Holy Ghost in the Catholic Church. Were their histories known, could they write the story of their conversion, it would prove many a time more interesting than that of any contributor to "Roads to Rome." They are not asked to publish their spiritual experiences, but they must be glad nevertheless to meet together as on this occasion of their confirmation to make a public profession of the faith that is in them.

That great manifestation of faith has its lessons for us all. We all have work to do in making converts. We may not be called to be priests, but all can be apostles. In our own little circle there is field

enough for us. We have friends who are non-Catholics. Many of them are seeking the light. Sometimes they are anxious to learn from us what the Church teaches. We should always be ready to give them the information they desire. This means first of all that we ourselves should be well versed in our religion. It means, too, that we should show forth in our daily life the teachings of the Church. More converts are made by good example than by controversy. The Catholic, for instance, who on vacation is faithful to Mass is a shining example of the power of his Faith. In a word, if all our life is lived with a view to the effect it may have for good or ill on our neighbor we will not be surprised that six hundred converts can come annually to be confirmed. More than that; we shall look with hope to the day when all who are now outside will find their way back to the great Mother Church.—Boston Pilot.

### LLOYD GEORGE AND CATHOLIC WORSHIP

The honest outsider who has imagination and, moreover, heart and sympathy, although he may not have the grace of conversion, generally sees that the Catholic Church is the most beautiful, the most divinely and humanly divine thing in this world. She "touches the spot" as no sect can, for she is God's remedy for all human ills. Lloyd George thinks clearly, sees clearly, and speaks clearly in the following eloquent passage.

Sometimes we criticize the Roman Catholic Church very severely, but there is no Church that has made a surer and deeper search into human nature. The Roman Catholic Church, the greatest religious organization in the world, conducts its worship in a common tongue. The Roman Catholics conduct their worship in a language of worship. Their Church utilizes every means of taking people outside every day interests, and seeks to induce them to forget what is outside. Thus the language of commerce and every-day occupation is left outside, and the people are taught the language of worship. That shows a shrewd, deep insight into the human mind. —The Missionary.

### THE POPE AND WAR PRISONERS

The Holy Father has been working earnestly to bring about the exchange of Italian and Austrian prisoners of war, whose wounds and physical condition render them unfit for further military service. For this end he has made use of the services of the international Red Cross of Geneva. Austria consented to the exchange in principle, but at first laid down certain conditions and restrictions which for a time prevented satisfactory settlement. According to Rome, among the conditions laid down by Austria was one to the effect that the Austrian prisoners taken by Serbia and afterwards sent to Italy for custody, should be included in the arrangement, but Italy insisted that she had not full power over the disposal of these and that they must form the object of another agreement. Austria also wished to confine the exchange to prisoners seriously mutilated or blind or in desperate conditions of health and not to include others recognized by the doctors as unfit for military service. Through the Apostolic Delegate at Vienna and his special representative, the Holy Father appealed to the Austrian Government to remove these restrictions. The appeal has been listened to and the last difficulties have been smoothed away. The final formalities for the complete exchange of Italian and Austrian prisoners of war were carried out through the instrumentality of the Swiss Government and the International Red Cross of Geneva. It seems regrettable, Rome adds, that no reliable statistics have hitherto been published of the number of prisoners of war thus restored to home and freedom through the action of the Holy Father.—America.

### THE CHURCH AND THE NEGRO

There are always certain persons who scoff at the idea of bringing the Colored race to a high spiritual standard; but those engaged in missionary work among these people are far from feeling discouraged at the results obtained. In the June number of the Josephite appear these timely remarks: "Whilst the political economists are telling us that the Negroes can never be Christianized, and whilst the social workers are trying their best to give them a natural religion in place of supernatural religion—for which they deem them unfitted—the Catholic Church all along has been preaching to them, as to the white man and the red man, the sacred truth of Christ's Church. With the hoarded experience of the centuries to guide her and the remembrance

of glorious achievements in the past to blaze the way for her, she—and she alone—has never lost faith in the human nature and the spiritual possibilities of the Negro. The glorious annals of her missionaries' work in Africa, the conquests of St. Peter Claver, the example of St. Benedict the Moor are some few of the pegs on which she hangs her confident hope of redeeming and reclaiming for the faith this downtrodden people."—Sacred Heart Review.

### A MOVE IN THE RIGHT DIRECTION

James H. Brewster, of Boulder, a non-Catholic, who almost a quarter of a century ago battled the anti-Catholic A. P. A. movement through the lecture platform and pamphlets, has written a letter to M. E. Malone, of Denver, encouraging the local Knights of Columbus for their campaign for the overcoming of prejudice through educating non-Catholics about the teachings and aims of our Church, says the Denver Register. The Knights in their campaign, have been sending literature, not to bigots, but to intelligent non-Catholics who, it is known, will be able to influence large numbers of members of their own faith. Mr. Malone sent Mr. Brewster a copy of the excellent address of Father Mannix on "Catholic Loyalty to Church and State," five thousand copies of which were printed by the Fourth Degree Assembly. Mr. Brewster said in a letter, acknowledging the pamphlet: "I wish to thank you for sending me a copy of the address by Father Mannix. I am extremely sorry to see an apparent revival of the A. P. A. movement. This question interested me very much twenty-five years ago."

"It has always seemed to me that it should not be left to Americans of your Church to combat this un-American movement. American Protestants ought not to be indifferent to the situation. Mr. Brewster lives at 838 Fourteenth street, Boulder. On September 21, 1893, he gave an address at Lincoln Hall, Detroit showing the illogical position of the A. P. A. This speech was printed and distributed in pamphlet form. For over two centuries and a half, Mr. Brewster's ancestry has been American. He is a lawyer, and is familiar with the laws and constitution of his country. These facts made him particularly qualified to speak about the true meaning of Americanism. He declared that an organization like the A. P. A. was out of place in America.

"I shall enter into no defense of American Roman Catholics," he said. "I do not think they need my assistance. But let me remind you that the first steps toward religious freedom taken on this continent were taken by the Roman Catholic proprietors of Maryland; and that, too, at a time when the Puritans were driving out the Baptists from their colony, and the Puritans were themselves being driven from the colony of Virginia. Let me remind you that the first printing press brought to Michigan was bought by the Roman Catholic priest, Father Richard, who was also one of the first promoters of public education."

Mr. Brewster quoted a portion of George Washington's address to his Catholic soldiers in December, 1789, when the Father of Our Country said: "I hope ever to see America among the foremost nations in examples of justice and liberality, and I presume that your fellow-citizens will not forget that patriotic part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic religion is professed."

Mr. Brewster told how the Ordinance of 1787, for the government of the United States north west of the Ohio; the state constitution of Michigan and the Constitution of the United States safeguard religious liberty.—Catholic Sun.

### SPANISH QUEEN'S GENEROSITY

QUEEN MOTHER OF SPAIN BUILDS AND ENDOWS HOME FOR POOR GIRLS

An interesting event took place at a suburb of Madrid, Spain, the other day, in which the royal family, the court, and all the working families of the district took part. It was the inauguration of a magnificent home for poor girls, which houses some three hundred children and has been built and endowed entirely at the expense of the queen mother. It stands near the Bridge of Segone, and has been placed in the charge of the Sisters of St. Vincent de Paul by its royal patron. The Mother Superior, Sister Therese Lardner, is well known throughout the capital of Spain for her splendid works of charity and her great enthusiasm for the poor. She has worked for twenty years in this quarter of Estramadura. She was acclaimed only second to the royal ladies themselves by the populace.—Catholic Sun.

### CATHOLIC NOTES

Spain will celebrate the 300th centenary of Cervantes.

Of the 34,000,000 population of Italy over 95% is Catholic.

The first Mass in America was said on the Island of Haiti, December 8, 1493.

There are about fifty Catholic convents and monasteries in the Holy Land.

Catholics in the one time Puritan state, Massachusetts, number this year 1,400,834.

On the Pacific coast of this country the Carmelite Fathers said Mass at Monterey, Cal., in 1603.

The substitution of the Gregorian or Western Calendar for the Julian or Eastern has been voted by the Bulgarian Chamber.

The magnificent mosque at St. Sophia at Constantinople, was once a Christian church. According to Nello, the expense of building it was \$65,000,000.

There are ten millions of colored people in the United States. Four millions of them have never been baptized, and less than two hundred thousand are Catholics.

The leading Catholic paper of France recently published a list of the priests and religious killed in the war. It contained one thousand two hundred and fifty names.

According to the latest Catholic census the increase of Catholics in the United States proper in the past year has been something over two hundred and fifty thousand.

Queen Anclia of Portugal is giving her services daily as a nurse in the Third London General Hospital at Widsoworth. Her Majesty's kindness has endeared her to the patients.

Rev. Francis Joyce, the well-known Catholic chaplain, is with the American soldiers at the Mexican front. Chaplain Joyce endeared himself to all by his heroic work at Vera Cruz two years ago.

Rev. Father Dunne, Superintendent of Schools in the Diocese of Albany, N. Y., declared recently that exception could be taken to at least 50% of the moving pictures now shown.

One of the last descendants of the family of Joan of Arc, Mrs. Lanery d'Arc, born Adine de Juliane d'Arc, died recently at Tonlon, France, at the age of eighty-two years.

The German Catholics are alive to the occasions which the war in Europe offers them, and are insisting upon the repeal of the anti-Jesuit laws in the empire.

The Administration Building of the Catholic Sisters' College, Catholic University, Washington, was dedicated on May 14th. It cost \$50,000 and has been paid for by private generosity.

Sister Columbia, the daughter of P. O'Keefe, Clonmel, Ireland, and a member of an American community of Franciscan nuns, has taken up duty in the leper colony, Molokai, Hawaiian Islands.

Monsignor McDevitt of Philadelphia has called attention to the fact that one lady teacher in the Public High school of that city received more salary than all the thirteen nuns who teach in the Catholic girls' High school.

When the Right Rev. A. J. Schuler, S. J., Bishop of El Paso, went to Las Cruces, N. M., recently on a confirmation trip, he gave the sacrament to almost 1,000 persons. It was the first time in eight years that a Bishop had visited the parish.

In Cincinnati, O., recently Archbishop Moeller announced plans for the erection of a \$250,000 building for the first Catholic Men's Association of the United States. The building will front 200 feet on Pioneer Street, and will be finished within a year.

It was announced that Archbishop George W. Mundelein of Chicago has forwarded through the State Department at Washington \$50,000, which was obtained among the churches of Chicago Catholic archdiocese to relieve distress in Poland.

The rector of St. Martin's Church, Baltimore, Md., recently received a magnificent solid gold ciborium, 18 inches in height and ornamented with over two hundred precious stones. It is made from jewelry contributed for the purpose by the people of the parish. It is valued at \$5,000.

"Marrillac," the new motherhouse and seminary of the Sisters of Charity of St. Vincent de Paul, at Normandy Park, St. Louis, erected at a cost of \$400,000, is completed and was opened on the feast of St. Joseph. It is in the form of a letter H, 270 by 175 feet in dimensions. The date for its formal dedication has not yet been fixed.

Louisville's first Cathedral at Bardstown, the centenary of the building of which occurs this year, is yet a solid handsome edifice, and enriched with works of art. It is, according to Father Deppen, editor of the Louisville Record, the oldest consecrated Cathedral church in the original United States.